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GRAMMAR

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Jan 5. 1875 A

GRAMMAR  
OF THE  
GREEK LANGUAGE.

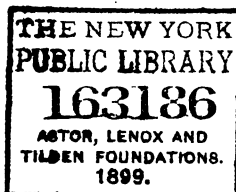
BY  
ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



Μίμητος Ἀθηναίου Ἑλλάδας τι.  
ÆSCHYLUS.

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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world ; as universal as our race, as individual as ourselves ; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself ; to which nothing was vulgar, from which nothing was excluded ; speaking to the ear like Italian, speaking to the mind like English ; with words like pictures, with words like the gossamer film of the summer ; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus ; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes !" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

6



First, to *state* the usage of the language in comprehensive rules, and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

"A party-color'd dress  
Of patch'd and pye-ball'd languages."

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among *his writings*, the *Anabasis*. References also abound in the Etymology, *but chiefly in respect to peculiar and dialectic forms.*

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath  
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46,  $\beta$ , 50, 56-58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C.

HANOVER, Oct. 13, 1846.

## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark ; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following : —

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three ? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear ? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given ; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less ; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθετι, δίδοθι, δάσσυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δάσσυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευάσαις and βουλευέσαις, ἐβεβουλευέκεισαν and ἐβεβουλευέκεισαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθαίησαν and βουλευθῆεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect; eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle! The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἄντι φιλόδοξος

Μαχρῆς, σπῶδ' εἰ καὶ σὺν ἀνοφελῇ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψει*, but *τυπήσῃ*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βούλευε* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, ex-

curring, one in Homer (Il.  $\psi$ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of  $\tau\acute{\upsilon}\pi\tau\alpha\iota$ , as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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# GREEK TABLES.

## I. ORTHOGRAPHY AND ORTHOËPY.

### 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order.	Forms. Large. Small.	Roman Letters.	Name.	Numerical Power.
I.	A α	a	Ἄλφα Alpha	1
II.	B β, β	b	Βῆτα Beta	2
III.	Γ γ, γ	g, n	Γάμμα Gamma	3
IV.	Δ δ	d	Δέλτα Delta	4
V.	E ε	ē	Ἐψιλόν Epsilon	5
VI.	Z ζ, ζ	z	Ζῆτα Zeta	7
VII.	H η	ē	Ἡτα Eta	8
VIII.	Θ θ, θ	th	Θῆτα Theta	9
IX.	I ι	i	Ἰῶτα Iota	10
X.	K κ	c	Κάππα Kappa	20
XI.	Λ λ	l	Λάμβδα Lambda	30
XII.	M μ	m	Μῦ Mu	40
XIII.	N ν	n	Νῦ Nu	50
XIV.	Ξ ξ	x	Ξί Xi	60
XV.	O ο	ō	Ὅ μικρόν Omicron	70
XVI.	Π π, π	p	Πί Pi	80
XVII.	P ρ, ρ	r	Ῥῶ Rho	100
XVIII.	Σ σ, σ	s	Σίγμα Sigma	200
XIX.	T τ, τ	t	Ταῦ Tau	300
XX.	Υ υ	y	Ὶ ψιλόν Upsilon	400
XXI.	Φ φ	ph	Φί Phi	500
XXII.	Χ χ	ch	Χί Chi	600
XXIII.	Ψ ψ	ps	Ψί Psi	700
XXIV.	Ω ω	ō	Ὠ μέγα Omega	800
EPI- SEMA.	{ F, F, f, ε ϙ, ϙ Ϟ	f q sh	Βαῦ Κόππα Σαμπί	Vau Koppa Sampi
				6 90 900

# 12. B. LIGATURES.

[¶ 10. 2.]

αι	αι	μῦ	μεν
ἀπο	ἀπο	ῶ	ος
αυ	αυ	ε	ον
γὰρ	γὰρ	αἶ	περι
γγ	γγ	ρρ	ρα
γεν	γεν	ει	ρι
γρ	γρ	οο	ρο
δὲ	δὲ	οι	οι
δι	δι	οι	οι
δια	δια	οι	οι
ει	ει	οι	οι
ἐκ	ἐκ	οι	οι
ἐν	ἐν	οι	οι
ἐπι	ἐπι	οι	οι
ἐξ	ἐξ	οι	οι
ευ	ευ	οι	οι
ην	ην	οι	οι
καὶ	καὶ	οι	οι
λλ	λλ	οι	οι

### ¶ 3. C. VOCAL ELEMENTS.

#### I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24-26.]

Orders.		Class I.	II.	III.	IV.	V.
		<i>Λ</i> O	<i>Ο</i> Sounds.	<i>Ε</i> Sounds.	<i>Υ</i> Sounds.	<i>Ι</i> Sounds.
Simple Vowels.	{ Short,	1. <i>ᾱ</i>	<i>ο</i>	<i>ε</i>	<i>ῥ</i>	<i>ι</i>
	{ Long,	2. <i>ᾶ</i>	<i>ω</i>	<i>η</i>	<i>ῡ</i>	<i>ι̇</i>
Diphthongs in <i>ι</i> .	{ Proper,	3. <i>αι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
	{ Improper,	4. <i>ᾗ</i>	<i>φ</i>	<i>η</i>	<i>υι</i>	
Diphthongs in <i>υ</i> .	{ Proper,	5. <i>ᾶυ</i>	<i>ου</i>	<i>ευ</i>		
	{ Improper,	6. <i>ᾷυ</i>	<i>ωυ</i>	<i>ηυ</i>		

#### II. CONSONANTS.

[§§ 49-51.]

##### A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	<i>π</i>	<i>κ</i>	<i>τ</i>
2. Middle Mutes,	<i>β</i>	<i>γ</i>	<i>δ</i>
3. Rough Mutes,	<i>φ</i>	<i>χ</i>	<i>θ</i>
4. Nasals,	<i>μ</i>	<i>γ</i>	<i>ν</i>
5. Double Consonants,	<i>ψ</i>	<i>ξ</i>	<i>ζ</i>

##### B. Additional Semivowels.

*λ*                      *ρ*                      *σ*

##### CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Smooth, <i>π, κ, τ.</i>
		Mutes, { Middle, <i>β, γ, δ.</i>
		Rough, <i>φ, χ, θ.</i>
	{	Semivowels, { Liquids, <i>λ, μ, ν, ρ, γ</i> nasal.
		Sibilant, <i>σ.</i>
Double Consonants, <i>ψ, ξ, ζ.</i>		

#### III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate (´).

Smooth or Soft Breathing (˘).

## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (§ 212. 2). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to Syntax than to inflection (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; "The ——— tense is formed from the root by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb *must*, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *β* of the tense-signs, as dropped in the *second tenses* (§ 199. II.), are separated by a hyphen from the rest of the affix.

## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ās, ης	α, η	ος	ον	ς	*
Gen.	ου	ās, ης	ου		ος	
Dat.	η, η		η		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ε	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οι(ν)	
Acc.	ας		ους	ᾱ	ας	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾶ		οο		ς	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾶ		οο		ς	
Voc.	ᾶ		οο		ς	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α(η)	ο	*	ς. Fem. 1, *. Neut. 2, ν; 3, *.
Gen.	α(η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α(η)	ο	*	ι.
Acc.	α(η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α(η)	ο(ι)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε. Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ς.
Gen.	α	ο	*	ιν. 3, οιν.



## ¶ 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

	ὁ, steward.	ὁ, sailor.	ὁ, son of Atreus.	ὁ, Mercury.	ὁ, north wind.
S. N.	ταμῖς	ναύτης	Ἀτρεΐδης	Ἑρμῆς, Ἑρμῆς	βορέας
G.	ταμίου	ναύτου	Ἀτρεΐδου	Ἑρμέου, Ἑρμού	βορέα
D.	ταμίῃ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμέῃ, Ἑρμῇ	βορέῃ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμέαν, Ἑρμῆν	βορέαν
V.	ταμίᾱ	ναύτᾱ	Ἀτρεΐδῃ	Ἑρμέᾱ, Ἑρμῇ	βορέᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμέαι, Ἑρμαῖ	ὁ, Godbryas.
G.	ταμιῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμεῶν, Ἑρμῶν	N. Γωδρυᾶς
D.	ταμίαις	ναύταις	Ἀτρεΐδαις	Ἑρμέαις, Ἑρμαῖς	G. Γωδρυῶν
A.	ταμίᾱς	ναύτᾱς	Ἀτρειδᾱς	Ἑρμέᾱς, Ἑρμαῖς	Γωδρυᾶ
D. N.	ταμίᾱ	ναύτᾱ	Ἀτρειδᾱ	Ἑρμέᾱ, Ἑρμαῖ	D. Γωδρυᾶ
G.	ταμιῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμέων, Ἑρμῶν	A. Γωδρυᾶν
					V. Γωδρυᾶ

## B. FEMININE.

	ἡ, shadow.	ἡ, door.	ἡ, tongue.	ἡ, honor.	ἡ, mina.
S. N.	σκιά	θύρᾱ	γλῶσσις	τιμή	μνάᾱ, μνά
G.	σκιάς	θύρᾱς	γλώσσης	τιμῆς	μνάας, μνάς
D.	σκιά	θύρᾱ	γλώσσῃ	τιμῇ	μνάῃ, μνά
A.	σκιάν	θύρᾱν	γλώσσαν	τιμῆν	μνάαν, μνά
P. N.	σκιαί	θύραι	γλώσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μναῶν
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιάς	θύρᾱς	γλώσσᾱς	τιμάς	μνάας, μνάς
D. N.	σκιά	θύρᾱ	γλώσσᾱ	τιμά	μνάᾱ, μνά
G.	σκιᾶν	θύρᾱν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν

## ¶ 8. DIALECTIC FORMS.

S. N.	ἄς, Ion. ης · ταμίης, βορέης.	A. αὐ	{ Ion. ην, ἰᾶ (masc.) ; τα- [μῖν, Ἀρισταγένην, -ιδ. η] Dor. αὐ · ναύτᾱν, τιμάᾱν.
	ης, Dor. ἄς · ναύτᾱς, Ἀτρειδᾱς.	V. ᾱ	Ion. η · ταμίῃ.
	Old, ᾱ · ἰαυότᾱ, μητίετᾱ.	ᾱ, Poet. η · Αἰήτη Ap. Rh.	
	ᾱ, Ion. η · Ἐρ. ἑλνθίῃ, κρίση.	η, Dor. ᾱ · Ἀτρειδᾱ, Μινάκᾱ.	
	η, Dor. ᾱ · τιμά, ψυχᾱ, γῆ.	Old, ᾱ · νόμφᾱ, Δικά.	
G. αὐ, Old, ᾱ · Ἀτρειδᾱς, Βορέᾱς.		P. G. ᾱν, Old, ᾱν · Ἀτρειδᾱν.	
	Ion. ια, ω · Ἀτρειδῶν, Βορέῶν.	Ion. ἰων · Ἀτρειδῶν, Βορέῶν.	
	Dor. ᾱ · Ἀτρειδᾱ, Ἑρμᾱ.	Dor. ᾱν · Ἀτρειδᾱν, Βορέᾱν.	
ἄς { Ion. ης · σκιάς, θύρης.		D. αἰς, Old, αἰς · ναύταις, θύραις.	
ης { Dor. ἄς · τιμάς, γλώσσᾱς.		Ion. ης, ης · θύρηι, κρίσει.	
	Ἐρ. ηθι(ς) · Αἰσούμην.	A. ἄς, Ion. ἰᾶς (masc.) ; διαπόσις.	
D. α { Ion. η · ταμίῃ, θύρῃ.		Dor. ἄς · Μοῆᾱς, νόμφᾱς.	
η { Dor. α · ναύτᾱ, τιμά.		Ἐολ. αἰς · ταῖς τιμαῖς.	
	Ἐρ. ηθι(ς) · θύρηθι(ς).		

# ¶ 9. IV. NOUNS OF THE SECOND DECLENSION.

## A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, ναῖς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, ναῖ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεόν, νεῶ
V.	λόγε	δήμε	ὁδε	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	ὁδοί	νόοι, νοῖ	ναοί, νεῖ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῖς
A.	λόγους	δήμους	ὁδοὺς	νόους, νοῦς	ναοὺς, νεῶς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
G.	λόγοιν	δήμοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῖν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκοθ	πτεροῦ	μορίου	ὀστέου, ὀστοῦ	ἀνώγειω
D.	σύκῃ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειῳ
P. N.	σῦκα	πτεριᾶ	μόριᾶ	ὀστεᾶ, ὀστᾶ	ἀνώγεω
G.	σύνκων	πτερώων	μορίων	ὀστέων, ὀστώων	ἀνώγειων
D.	σύνκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειοις
D. N.	σύνκῳ	πτερώῳ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειῳ
G.	σύνκοιν	πτεροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειοιν

## ¶ 10. DIALECTIC FORMS.

S. N. ας, Laconic, ας · παλιός, § 70.4.	S. D. φ, Boeot. υ · αὐτῷ, τῷ δάμῳ.
G. ας, Ep. ας · τοῦ λόγου.	P. N. ας, Boeot. σ · παλῷ, "Ομηρῷ.
Dor. α · τῷ λόγῳ.	(G. ας, Ion. ἰων · πτερίῳ, πτερίων.)
(Ion. ἰων · βάττω, Κροίστω.)	D. ας, Old. ας · τοῖς λόγοις.
Ep. ας(ι) · εὐρέσις.	Boeot. υς · τῷ ἄλλῳ, πτερίῳ.
α (contracted from ας), Ep. ας · Πιτιῶ.	A. ας, Dor. ας, ας · τῷ λόγῳ, τῷ λόγῳ, πτερίῳ.
D. φ, Old. α · ἰσθμῷ, τῷ δάμῳ.	Æol. ας · ἀνδρείῳ, πτερίῳ,
Ep. ας(ι) · αὐτόφῳ, ζυγύφῳ.	τῷ τῷ.
Ep. ας · εὐρεσίῳ, ἰσθμῷ.	D. G. ας, Ep. ας · ἰσθμῷ, δάμῳ.

+ ¶ 11. V. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

ὄ, vulture. ἡ, vein.

ὄ, raven.

ὄ, ἡ, goat.

ἡ, phalanx. ἡ, hair.

S. N.	γύψ	φλέψ	κόραξ	αἶξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κοράκος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γύπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλαγγῶν	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἶξι	φάλαγγι	θριξί
A.	γύπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γύπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλαγγοῖν	τριχοῖν

## 3. LINGUAL.

## a. Masculine and Feminine.

ὄ, ἡ, child.

ὄ, foot.

ὄ, sovereign.

ἡ, grace.

ἡ, key.

S. N.	παῖς	πούς	ἄναξ	χάρις	κλείς
G.	παιδός	ποδός	ἄνακτος	χαρίτιος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χαρίτι	κλειδί
A.	παιδα	πόδα	ἄνακτα	χαρίτα, χάριν	κλείδα, κλείν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χαρίτες	κλείδες, κλείς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισί	ποσί	ἄναξι	χαρίσι	κλεισί
A.	παῖδας	πόδας	ἄνακτας	χαρίτας	κλείδας, κλείς
D. N.	παῖδε	πόδε	ἄνακτε	χαρίτε	κλείδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιιν	χαρίτοιιν	κλειδοῖν

## β. Neuter.

τό, body.

τό, light.

τό, liver.

τό, horn.

τό, ear.

S. N.	σῶμα	φῶς	ἥπαρ	κέρας	οὖς
G.	σώματος	φωτός	ἥπατος	κεράτος, κέρκος, κέρως	ωτός
D.	σώματι	φωτί	ἥπατι	κεράτι, κέραϊ, κέρα	ωτί
P. N.	σώματα	φῶτα	ἥπατα	κεράτια, κέρανα, κέρα	ὠτα
G.	σωμάτων	φῶτων	ἥπατων	κεράτων, κερῶν	ὠτων
D.	σώμασι	φωσί	ἥपाσι	κεράσι	ὠσί
D. N.	σώματι	φῶτα	ἥπατι	κεράτε, κέραε, κέρα	ὠτα
G.	σωμάτοιιν	φῶτοιιν	ἥπάτοιιν	κεράτοιιν, κερῶτοιιν, κερῶν	ὠτοιιν

## ¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ἡ, nose.	ὁ, beast.	ὁ, orator.	ἡ, hand.
S. N.	λίμην	δαίμων	ῥίς	θήρ	ρήτωρ	χείρ
G.	λιμένος	δαίμονος	ῥιός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
V.		δαῖμον	ῥίν		ρήτορ	
P. N.	λιμένες	δαίμονες	ῥίνες	θήρες	ρήτορες	χείρες
G.	λιμένων	δαίμόνων	ῥίνων	θηρῶν	ρήτόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥισί	θηροί	ρήτοροι	χειροί
A.	λιμένας	δαίμονας	ῥίνας	θήρας	ρήτορας	χείρας
D. N.	λιμένε	δαίμονε	ῥίνε	θήρε	ρήτορε	χείρε
G.	λιμένοιν	δαίμόνοι	ῥινοῖν	θηροῖν	ρήτοροῖν	χειροῖν

## Syncopted.

	ὁ, father.	ὁ, man.	ἡ, mother.	ὁ, ἡ, dog.	ὁ, ἡ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	(ἀμνός)
G.	πατέρος, πατρός	ἀνθρώπος	μητρός	κύνός	ἀμνός
D.	πατρί, πατρί	ἀνθρώπῳ	μητρὶ	κυνὶ	ἀμνῷ
A.	πατέρα	ἄνθρωπον	μητέρα	κύνα	ἄμνον
V.	πάτερ	ἄνθρωπος	μήτερ	κύων	
P. N.	πατέρες	ἄνθρωποι	μητέρες	κύνες	ἄμνοι
G.	πατέρων	ἀνθρώπων	μητέρων	κυνῶν	ἀμνῶν
D.	πατράσι	ἀνθρώποις	μητράσι	κυσὶ	ἀμνάσι
A.	πατέρας	ἀνθρώπους	μητέρας	κύνας	ἄμνας
D. N.	πατέρε	ἄνθρωπε	μητέρα	κύνε	ἄμνε
G.	πατέροιν	ἀνθρώποι	μητέροιν	κυνοῖν	ἀμνοῖν

## ¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ἡ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδούς	γίγας	δύμαρ	Ξενοφών
G.	λέοντος	ὀδόντος	γίγαντος	δάμαρτος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δάμαρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δάμαρτα	Ξενοφῶντα
V.	λέων		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δύμαρτες	ἡ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὀπούς
D.	λέονσι	ὀδούσι	γίγασιν	δάμαρσιν	G. Ὀπούσους
A.	λέοντας	ὀδόντας	γίγαντας	δάμαρτας	D. Ὀπούσιν
D. N.	λέοντε	ὀδόντε	γίγαντι	δάμαρτι	A. Ὀπούντα
G.	λεόντοι	ὀδόντοι	γιγάντοι	δαμάρτοι	

## ¶ 14. D. PURE.

## α. Masculine and Feminine.

	ὁ, <i>jackal</i> .	ὁ, <i>hero</i> .	ὁ, <i>weevil</i> .	ὁ, ἡ, <i>sheep</i> .	ὁ, <i>fish</i> .
S. N.	θῶς	ἥρωας	κίς	οἷς	ἰχθῦς
G.	θῶος	ἥρωος	κίος	οἰός	ἰχθῦος
D.	θῶϊ	ἥρωϊ (ἥρω)	κίϊ	οἰϊ	ἰχθῦϊ
A.	θῶα	ἥρωα, ἥρω	κίιν	οἰιν	ἰχθῦιν
V.					ἰχθῦ
P. N.	θῶες	ἥρωες	κίεις	οἷς, οἰς	ἰχθῦες, ἰχθῦς
G.	θῶων	ἥρώων	κίων	οἰων	ἰχθῦων
D.	θῶσι	ἥρωσι	κίσι	οἰσι	ἰχθῦσι
A.	θῶας	ἥρωας, ἥρας	κίας	οἰας, οἰς	ἰχθῦας, ἰχθῦς
D. N.	θῶε	ἥρωε	κίε	οἷε	ἰχθῦε, ἰχθῦ
G.	θῶοιν	ἥρωοιν	κίοιν	οἰοιν	ἰχθῦοιν

	ὁ, <i>knight</i> .	ὁ, ἡ, <i>ox</i> .	ἡ, <i>old woman</i> .	ἡ, <i>ship</i> .
S. N.	ἱππεύς	βοῦς	γραιῦς	ναῦς
G.	ἱππέως	βούος	γραιός	νεώς
D.	ἱππεῖ, ἱππεῖ	βούτ	γραιῖ	νηῖ
A.	ἱππεῖα	β. ῦν	γραιῦν	ναῦν
V.	ἱππεῦ	βού	γραιῦ	
P. N.	ἱππεῖς, ἱππεῖς	βούες	γραιῖς	νηῖς
G.	ἱππέων	βούων	γραιῶν	νεῶν
D.	ἱππεῦσι	βουσί	γραιῦσι	ναυσί
A.	ἱππεῖας, ἱππεῖς	βόας, βούς	γραιῖας, γραιῦς	ναῦς
D. N.	ἱππεῖ	βόε	γραιῖ	νηῖ
G.	ἱππεῖον	βουῖν	γραιῖν	νεοῖν

	ὁ, <i>cubit</i> .	ἡ, <i>city</i> .	ἡ, <i>trireme</i> .
S. N.	πῆχῦς	πόλις	τριήρης
G.	πῆχεως	πόλεως	τριήρεος, τριήρους
D.	πῆχεϊ, πῆχει	πόλεϊ, πόλει	τριήρει, τριήρει
A.	πῆχυν	πόλιν	τριήρεα, τριήρη
V.	πῆχυ	πόλι	τριήρες
P. N.	πῆχεις, πῆχεις	πόλεις, πόλεις	τριήρεις, τριήρεις
G.	πῆχεων (πῆχων)	πόλεων	τριήρεων, τριήρων
D.	πῆχεσι	πόλεσι	τριήρεσι
A.	πῆχεας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις
D. N.	πῆχε	πόλε	τριήρε
G.	πῆχέοιν	πολέοιν	τριήρεοιν, τριήρεοιν

	ἦ, <i>echo.</i>	ἦ, <i>shame.</i>	ὁ, <i>Socrates.</i>
S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῦ, ἡχοῖ	αἰδοῦ, αἰδοῖ	Σωκράτεϊ, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεα, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώηρατες

	ὁ, <i>Piræus.</i>	ὁ, <i>Hercules.</i>
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιέως, Πειραιῶς	Ἡρακλέος, Ἡρακλίους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιεῖα	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖα
V.	Πειραιεῖ	Ἡράκλειες, Ἡράκλειες (Ἡρακλεις)

## β. Neuter.

	τὸ, <i>wall.</i>	τὸ, <i>town.</i>	τὸ, <i>honour.</i>
S. N.	τείχος	ἄστυ	γέρας
G.	τείχεος, τείχους	ἄστεος, ἄστεως	γέραος, γέρως
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραϊ, γέρῳ
P. N.	τείχεα, τείχη	ἄστεα, ἄσθη	γέραα, γέρα
G.	τείχων, τείχων	ἄστων	γέρων, γέρων
D.	τείχεσι	ἄστεσι	γέρασι
D. N.	τείχεα, τείχη	ἄστεα	γέραα, γέρα
G.	τείχεϊν, τείχων	ἄστέϊν	γέραϊν, γέρων

## ¶ 15. DIALECTIC FORMS.

S. G. αἶς, Ion. αἶς · κρίσις, κρίσις.	P. N. αἶς, Old Att. αἶς · βασιλῆς.
αἶς, Ion. αἶς · κρίσις, κρίσις.	Ep. αἶς · βασιλῆς.
αἶς, Ep. αἶς · βασιλῆς.	Ion. αἶς · βασιλῆς.
Ion. and Dor. αἶς · βασιλῆς.	αἶς, Ion. and Dor. αἶς · κρίσις.
αἶς, Ion. and Dor. αἶς · κρίσις.	αἶς, Poet. αἶς · κρίσις.
αἶς, Ion. and Dor. αἶς · κρίσις.	Ion. αἶς · κρίσις, κρίσις.
Dor. αἶς · κρίσις.	G. αἶς, Ion. αἶς · κρίσις, κρίσις.
αἶς, Dor. and Aol. αἶς, αἶς · κρίσις,	αἶς, Ep. αἶς · κρίσις, κρίσις.
D. αἶς, Ep. αἶς · κρίσις. [αἶς.	αἶς, Ion. and Dor. αἶς · κρίσις.
Ion. αἶς · κρίσις.	D. αἶς, Old, αἶς(ν) · κρίσις.
αἶς, Ion. ἱ · κρίσις, κρίσις.	Poet. αἶς(ν) · κρίσις.
αἶς, Ion. ἱ · κρίσις, κρίσις.	αἶς(ν) · κρίσις.
A. αἶς, Poet. αἶς · κρίσις, κρίσις.	αἶς(ν), Ep. αἶς(ν) · κρίσις.
αἶς, Ion. αἶς · κρίσις, κρίσις.	Ion. αἶς(ν) · κρίσις.
Dor. αἶς · κρίσις, κρίσις.	A. αἶς, Ep. αἶς · κρίσις, κρίσις.
αἶς, Ep. αἶς · κρίσις, κρίσις.	Ion. αἶς · κρίσις, κρίσις.
Ion. αἶς · κρίσις, κρίσις.	Comm. αἶς · κρίσις, κρίσις.
Dor. αἶς · κρίσις, κρίσις.	αἶς, Ion. and Dor. αἶς · κρίσις.
V. αἶς, Aol. αἶς · κρίσις.	D. G. αἶς, Ep. αἶς · κρίσις, κρίσις.

## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glau.</i>
S. N.	Ζεύς,	Ζῆν (Dor.)	Οἰῖσους
G.	Διός, Ζηνός,	Ζῆνός	Οἰῖποδος, Οἰῖπου
D.	Διί, Ζηνί,	Ζῆνί	Οἰῖποδι, [(poet.),
A.	Δία, Ζῆνα,	Ζῆνα	Οἰῖποδα, Οἰῖσυν
V.	Ζεύ	Οἰῖπου	[(D. -η, -η, A. -ην, Γλαῦ [-ει, V. -ει, -ει Γλαῦ [(Ep. and Lyt.) Γλαῦ

	Attic. ἰ, <i>son.</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (ναῖς)	νηῦς (νηῦς)
G.	υἱού, υἱός	υἱού, υἱός	ναῖς	νηός, νιός
D.	υἱῷ, υἱῷ	υἱῷ, υἱῷ	ναῖ	νηῖ
A.	υἱόν, υἱά	υἱόν, υἱά	ναῦν (ναῦν)	νηα, νία, νηῦν
V.	υἱή			
P. N.	υἱοί, υἱῶν	υἱεῖς, υἱῶν	ναῖς	νηεῖς, νιῖς
G.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν	νηῶν, νιῶν
D.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν, νιῶν	νηῶν, νιῶν
A.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν, νιῶν	νηῶν, νιῶν
V.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν, νιῶν	νηῶν, νιῶν

	Attic. εἰ, <i>pear.</i>	Homeric.	Homeric. εἰ, <i>cave.</i>
S. N.	ῥῆμα	ῥῆμα	σπίς, σπῖς
G.	ῥήματος, ῥήματος (poet.)	ῥήματος, ῥήματος	σπίς, σπῖς
D.	ῥήματι, ῥήματι (poet.)	ῥήματι, ῥήματι	σπί, σπῖ
P. N.	ῥήματα, ῥήματα (poet.)	ῥήματα, ῥήματα	σπίων
G.	ῥήματων	ῥήματων	σπίων
D.	ῥήματι	ῥήματι	σπίσι, σπῖσι

## HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>
S. N.	ἰσχυρός	πόλις
G.	ἰσχυρός	πόλιος, πόλιος (πόλιος Theog.), πόλιος
D.	ἰσχυρῷ	(πόλι Hdt.), πόλι, πόλι
A.	ἰσχυρά	πόλιν, πόλιν
V.	ἰσχυρῶ	
P. N.	ἰσχυροί, ἰσχυροί	πόλεις (πόλις Hdt.), πόλεις
G.	ἰσχυρών	πολίων
D.	ἰσχυροῖσι	πολίσσιν (πολίσσι Pind., πόλιν Hdt.)
V.	ἰσχυροῖσι	πολίσσιν (πόλις Hdt.), πόλιν, πόλιν

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς	Πάτροκλος
G.	Ὀδυσσεύς, Ὀδυσσεύς	Πάτροκλου, -ια, Πάτροκλῆος
D.	Ὀδυσσεῖ, Ὀδυσσεῖ	Πάτροκλῳ
A.	Ὀδυσσεῖα, Ὀδυσσεῖα	Πάτροκλον, Πάτροκλῆα
V.	Ὀδυσσεῖ, Ὀδυσσεῖ	Πάτροκλε, Πάτροκλῳ

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρως ἀγήραον, ἀγήρων
G.	ἀδίκου	ἀγηράου, ἀγήρως
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρως
V.	ἄδικε	
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρως ἀγήραα, ἀγήρως
G.	ἀδίκων	ἀγηράων, ἀγήρων
D.	ἀδίκοις	ἀγηράοις, ἀγήρως
A.	ἄδικους	ἀγηράους, ἀγήρως
D. N.	ἄδίκῳ	ἀγηράῳ, ἀγήρῳ
G.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρεν ἄρρεν	εὐχάρις εὐχαρί	δίπους δίπουν
G.	ἄρρενος	εὐχάρϊτος	δίποδος
D.	ἄρρενι	εὐχάρϊτι	δίποδι
A.	ἄρρενα	εὐχάρϊτα, εὐχαρίν	δίποδα, δίπουν
V.	ἄρρεν	εὐχαρί	δίπου
P. N.	ἄρρενες ἄρρενα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρρένων	εὐχαρίτων	δίπόδων
D.	ἄρρεσι	εὐχάρϊσι	δίποσι
A.	ἄρρενας	εὐχάρϊτας	δίποδας
D. N.	ἄρρενι	εὐχάρϊτι	δίποδι
G.	ἄρρένοιν	εὐχαρίτοιν	δίπόδοιν

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφέϊ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφή	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφέες, σαφεῖς σαφία, σαφή	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφέσι	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζοντας, μεῖζους
D. N.	σαφέι, σαφή	μεῖζονι
G.	σαφέοιν, σαφῶν	μεῖζόνοιν



## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glau.</i>
S. N.	Ζεύς, Ζᾶν (Dor.)	Οἰδίπους	Γλαῦς
G.	Διός, Ζηνός, Ζᾶνός	Οἰδίποδος, Οἰδίπου	Γλαῦ
D.	Διί, Ζηνί, Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -η, -φι, A. -ην, Γλαῦν
A.	Δία, Ζῆνα, Ζᾶνα	Οἰδίποδα, Οἰδίπουν	[-ᾶν, V. -η, -ᾶ Γλαῦν
V.	Ζεύ	Οἰδίπου	[(Ep. and Lyt.) Γλαῦ

	Attic. ἰ, <i>son.</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (ναῆς)	νηῦς (νηῦς)
G.	υἱού, υἱός	υἱού, υἱός	ναῖς	νηός, νιός
D.	υἱῷ, υἱῷ	υἱῷ, υἱῷ	ναῖ	νηί
A.	υἱόν	υἱόν, υἱόν	ναῦν (ναῦν)	νηᾶ, νίας, νηῦν
V.	υἱί			
P. N.	υἱός, υἱῷς	υἱός, υἱῷς, υἱῷς	ναῖς	νηῖς, νιῖς
G.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν	νηῶν, νιῶν
D.	υἱόε, υἱόε	υἱόε, υἱόε	ναυσί, ναισσι	νηῦσι, νήσσι, νίσσσι
A.	υἱούς, υἱῶς	υἱούς, υἱῶς, υἱῶς	ναῖς	νηᾶς, νίας [ναῦφι

	Attic. τὸ, <i>spear.</i>	Homeric.	Homeric. τὸ, <i>cave.</i>
S. N.	δῆρυ	δῆρυ	σπίς, σπῖος
G.	δέρατος, δαρός (poet.)	δούρατος, δουρός	σπίους
D.	δέρατι, δαρί, δέρι (poet.)	δούρατι, δουρί	σπῖ
P. N.	δέρατα, δέρη (poet.)	δούρατα, δούρα	
G.	δράτων	δούραν	σπίων
D.	δράσι	δούρασι, δούρισσι	σπίσι, σπῖσσι

## HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>
S. N.	ἰσπιδός	πόλις
G.	ἰσπιδός	πόλιος, πόλιος (πόλιος Theog.), πόλιος
D.	ἰσπιδί	(πόλις Hdt.), πόλις, πόλις
A.	ἰσπιδᾶ	πόλις, πόλις
V.	ἰσπιδῶ	
P. N.	ἰσπιδός, ἰσπιδῶς	πόλις (πόλις Hdt.), πόλις
G.	ἰσπιδῶν	πολίων
D.	ἰσπιδῶσι	πολίεσσι (πολίσι Pind., πόλισι Hdt.)
V.	ἰσπιδῶς	πόλιος (πόλις Hdt.), πόλις, πόλις

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς	Πάτροκλος
G.	Ὀδυσσεύς, Ὀδυσσεύς	Πατρόκλου, -ιος, Πατρόκλῃος
D.	Ὀδυσσεῖ	Πατρόκλῃ
A.	Ὀδυσσεῖα, Ὀδυσσεῖα	Πάτροκλον, Πατρόκλῃα
V.	Ὀδυσσεύ	Πάτροκλῃ, Πατρόκλῃος

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ
S. N.	ἄδικος ἄδικον	ἀγήρευς ἀγήρευς ἀγήραον, ἀγήρων
G.	ἀδίκου	ἀγηράου, ἀγήρευ
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρευ
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρευ
V.	ἀδικεῖ	
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρευ ἀγήραα, ἀγήρευ
G.	ἀδικῶν	ἀγηράων, ἀγήρων
D.	ἀδικοῖς	ἀγηράοις, ἀγήρευς
A.	ἀδίκους	ἀγηράους, ἀγήρευς
D. N.	ἀδίκῳ	ἀγηράῳ, ἀγήρευ
G.	ἀδίκῳ	ἀγηράοις, ἀγήρευ

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρσεν ἄρσεν	εὐχάρις εὐχαρι	δίπους δίπουν
G.	ἄρσενος	εὐχάρϊτος	δίποδος
D.	ἄρσενι	εὐχάρϊτι	δίποδι
A.	ἄρσενα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρσεν	εὐχαρι	δίπου
P. N.	ἄρσενες ἄρσενα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρσένων	εὐχαρίτων	δίπόδων
D.	ἄρσενσι	εὐχάρϊσι	δίποσι
A.	ἄρσενας	εὐχάρϊτας	δίποδας
D. N.	ἄρσενι	εὐχάρϊτι	δίποδι
G.	ἄρσενῶν	εὐχαρίτοις	δίπόδοις

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφη	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφεῖς, σαφεῖς σαφέα, σαφη	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφεσί	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφεῖ, σαφη	μεῖζονα
G.	σαφείων, σαφοῦν	μεῖζόνων

## ¶ 18. VIII. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ ( <i>friendly</i> ) ἡ	τὸ	ὁ ( <i>wise</i> ) ἡ	τὸ		
S. N.	φίλιος	φιλῖα	φιλιον	σοφός	σοφή	σοφόν
G.	φίλιου	φιλῖας		σοφοῦ	σοφῆς	
D.	φιλίῳ	φιλίῃ		σοφῷ	σοφῇ	
A.	φίλιον	φιλῖαν		σοφόν	σοφήν	
V.	φίλις			σοφί		
P. N.	φίλιοι	φίλιαι	φιλῖα	σοφοί	σοφαί	σοφᾶ
G.	φιλίων	φιλῶν		σοφῶν	σοφῶν	
D.	φίλοις	φιλῖαις		σοφοῖς	σοφαῖς	
A.	φίλους	φιλῖας		σοφούς	σοφάς	
D. N.	φίλιω	φιλῖα		σοφῷ	σοφᾶ	
G.	φίλοιςιν	φιλῖαιςιν		σοφούϊν	σοφαῖςιν	

## Contracted.

	ὁ ( <i>golden</i> )	ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρυσεία, χρυσῇ	χρύσειον, χρυσοῦν
G.	χρυσείου, χρυσοῦ	χρυσείας, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσείῃ, χρυσῇ	
A.	χρύσειον, χρυσοῦν	χρυσείαν, χρυσήν	
P. N.	χρῦσσοι, χρυσοῖ	χρύσσαι, χρυσᾶι	χρύσεια, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσείοις, χρυσοῖς	χρυσέαις, χρυσαῖς	
A.	χρυσέους, χρυσοῦς	χρυσείας, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ	χρυσείῃ, χρυσᾶ	
G.	χρυσείοιςιν, χρυσοῖςιν	χρυσέαιςιν, χρυσᾶιςιν	
	ὁ ( <i>double</i> )	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόη, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόην, διπλήν	
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ	διπλόα, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόας, διπλᾶς	
D. N.	διπλόῳ, διπλῷ	διπλόῃ, διπλᾶ	
G.	διπλόοιςιν, διπλοῖςιν	διπλόαιςιν, διπλαῖςιν	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλαν	πᾶς	πᾶσα	πᾶν
G.	μελάνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσαν	
P. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανας	μελαίνᾱς		πάντας	πάσᾱς	
D. N.	μέλανε	μελαίνᾱ		πάντε	πᾶσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πᾶσαιν	
	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρῆς	χαρίεσσα	χαρὶν	ἡδύς	ἡδεῖα	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέος	ἡδειᾱς	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδεῖα	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδεῖαν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαρίεσῶν		ἡδέων	ἡδειῶν	
D.	χαρίεσι	χαρίεσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαρίεσσᾱς		ἡδέας, ἡδεῖς	ἡδεῖας	
D. N.	χαρίεντε	χαρίεσσᾱ		ἡδέε	ἡδεῖα	
G.	χαρίέντοιν	χαρίεσαιν		ἡδέοιν	ἡδεῖαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγᾶλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαι	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλᾱς		πολλοῦς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				

## Homeric Forms of πολῦς.

ῥ	ῥ	ῥ	ῥ
S. N. πολῦς, πολῦς	πολλῆς	πολλή	πολύ, πολλή, πολλόν
G. πολῖος		πολλῆς	
D. (πολίῳ Æsch.)	πολλῷ	πολλῇ	
A. πολόν, πολόν	πολλόν	πολλήν, πολλόν	
P. N. πολῖος, πολῖος	πολλοί	πολλοί	(πολίῳ Æsch.) πολλοί
G. πολῖων	πολλῶν	πολλῶν, πολλῶν	
D. πολῖον, -ίον, -ίον	πολλοῖσι, -οῖς	πολλῇσι	
A. πολῖος, πολῖος	πολλοῖς	πολλῆς	
S. ὁ (mild) ῥ	τό	P. οἱ	αἱ τὰ
N. πρῶος, πραεῖα	πρῶον	πρῶοι, πραεῖς	πραεῖαι, πραεῖα
G. πρῶου, πραεῖας		πραεῖων	πραεῖων
D. πρῶφ, πραεῖα		πρῶοις, πραεῖσι	πραεῖαις, πραεῖσι
A. πρῶον, πραεῖαν		πρῶους, πραεῖς	πραεῖας

## ¶ 21. IX. NUMERALS.

M. (one) F.	N.	M. (no one) F.	N.	M., none.
S. N. εἷς, μία	ἓν	οὐδεὶς, οὐδεμία	οὐδέν	P. οὐδένες
G. ἐνός, μιᾶς		οὐθενός, οὐδεμιᾶς		οὐδένων
D. ἐνί, μιᾷ		οὐθενί, οὐδεμιᾷ		οὐδέσι
A. ἓνα, μίαν		οὐδένα, οὐδεμίαν		οὐδένας
Ep. Dor. Ion. Ep.	Late. Ion. Late. Ion.			
N. ἓς, ἡς, μία, ἡ	οὐθείς, οὐδεμία	οὐθίς, οὐδεμία	οὐθίς, οὐδεμία	οὐδαμεί, N. -ά
G. μιῆς, ἡς	οὐθενός, οὐδεμιᾶς	οὐθενός, οὐδεμιᾶς	οὐθενός, οὐδεμιᾶς	οὐδαμῶν
D. ἡ, μιῇ, ἡ	οὐθενί, οὐδεμιᾷ	οὐθενί, οὐδεμιᾷ	οὐθενί, οὐδεμιᾷ	οὐδαμῶσι
A. μίην, ἡν	οὐθέν, οὐδεμίην	οὐθέν, οὐδεμίην	οὐθέν, οὐδεμίην	οὐδαμούς, F. -ίας

## M. F. N., two.

D. N. A. δύο, δύο	
G. D. δυοῖν, δυεῖν (Att.)	P. D. δυοῖ (rare)

## M. F. N., both.

ἄμφω
ἀμφοῖν

Ep.	Ep.	Ion.
N. δύο	δαιοί, -αί, -ά	δυῶν
G. δυοῖ	δαιοῖς, -οῖσι, δυοῖσι	
D. δυοῖ	δαιοῖς, -ά	
A. δύο		

## M. F. (three) N.

P. N. τρεῖς, τρεῖς	
G. τριῶν	
D. τρισί	
A. τρεῖς	
Poet. τριῶσι	

## M. F. (four)

## N.

τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
τεσσαρών, τεττάρων	
τέσσαρσι, τέτταρσι	
τέσσαρας, τέτταρας	
Ion. τέσσαρες, Dor. τέτταρες, Ἔολ. and Ep. τέσσαρες, &c.; Dat., Ep. and in late prose, τέτταροι.	

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ῆ	τὸ
S. N.	βουλευῶν	βουλευούσᾱ	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσᾱν	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσας	
D. N.	βουλευόντε	βουλευούσᾱ	
G.	βουλευόντων	βουλευουσῶν	

## 2. Present Active Contracted.

	ὁ ( <i>honoring</i> )	ῆ	τὸ
S. N.	τιμάων, τιμῶν	τιμάουσᾱ, τιμῶσᾱ	τιμάων, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαύσης, τιμῶσης	
D.	τιμάοντι, τιμῶντι	τιμαύσῃ, τιμῶσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσᾱν, τιμῶσᾱν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσai, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμάόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμῶσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσας, τιμῶσας	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμῶσᾱ	
G.	τιμάόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	

## 3. Liquid Future Active.

## 4. Aorist II. Active.

	ὁ ( <i>about to show</i> )	ῆ	τὸ	ὁ ( <i>having left</i> )	ῆ	τὸ
S. N.	φανῶν	φανούσᾱ	φανοῦν	λιπῶν	λιποῦσᾱ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανούσᾱν		λιπόντα	λιπούσᾱν	
P. N.	φανοῦντες	φανούσαι	φανοῦντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανούσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανοῦντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανοῦντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	

## B. REFLEXIVE.

1st P. M. (of myself) F.	2d P. M. (of thyself) F.
S. G. ἐμαυτοῦ ἐμαυτῆς σεαυτοῦ, σαυτοῦ σεαυτῆς, σαυτῆς	
D. ἐμαυτῷ ἐμαυτῇ σεαυτῷ, σαυτῷ σεαυτῇ, σαυτῇ	
A. ἐμαυτόν ἐμαυτήν σεαυτόν, σαυτόν σεαυτήν, σαυτήν	
P. G. ἡμῶν αὐτῶν ἡμῶν αὐτῶν ὑμῶν αὐτῶν ὑμῶν αὐτῶν	
D. ἡμῖν αὐτοῖς ἡμῖν αὐταῖς ὑμῖν αὐτοῖς ὑμῖν αὐταῖς	
A. ἡμᾶς αὐτούς ἡμᾶς αὐτάς ὑμᾶς αὐτούς ὑμᾶς αὐτάς	

3d P. M., of himself.	F., of herself.	N., of itself.
S. G. ἐαυτοῦ, αὐτοῦ ἐαυτῆς, αὐτῆς		
D. ἐαυτῷ, αὐτῷ ἐαυτῇ, αὐτῇ		
A. ἐαυτόν, αὐτόν ἐαυτήν, αὐτήν		ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν ἐαυτῶν, αὐτῶν		
D. ἐαυτοῖς, αὐτοῖς ἐαυταῖς, αὐταῖς		
A. ἐαυτούς, αὐτούς ἐαυτάς, αὐτάς		ἐαυτᾶ, αὐτᾶ

## New Ionic.

S. G. ἱμιαυτοῦ ἱμιαυτῆς σιαυτοῦ σιαυτῆς	
D. ἱμιαυτῷ ἱμιαυτῇ σιαυτῷ σιαυτῇ	
A. ἱμιαυτόν ἱμιαυτήν σιαυτόν σιαυτήν	
S. G. ἱαυτοῦ ἱαυτῆς P. ἱαυτῶν ἱαυτῶν	
D. ἱαυτῷ ἱαυτῇ ἱαυτοῖς ἱαυταῖς	
A. ἱαυτόν ἱαυτήν ἱαυτό ἱαυτούς ἱαυτάς ἱαυτᾶς	

3d P. S. G. αὐταύτου, -εῖς, D. -φ, -φ, A. -ον, -ας, -ε.  
 P. G. αὐταύτων, D. -ας, -ας, A. -ας, -ας, -ας, Dor.

## C. RECIPROCAL.

M. (of one another) F.	N.	M. N.	F.
P. G. ἀλλήλων ἀλλήλων D. A. ἀλλήλω ἀλλήλᾳ			
D. ἀλλήλοις ἀλλήλαις G. ἀλλήλοιν ἀλλήλαιιν			
A. ἀλλήλους ἀλλήλᾱς ἀλλήλᾱ			
P. G. ἀλλέλων Dor. ἀλλέλων Dor. D. G. ἀλλέλων Ep.			
D. ἀλλέλοις, -ας ἀλλέλαις, -ας			
A. ἀλλέλους ἀλλέλᾱς ἀλλέλᾱ Dor.			

## D. INDEFINITE.

M. F. N., such a one.	M.
S. N. ὁ, ἡ, τὸ δεῖνα P. οἱ δεινες	
G. τοῦ, τῆς δεινός τῶν δεινῶν	
D. τοῦ, τῇ δεινι *	
A. τόν, τήν, τὸ δεῖνα τοὺς δεινας	

## ¶ 24. XII. ADJECTIVE PRONOUNS.

## A. DEFINITE.

Article.			Iterative.		
M. ( <i>the</i> )	F.	N.	M. ( <i>very, same, self</i> )	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτά
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τῷ	ταῖ		αὐτῷ	αὐτῇ	
G. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
S. N.	's D.			αὐτῆς D., -ῆς L.	
G. τοῦ E., τοῦ D.	τοῦ E., -ῆς D.		αὐτοῦ E., -ῆς L.	αὐτῆς D., -ῆς L.	
D.	τοῦ D.		αὐτοῦ L.	αὐτῆς D., -ῆς L.	
A.	τοῦ D.			αὐτοῦ D., -ῆς L.	
P. N. τοί E. D.	ταί E. D.				
G.	τῶν O., τῶν D.	αὐτῶν L.	αὐτῶν O., -ῶν D., -ῆς L.		
D. τοῖς O.	ταῖς O., τῆς D.	αὐτοῖς O., -ῆς L.	αὐτοῖς O., -ῆς L.		
A. τοῖς, τοῖς D.		[τῆς L. αὐτοῖς L.	αὐτοῖς L.		

Relative.			Demonstrative.		Possessive.
M. ( <i>who</i> )	F.	N.	M. ( <i>this</i> )	F.	N.
S. N. ὃς	ἥ	ὅ	ὁδὲ	ἡδὲ	τόδῃ 1 P. S. ἐμός
G. οὗ	ῆς		τοῦδῃ	τῆςδῃ	P. ἡμέτερος
D. οὗ	ῇ		τῷδῃ	τῇδῃ	D. ἡμετέρος Ep.
A. οὗ	ῇ		τόνδῃ	τήνδῃ	
P. N. οἷ	αἷ	αἷ	οἷδῃ	αἷδῃ	2 P. S. σός
G. οῦ	ῆς		τοῦδῃ	τῆςδῃ	P. ὑμέτερος
D. οῖς	αἷς		τοῖςδῃ	ταῖςδῃ	D. σφωτέρους Ep.
A. οὓς	αἷς		τούςδῃ	ταῖςδῃ	
D. N. οῖ	αἷ		τῷδῃ	τῆδῃ	3 P. S. οὗς Poet.
G. οῖς	αἷς		τοῖςδῃ	ταῖςδῃ	P. σφετέρους

## Dialectic and Paragoric Forms.

S. N. ὁ O.	's D.	οἷ	οἷ	τοῖ	1 P. P. 'ἡμός, 'ἡμός O., 'ἡμέτερος D., ἡμμος, ἡμμάτινος E.
G. οῖ, ὅς E.	ῆς E., αἷς D.	τοῖ	τῆς		
D.	ῆς D.	οἷ	οἷ		
A.	's D.				2 P. S. τοῖς D. E.
P. D.	ῆς, ῆς E.	τοῖς O., τοῖςδῃ, τοῖςδῃ E.			P. ὑμός O., ὕμμος E.
					3 P. S. ὅς E. D.
					P. σφῆς O.



## Demonstrative.

	M. (this)	F.	N.	M. (so much)	F.	N.
S. N.	οὗτος	αὕτη	τούτο	τοσούτος	τοσαύτη	τοσοῦτο, τοσοῦτον
G.	τούτου	ταύτης		τοσούτου	τοσαύτης	
D.	τούτῳ	ταύτῃ		τοσούτῳ	τοσαύτῃ	
A.	τούτον	ταύτην		τοσοῦτον	τοσαύτην	
P. N.	οὗτοι	αὗται	ταῦτά	τοσοῦτοι	τοσαῦται	τοσαῦτά
G.	τούτων	ταύτων		τοσούτων	τοσαύτων	
D.	τούτοις	ταύταις		τοσούτοις	τοσαύταις	
A.	τούτους	ταύτας		τοσούτους	τοσαύτας	
D. N.	τούτῳ	ταύτῃ		τοσούτῳ	τοσαύτῃ	
G.	τούτοις	ταύταις		τοσούτοις	τοσαύταις	

## Paragoric Declension.

## Mixed Paragoric Forms.

S. N.	οὗτος	αὗτη	ταῦτά	τασοῦτος, ἰαμοῦς, διδῖ, ταυταῖ, ταυταῖ.
G.	ταυτοῦ	ταυτης		ταυτοῦ, ταυτῆ, ταυταυταῖ.
D.	ταυτῇ	ταυτῇ		ταυτοῦ, Adv. οὐταῖ, ἰαδαῖ, ταῖ, διαῖ.
A.	ταυτά	ταυτην		τασοῦτα, ταυταῖ, ταυταῖ, ἰαμοῖ, ταυταῖ.
P. N.	οὗτοι	αὗται	ταῦτά	ταυταῖ, ταυταῖ, ταυταῖ, ταυταῖ.
G.	ταυτῇ, &c.			ταυταῖ, ἰαμοῖ, &c.

## B. INDEFINITE.

## Simple Indefinite. Interrogative.

## Relative Indefinite.

M. F. (any, some)	N.	M. F. (who?)	N.	M. (whosoever)	F.	N.
S. N.	τις	τί	τίς	τί	ὅστις	ἥτις ὅ τι
G.	τινός, τοῦ	τίνος, τοῦ		οὐτινός, οὗτου		ἥτινός
D.	τινί, τῷ	τίνι, τῷ		οὐτινί, οὗτῳ		ἥτινί
A.	τινά	τίνα		οὐτινα		ἥτινα
P. N.	τινές	τινά, τίνες		τίνα οὐτινες		ἅτινες ἅτινα, ἅτα
G.	τινῶν [ἅτα τίνων]			οὐτινων, οὗτων		ἅτινων
D.	τισὶ	τίσι		οὐτισι, οὗτοις		ἅτισι
A.	τινάς	τίνας		οὐστινας		ἅστινας
D. N.	τινί	τίνι		οὐτινα		ἅτινα
G.	τινοῖς	τίνοισιν		οὐτινοῖς		ἅτινοῖς

## Homeric Declension of τις, τίς, and ὅτις = ὅστις.

S. N.	τις	τί	τίς	τί	ὅτις	ὅ τι, ὅ ττι
G.	τίος, τιῷ		τίος, τιῷ		ὅτιος, ὅττιος, ὅττιος	
D.	τίῳ, τῷ		τίῳ, τῷ		ὅτιῳ, ὅττιῳ	
A.	τίνα		τίνα		ὅτινα	
P. N.	τιοίς	ἅττιος	τίοις			ὅττιος
G.			τίων		ὅττιων	
D.					ὅττιοις	
A.	τινάς				ὅττινας	ἅττιος
D. N.	τιοί					

## ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

## 1. Cardinal.

Interrog.	πόσῳ; <i>how many?</i>
Indef.	ποσοί, <i>a certain number.</i>
Rel. Ind.	πόσῳ, <i>how many soever.</i>
Dimin.	λίγῳ, <i>few.</i>
Augment.	πολλοί, <i>many.</i>
Demonst.	οἷον, <i>so many.</i>
Relat.	ὥσῳ, <i>as many.</i>

## 2. Ordinal.

τίστος; <i>which in order? or,</i> <i>one of how many?</i>
οἷστος, <i>whichever in order.</i>
λίγοστος, <i>one of few.</i>
πολλόστος, <i>one of many, or,</i> <i>one following many.</i>

1 α'	εἷς, μία, ἓν, <i>one.</i>	πρῶτος, -η-, -ον, <i>first.</i>
2 β'	δύο, δύο, <i>two.</i>	δεύτερος, -ᾱ-, -ον, <i>second.</i>
3 γ'	τρεις, τρία, <i>three.</i>	τρίτος, -η-, -ον, <i>third.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>	τέταρτος, <i>fourth.</i>
5 ε'	πέντε, <i>five.</i>	πῆμτος, <i>fifth.</i>
6 ς'	ἕξ, <i>six.</i>	ἕκτος, <i>sixth.</i>
7 ζ'	ἑπτὰ, <i>seven.</i>	ἑβδομος, <i>seventh.</i>
8 η'	ὀκτώ, <i>eight.</i>	ὀγδοος, <i>eighth.</i>
9 θ'	ἐννέα, <i>nine.</i>	ἐνατος, ἑννατος, <i>ninth.</i>
10 ι'	δέκα, <i>ten.</i>	δέκατος, <i>tenth.</i>
11 ια'	ἑνδεκά, <i>eleven.</i>	ἐνδέκατος, <i>eleventh.</i>
12 ιβ'	δωδεκά, <i>twelve.</i>	δωδέκατος, <i>twelfth.</i>
13 ιγ'	τρισκαίδεκα, δεκατρεῖς	τρισκαίδεκατος
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρεσκαίδεκατος
15 ιε'	πεντεκαίδεκα	πεντεκαίδεκατος
16 ις'	ἑκκαίδεκα	ἑκκαίδεκατος
17 ιζ'	ἑπτακαίδεκα	ἑπτακαίδεκατος
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαίδεκατος
19 ιθ'	ἐννεακαίδεκα	ἐννεακαίδεκατος
20 κ'	εἴκοσι(ν)	εἰκοστός
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι	εἰκοστός πρῶτος
30 λ'	τριήκοντα	τριᾷκοστός
40 μ'	τεσσαράκοντα	τεσσαράκοστός
50 ν'	πεντήκοντα	πεντηκοστός
60 ξ'	ἑξήκοντα	ἑξηκοστός
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός
80 π'	ὀγδοήκοντα	ὀγδοηκοστός
90 Ϟ'	ἐννῆήκοντα	ἐννηηκοστός
100 ϙ'	ἑκατόν	ἑκατοστός
200 σ'	διᾷκόσιοι, -αι, -α	διᾷκοσιοστός
300 τ'	τριᾷκόσιοι	τριᾷκοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, -αι, -α	χιλιοστός
2,000	β	δισχίλιοι	δισχιλιοστός
10,000	ρ	μύριοι, -αι, -α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. *πότεναις* ; on *what day* ?

1. (αὐτὴν ἡμέρος, *on the same day*.) ἀπλός, ἀπλοῦς, *simple, single*
2. δευτεραίς, *on the second day*. διπλός, *double*.
3. τριταίς, *on the third day*. τριπλός, *triple*.
4. τεταρταίς, *on the fourth day*. τετραπλός, *quadruple*.
5. πεμπταίς, *on the fifth day*. πενταπλός, *quintuple*.
6. ἑκταίς, *on the sixth day*. ἑξαπλός, *sextuple*.
7. ἑβδομαίς, *on the seventh day*. ἑπταπλός, *septuple*.
8. ὀγδοαίς, *on the eighth day*. ὀκταπλός, *octuple*.

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. *ποσάκις* ; how many *fold* ? *ποσάκις* ; how many *times* ? *ποσότης*, *quantity*, *number*.Dim. *ὀλιγάκις*, *few times*. *ὀλιγότης*, *fewness*.Augm. *πολλαπλάσιος*, *many fold*. *πολλάκις*, *many times*.

- |                                    |                               |                         |
|------------------------------------|-------------------------------|-------------------------|
| 1. (ἴσος, <i>equal</i> .)          | ἅπαξ, <i>once</i> .           | μονάς, <i>monad</i> .   |
| 2. διπλάσιος, <i>twofold</i> .     | δὶς, <i>twice</i> .           | δυάς, <i>duad</i> .     |
| 3. τριπλάσιος, <i>threelfold</i> . | τρίς, <i>thrice</i> .         | τριάς, <i>triad</i> .   |
| 4. τετραπλάσιος                    | τετράκις, <i>four times</i> . | τετράς, <i>tetrad</i> . |
| 5. πενταπλάσιος                    | πεντάκις                      | πεντάς                  |
| 6. ἑξαπλάσιος                      | ἑξάκις                        | ἑξάς                    |
| 7. ἑπταπλάσιος                     | ἑπτάκις                       | ἑβδομάς                 |
| 8. ὀκταπλάσιος                     | ὀκτάκις                       | ὀγδοάς                  |
| 9. ἐννεαπλάσιος                    | ἐννεάκις, ἐννάκις             | ἐννιάς                  |
| 10. δεκαπλάσιος                    | δεκάκις                       | δεκάς                   |
| 20. εἰκοσαπλάσιος                  | εἰκοσάκις                     | εἰκάς                   |
| 100. ἑκατονταπλάσιος               | ἑκατοντάκις                   | ἑκατοντάς               |
| 1,000. χιλιοπλάσιος                | χιλιάκις                      | χιλιάς                  |
| 10,000. μυριοπλάσιος               | μυριάκις                      | μυριάς                  |

## C. TABLES OF CONJUGATION.

## ¶ 26. I. THE TENSES CLASSIFIED.

	I. PRIMARY.		II. SECONDARY.
Relations.	Time. 1. Present.	2. Futura.	2. Past.
1. Definite.	<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	<i>*</i> <i>I shall be writing.</i>	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	<i>*</i> <i>I write.</i>	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	<b>PERFECT.</b> <i>γέγραφα,</i> <i>I have written.</i>	<i>*</i> <i>I shall have written.</i>	<b>PLUPERFECT.</b> <i>ἔγεγραψεν,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

	I. DISTINCT.	
	A. INTELLECTIVE.	2. Contingent.
1. Actual.	<i>a. Present.</i>	<i>β. Past.</i>
<b>INDICATIVE.</b>	<b>SUBJUNCTIVE.</b>	<b>OPTATIVE.</b>
<i>γράφω,</i> <i>I am writing.</i>	<i>γράφω,</i> <i>I may write.</i>	<i>γράφοιμι,</i> <i>I might write.</i>
	<b>B. VOLITIVE.</b>	
	<b>IMPERATIVE.</b>	
	<i>γράφε,</i> <i>Write.</i>	
	II. INCORPORATED.	
	A. Substantive.	B. Adjective.
	<b>INFINITIVE.</b>	<b>PARTICIPLE.</b>
	<i>γράφειν,</i> <i>To write.</i>	<i>γράφων,</i> <i>Writing.</i>

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>α, μ</i>		<i>ομαι, μαι</i>	
	<b>Augm. IMPERFECT,</b>	<i>ον, ν</i>		<i>ιμεν, μην</i>	
	<b>FUTURE,</b>	<i>σω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	<b>FUT. II.,</b>				<i>θήσομαι</i>
	<b>Augm. AORIST,</b>	<i>α</i>	<i>σάμεν</i>		<i>θήν</i>
	<b>Augm. AOR. II.,</b>	<i>ον, ν</i>	<i>ιμεν, μην</i>		<i>ν</i>
	<b>Redpl. PERFECT,</b>	<i>α</i>		<i>μαι</i>	
	<b>Redpl. PERF. II.,</b>	<i>α</i>			
	<b>Augm. Redpl. PLUPERFECT,</b>	<i>αμεν</i>		<i>μεν</i>	
	<b>Augm. Redpl. PLUPERF. II.,</b>	<i>ον</i>			
	<b>Redpl. FUT. PERF.</b>			<i>σομαι</i>	

## TABLE IV. AFFIXES OF THE

		Present.		Imperfect.	
		Nude.	Euphonic.	Nude.	Euphonic.
Ind.	S.	1	μι	ω	ον
		2	ς	εις	ες
		3	σι(ν)	ει	ει(ν)
	P.	1	μεν	ομεν	ομεν
		2	τε	τε	τε
		3	νσι(ν), ασι(ν)	σαν	ον
	D.	1	μεν	ομεν	ομεν
		2	τον	τον	ετον
		3	των	την	ετην
Subj.	S.	1		ω	
		2		ης	
		3		η	
	P.	1		ωμεν	
		2		ητε	
		3		ωσι(ν)	
	D.	1		ωμεν	
		2		ητον	
		3		ητων	
Opt.	S.	1	ιην	οιμι	
		2	ιης	οις	
		3	ιη	οι	
	P.	1	ιημεν, ιμεν	οιμεν	
		2	ιητε, ιτε	οιτε	
		3	ιησαν, ιεν	οιεν	
	D.	1	ιημεν, ιμεν	οιμεν	
		2	ιητον, ιτον	οιτον	
		3	ιήτην, ιτην	οιήτην	
Imp.	S.	2	θι, ς, ι	ι	
		3	τω	ετω	
	P.	2	τε	ετε	
		3	τωσαν, ντων	ετωσαν, οντων	
	D.	2	τον	ετον	
		3	των	ετων	
Inf.			ναι	ειν	
Part.	N.	ντες, νταῖ, ν	ων, ουσαῖ, ον		
	G.	ντος, ντης	οντος, ούσης		

## ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	σᾶ	ἡ-ᾶ	ἡ-ειν, ἡ-η
		2 σεις	σᾶς	ἡ-ᾶς	ἡ-εις
		3 σει	σει(ν)	ἡ-ε(ν)	ἡ-ει
	P.	1 σόμεν	σᾶμεν	ἡ-ᾶμεν	ἡ-ειμεν
		2 σετε	σάτε	ἡ-άτε	ἡ-ειτε
		3 σουσι(ν)	σᾶν	ἡ-ᾶσι(ν)	ἡ-εισαν, ἡ-ισαν
	D.	1 σόμεν	σᾶμεν	ἡ-ᾶμεν	ἡ-ειμεν
		2 σετον	σάτον	ἡ-άτον	ἡ-ειτον
		3 σετον	σᾶτην	ἡ-άτον	ἡ-ειτην
Subj.	S.	1	σω	(ἡ-ω)	
		2	σῆς	(ἡ-ῆς)	
		3	σῇ	(ἡ-ῇ)	
	P.	1	σώμεν	(ἡ-ώμεν)	
		2	σῆτε	(ἡ-ῆτε)	
		3	σώσι(ν)	(ἡ-ώσι-ν)	
	D.	1	σώμεν	(ἡ-ώμεν)	
		2	σῆτον	(ἡ-ῆτον)	
		3	σῆτον	(ἡ-ῆτον)	
Opt.	S.	1 σοίμι	σαιμι	(ἡ-οίμι)	
		2 σοίς	σαις, σαιᾶς	(ἡ-οίς)	
		3 σοι	σαι, σαιε(ν)	(ἡ-οι)	
	P.	1 σοίμεν	σαιμεν	(ἡ-οίμεν)	
		2 σοίτε	σαιτε	(ἡ-οίτε)	
		3 σοίεν	σαιεν, σαιᾶν	(ἡ-οίεν)	
	D.	1 σοίμεν	σαιμεν	(ἡ-οίμεν)	
		2 σοίτον	σαιτον	(ἡ-οίτον)	
		3 σοίτην	σαιτην	(ἡ-οίτην)	
Imp.	S.	2	σον	(ἡ-ε)	
		3	σᾶτω	(ἡ-ίτω)	
	P.	2	σᾶτε [των	(ἡ-ετε)	
		3	σᾶτωσαν, σάν-	(ἡ-ίτωσαν, ἡ-όντων)	
	D.	2	σᾶτον	(ἡ-ετον)	
		3	σᾶτων	(ἡ-ίτων)	
Inf.		σειν	σαι	ἡ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	ἡ-ώς, ἡ-υῖᾶ, ἡ-ός	
	G.	σόντος	σάντος, σᾶσῆς	ἡ-ότος, ἡ-υῖᾶς	

# ¶ 30. V. AFFIXES OF THE

		Pres.		Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude.	Euph.		
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην
	2	σαι, αι	η, ει	σο, ο	ου	σαι	σο
	3	ται	εται	το	ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθις	εσθις	σθις	εσθις	σθις	σθις
	3	νται	ονται	ντο	οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθον	εσθον	σθον	εσθον	σθον	σθον
	3	σθον	εσθον	σθον	εσθον	σθον	σθον
Subj.	S. 1		ωμαι			(μένος ω)	
	2		η			(μένος ης)	
	3		ηται			(μένος η)	
	P. 1		όμεθα			(μένοι ωμεν)	
	2		ησθις			(μένοι ητες)	
	3		ωνται			(μένοι ωσι-ν)	
	D. 1		όμεθα			(μένω ωμεν)	
	2		ησθον			(μένω ητον)	
	3		ησθον			(μένω ητον)	
Opt.	S. 1	ιμην	οιμην			(μένος ειην)	
	2	ιο	οιο			(μένος ειης)	
	3	ιτο	οιτο			(μένος ειη)	
	P. 1	ιμεθα	οιμεθα			(μένοι ειημεν)	
	2	ισθις	οισθις			(μένοι ειητες)	
	3	ιντο	οιντο			(μένοι ειησαν)	
	D. 1	ιμεθα	οιμεθα			(μένω ειημεν)	
	2	ισθον	οισθον			(μένω ειητον)	
	3	ισθον	οισθον			(μένω ειητην)	
Imp.	S. 2	σο, ο	ου			σο	
	3	σθω	εσθω			σθω	
	P. 2	σθις	εσθις			σθις	
	3	σθωσαν, σθων	εσθωσαν, εσθων			σθωσαν, σθων	
	D. 2	σθον	εσθον			σθον	
	3	σθων	εσθων			σθων	
Inf.		σθαι	εσθαι			σθαι	
Part.	N.	μενος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον	
	G.	μένου, -ης	όμενου, -ης			μένου, -ης	

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σαι	σαι	θ-ης	θ-ήσῃ, θ-ήσῃς
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ήσόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσεσθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ήσόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσεσθον
	3	σεσθον	σάσθην	θ-ήτην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σηται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σολμην	σαιμην	θ-εῖην	θ-ησολμην
	2	σοιο	σαιο	θ-εῖης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-εῖη	θ-ησοιτο
	P. 1	σολμεθα	σαιμεθα	θ-εῖμεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθε	σαισθε	θ-εῖητε, θ-εῖτε	θ-ήσοισθε
	3	σοιντο	σαιντο	θ-εῖησαν, θ-εῖεν	θ-ήσοιντο
	D. 1	σολμεθα	σαιμεθα	θ-εῖμεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθον	σαισθον	θ-εῖητον	θ-ήσοισθον
	3	σολσθην	σαισθην	θ-εῖητην	θ-ησολσθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν,	θ-ήτωσαν,	
			σάσθων	θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
Inf.		σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-είς, θ-εῖς, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-είσης	θ-ησομένου



### ¶ 31. VI. ANALYSIS OF THE AFFIXES OF CONJUGATION.

[illegible]

## ¶ 32. VII. DIALECTIC FORMS (see §§ 241-253).

SUBJECTIVE.		OBJECTIVE.
<i>Singular.</i>		<i>Singular.</i>
1 <i>Ind. Pr. α, Old μ.</i> <i>ἔργω, ἀλάμω.</i>	3 <i>vet.</i> Dor. <i>vet.</i> <i>φασί, ἔχοντι.</i>	1 <i>ἔργω, ὄρωμαι, Ion. and Dor. ὄρωμαι.</i> <i>φασί, ὄρωμαι.</i>
<i>ἀν, αῖ, Ion. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἀν, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ὄρωμαι, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Ion. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Ion. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>
<i>ἰω, αῖ, Ep. ἰω.</i> <i>ἔργω, φασί.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>	Dor. <i>ἰω, αῖ</i> <i>φασί, ὄρωμαι.</i>

# ¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P. 1	<i>We</i>	<i>am planning,</i>	<i>was planning,</i>
	2 <i>Ye, You</i>	or	or
	3 <i>They</i>	<i>plan.</i>	<i>planned.</i>
D. 1	<i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Subj. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P. 1	<i>We</i>	<i>may plan,</i>	
	2 <i>Ye, You</i>	<i>can plan,</i>	
	3 <i>They</i>	or	
D. 1	<i>We two</i>	<i>plan.</i>	
	2 <i>You two</i>		
	3 <i>They two</i>		
Opt. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P. 1	<i>We</i>	<i>might plan,</i>	
	2 <i>Ye, You</i>	<i>should plan,</i>	
	3 <i>They</i>	<i>would plan,</i>	
		<i>could plan,</i>	
		or	
D. 1	<i>We two</i>	<i>planned.</i>	
	2 <i>You two</i>		
	3 <i>They two</i>		
Imp. S.	2 <i>Do thou</i> 3 <i>Let him</i>		
P. 2	<i>Do you</i>	<i>be planning,</i>	
	3 <i>Let them</i>	or <i>plan.</i>	
D. 2	<i>Do you two</i>		
	3 <i>Let them two</i>		
Infinitive,		<i>To be planning,</i>	
		or	
		<i>To plan.</i>	
Participle,		<i>Planning.</i>	

## VERB βουλεύω (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned.</i>
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*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

<i>should plan,</i> or <i>would plan.</i>	<i>might plan,</i> <i>might have planned,</i> <i>should plan,</i> <i>should have planned,</i> <i>would plan,</i> <i>would have planned,</i> <i>could plan,</i> <i>could have planned,</i> <i>plan, or have planned,</i>
---	---

*plan, or have planned.*

<i>To be about to plan.</i>	<i>To plan, or To have planned.</i>	<i>To have planned.</i>
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<i>About to plan.</i>	{ <i>Having planned,</i> or <i>Planning.</i>	<i>Having planned.</i>
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# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἔβούλευον ἔβούλευεις ἔβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἔβουλεύομεν ἔβουλεύετε ἔβούλευον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλευίτην	βουλεύσονται
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύησαν		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλευε 3 βουλεύετω		
P.	2 βουλεύετε 3 βουλευάτωσαν βουλεύοντων		
D.	2 βουλεύετον 3 βουλευάτων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύων

REGULAR VERB *βουλεύω, to plan, to counsel*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβουλεύκειτε
ἐβούλευσαν	βεβούλευκᾱσι	ἔβουλεύκεισαν,
		ἔβουλεύκεισαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβουλεύκειτον
ἐβουλεύσατήν		ἔβουλεύκειτήν
βουλεύσω		
βουλεύσης		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσητον		
βουλεύσαιοι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιοιμεν		
βουλεύσαιτε		
βουλεύσαιιν, βουλεύσειαν		
βουλεύσαιτον		
βουλεύσαιτήν		
βούλευσον		
βουλεύσάτω		
βουλεύσατε		
βουλεύσάτωσαν,		
βουλεύσαντων		
βουλεύσατον		
βουλεύσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσαις	βεβουλευκώς	

# ¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice,

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμαι 2 βουλεύη, βουλεύει 3 βουλεύεται	ἔβουλευόμην ἔβουλευόν ἔβουλεύετο	βουλεύσομαι βουλεύσῃ, βουλεύσει βουλεύσεται
P.	1 βουλευόμεθα 2 βουλεύεσθε 3 βουλεύονται	ἔβουλευόμεθα ἔβουλεύεσθε ἔβουλεύοντο	βουλευσόμεθα βουλεύσεσθε βουλεύσονται
D.	2 βουλεύεσθον 3	ἔβουλεύεσθον ἔβουλεύεσθην	βουλεύσεσθον
Subj. S.	1 βουλεύωμαι 2 βουλεύῃ 3 βουλεύηται		
P.	1 βουλευώμεθα 2 βουλεύησθε 3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην 2 βουλεύοιο 3 βουλεύοιτο		βουλευοίμην βουλεύοιο βουλεύοιτο
P.	1 βουλευοίμεθα 2 βουλεύοισθε 3 βουλεύοιντο		βουλευοίμεθα βουλεύοισθε βουλεύοιντο
D.	2 βουλεύοισθον 3 βουλευοίσθην		βουλεύοισθον βουλευοίσθην
Imp. S.	2 βουλεύου 3 βουλεύεσθω		
P.	2 βουλεύεσθε 3 βουλεύεσθωσαν, βουλεύεσθων		
D.	2 βουλεύεσθον 3 βουλεύεσθων		
Infin.	βουλεύεσθαι		βουλεύεσθαι
Part.	βουλευομενος		βουλευόμενος

THE REGULAR VERB *βουλεύω*, to plan, to counsel.*to deliberate, to resolve.*)

## Aorist Mid.

ἐβουλεύσαμην  
ἐβουλεύσω

## ἐβουλεύσατο

ἐβουλεύσάμεθα  
ἐβουλεύσασθε  
ἐβουλεύσαντο  
ἐβουλεύσασθον  
ἐβουλεύσασθην

## βουλεύσωμαι

## βουλεύσῃ

## βουλεύσῃται

βουλεύσώμεθα  
βουλεύσῃθε  
βουλεύσωνται  
βουλεύσῃσθον

## βουλεύσασθαι

## βουλεύσαιο

## βουλεύσαιο

βουλεύσασθαι  
βουλεύσασθε  
βουλεύσαιντο  
βουλεύσασθον  
βουλεύσασθην

## βούλευσαι

## βουλεύσασθαι

## βουλεύσασθε

## βουλεύσασθαισαν,

## βουλεύσασθαι

## βουλεύσασθον

## βουλεύσασθων

## βουλεύσασθαι

## βουλεύσασθαι

## βουλεύσασθαι

## Perfect.

βεβούλευμαι  
βεβούλευσαι

## βεβούλευται

## βεβούλευμεθα

## βεβούλευσθε

## βεβούλευνται

## βεβούλευσθον

## Pluperfect.

ἐβεβούλευμην  
ἐβεβούλευσο

## ἐβεβούλευτο

## ἐβεβούλευμεθα

## ἐβεβούλευσθε

## ἐβεβούλευντο

## ἐβεβούλευσθον

## ἐβεβούλευσθην

## βεβούλευσο

## βεβούλευσθαι

## βεβούλευσθε

## βεβούλευσθαισαν,

## βεβούλευσθαι

## βεβούλευσθον

## βεβούλευσθων

## βεβούλευσθαι

## βεβούλευσθαι

## βεβούλευσθαι



TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθην 2 ἐβουλεύθης 3 ἐβουλεύθῃ	βουλευθήσομαι βουλευθήσῃ, βουλευθήσῃ βουλευθήσεται
P.	1 ἐβουλεύθημεν 2 ἐβουλεύθητε 3 ἐβουλεύθησαν	βουλευθήσόμεθα βουλευθήσεσθε βουλευθήσονται
D.	2 ἐβουλεύθητον 3 ἐβουλευθήτην	βουλευθήσεσθον
Subj. S.	1 βουλευθῶ 2 βουλευθῆς 3 βουλευθῇ	
P.	1 βουλευθῶμεν 2 βουλευθῆτε 3 βουλευθῶσι	
D.	2 βουλευθήτων	
Opt. S.	1 βουλευθείην 2 βουλευθείης 3 βουλευθείη	βουλευθήσοίμην βουλευθήσοιο βουλευθήσοιτο
P.	1 βουλευθείμεν, βουλευθεῖμεν 2 βουλευθείητε, βουλευθεῖτε 3 βουλευθείησαν, βουλευθεῖσαν	βουλευθήσοιμεθα βουλευθήσοισθε βουλευθήσονται
D.	2 βουλευθείητον 3 βουλευθεῖτην	βουλευθήσοισθον βουλευθήσοισθην
Imp. S.	2 βουλεύθητι 3 βουλευθήτω	
P.	2 βουλεύθητε 3 βουλευθήτωσαν, βουλευθέντων	
D.	2 βουλεύθητον 3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθήσόμενος

¶ 36. XI. (A.) MUTE VERBS. i. LABIAL.

1. Γράφω, to write.

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράφω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἐγγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράσομαι	ἔγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράφωμαι	
Opt.	γραφοίμην	γρασολίμην	γραψαίμην	γεγρασολίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραψόμενος	γραψάμενος	γεγραψόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγγραφόμην	ἐγράφην		γραφίσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφῆσεσθαι
Part.		γραφείς		γραφησόμενος
	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	ἐγγράμμην
2	γέγραψαι	γέγραψο		ἐγγράψο
3	γέγραπται	γεγράφθω		ἐγγράπτο
P. 1	γεγράμμεθα		Part.	ἐγγράμμεθα
2	γέγραφθε	γέγραφθε		ἐγγράφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἰσι]	γεγράφθων		[ῆσαν]
D. 2	γέγραφθον	γέγραφθον		ἐγγράφθον
3		γεγράφθων		ἐγγράφθων

# ¶ 37. LABIAL. 2. *Λείπω, to leave.*

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	ἔλειψα	ἐλείπειν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	ἑλειπέναι	
Part.	λείπων		λείπων	ἑλειπείς	

## AOIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλπον	λίπω	λίποιμι		λεπῶν
2	ἔλπες	λίπῃς	λίποις	λίπε	
3	ἔλπει	λίπῃ	λίποι	λίπέτω	Part.
P. 1	ἐλπόμεν	λίπωμεν	λίπομεν		λεπόν
2	ἐλπείτε	λίπητε	λίποιτε	λίπετε	λεπούσας
3	ἔλπον	λίπωσι	λίποιεν	λεπέτωσαν, λιπόντων	λεπόν
D. 2	ἐλπείτον	λίπητον	λίποιτον	λίπειον	λεπόντος
3	ἐλπείτην		λίποίτην	λίπέτων	λεπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείσομαι	ἔλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειποίμην	λειψοίμην		λειφθείην
Imp.	λείπου		ἑλείψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	ἑλείφθαι	λειφθήναι
Part.	λειπόμενος	λειψόμενος	ἑλειμμένος	λειφθείς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	ἑλείσομαι	ἑλείμμην	λειφθήσομαι

## AOIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλπόμεν	λίπωμαι	λίποίμην		λεπέσθαι
2	ἐλπίον	λίπῃ	λίποιε	λιπού	
3	ἐλπιο	λίπηται	λίποιτο	λεπέσθω	Part.
P. 1	ἐλπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλπισθε	λίπησθε	λίποισθε	λεπισθε	
3	ἐλπιοντο	λίπωνται	λίποιντο	λεπέσθωσαν, λιπέσθων	
D. 2	ἐλπισθον	λίτησθον	λίποισθον	λεπισθον	
3	ἐλπείσθην		λιποίσθην	λεπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, *to do*.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πράσσε, πράττε		πράξον	[ναί	[ναί
Inf.	πράσσειν, πράττειν	πράξειν	πράξαι	πεπραχέ-	πεπραγε-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πεπραγώς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπράχουν	ἔπεπραγουν

## MIDDLE AND PASSIVE VOICES.

	- Present.		Imperfect.	Future Mid.
Ind.	πράσσομαι,	πράττομαι	ἐπρασσόμεν, ἐπραττόμεν	πράξομαι
Subj.	πράσσωμαι,	πράττωμαι		
Opt.	πρασσοίμην,	πραττοίμην		πραξοίμην
Imp.	πράσσου,	πράττου		
Inf.	πράσσεσθαι,	πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος,	πραττόμενος		πραξόμενος
	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπράξαμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πράξαιμην	πραχθείην	πραχθῆσοίμην	πεπραξοίμην
Imp.	πράξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πράξάμενος	πραχθείς	πραχθίσόμενος	πεπραξόμενος

	Ind.	Imp.	Inf.	Part.
S. 1	πέπραγμα		πεπραχθαι	ἐπεπράγμην
2	πέπραξαι	πέπραξο		ἐπέπραξο
3	πέπρακται	πεπράχθω		ἐπέπρακτο
P. 1	πεπράγμεθα		πεπραγμένοις	ἔπεπράγμεθα
2	πέπραχθε	πέπραχθε		ἐπέπραχθε
3	πεπραγμένοι [εἰσι]	πεπράχθωσαν, πεπράχθων		πεπραγμένοι [ῆσαν]
D. 2	πέπραχθον	πέπραχθον		ἐπέπραχθον
3		πεπράχθων		ἐπεπράχθην

# ¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(3 Perfect, to trust; Middle and Passive, to believe, to obey.)

## ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πέιθω	πέισω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πέιθω		πέλω	πίθω		πεποιθῶ
Opt.	πέιθοιμι	πέισοιμι	πέισαιμι	πίθοιμι		πεποιθοίην
Imp.	πέιθε		πέισον	πίθε		πέπεισθε
Inf.	πέιθειν	πέισειν	πέισαι	πίθειν	πεπεικέναι	πεποιθέναι
Part.	πέιθων	πέισων	πέισας	πίθων	πεπεικώς	πεποιθώς
	Imperfect.				1 Pluperfect.	2 Pluperfect.
	ἔπειθον				ἐπεπείκειν	ἐπεποιθείην

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πέιθομαι	πέισομαι	ἐπιθόμην	ἐπεσθην	πεισθήσομαι
Subj.	πέιθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθοίμην	πεισοίμην	πιθοίμην	πεισθείην	πεισθησοίμην
Imp.	πέιθου		πιθοῦ	πέσθητι	
Inf.	πέισθαι	πέισσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθησόμενος
	Imperfect.				
	ἐπειθόμην				

	PERFECT.		PLUPERFECT.
	Ind.	Imp.	
S. 1	πέπεισμαι		πέπεισμαι
2	πέπεισαι	πέπεισο	πέπεισο
3	πέπεισται	πέπεισθω	πέπειστο
			Part.
P. 1	πεπεισμεθα		πεπεισμένοι
2	πέπεισθε	πέπεισθε	πέπεισθε
3	πεπεισμένοι	πεπεισθωσαν,	πεπεισμένοι
	[εἰσι]	πεπεισθων	[ῆσαν]
D. 2	πέπεισθον	πέπεισθον	πέπεισθον
3		πεπεισθων	πέπεισθων

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμισα
Subj.	κομίζω		κομίω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικέναι

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθην
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομιζοίμην	κομισοίμην	κομισαίμην	κομισθείην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομιζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομιζόμην	κεκόμισμαι	ἐκεκομισμην	κομισθήσομαι
Opt.				κομισθησώμην
Imp.		κεκόμισο		
Inf.		κεκομισθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

## ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιδύμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιέτον	κομιούντος	κομιεῖσθον	

# ¶ 41. XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

### ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγελκειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκεναι	
Part.	ἄγγελλων		ἄγγελῶν	ἤγγελκῶς	

### FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖμεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσας
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖητην		

### AORIST L.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγελλω	ἄγγελλαιμι	
2	ἤγγειλας	ἄγγελλῃς	ἄγγελλαις, ἄγγελλεας	ἄγγειλον
3	ἤγγειλε	ἄγγελλῃ	ἄγγελλαι, ἄγγελλεις	ἄγγειλάτω
P. 1	ἤγγειλαμεν	ἄγγελλῶμεν	ἄγγελλαιμεν	
2	ἤγγειλατε	ἄγγελλῃτε	ἄγγελλαιτε	ἄγγειλάτε
3	ἤγγειλαν	ἄγγελλωσι	ἄγγελλαιεν, ἄγγελλειαν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2	ἤγγειλατον	ἄγγελλῃτον	ἄγγελλαιτον	ἄγγειλάτον
3	ἤγγειλάτην		ἄγγελλαῖτην	ἄγγειλάτων
Inf.	ἄγγελλαι.		Part. ἄγγελλας, -ᾶσα, -αν	G. -αντος, -άσης.

### MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγελην
Subj.	ἄγγελλομαι	ἄγγελλῶμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοιμην	ἄγγελοίμην	ἄγγελθεῖην	ἄγγελεῖην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθητι	ἄγγελθητι
Inf.	ἄγγελλεσθαι	ἄγγελίσθαι	ἄγγελθῆναι	ἄγγελθῆναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμενῃ	ἡγγεληθήσομαι	ἡγγεληθήσομαι
Opt.		ἡγγεληθῶμαι	ἡγγεληθῶμαι
Inf.		ἡγγεληθῆναι	ἡγγεληθῆναι
Part.		ἡγγελησόμενος	ἡγγελησόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοῦμαι	ἡγγελοῦσθαι	ἡγγελοῦμενος
2	ἡγγελη, ἡγγελεῖ	ἡγγελοῖτο		ἡγγελομένη
3	ἡγγελεῖται	ἡγγελοῖτο		ἡγγελοῦμενος
P. 1	ἡγγελοῦμεθα	ἡγγελοῦμεθα		ἡγγελομένων
2	ἡγγελοῖσθε	ἡγγελοῖσθε		ἡγγελομένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελοῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγελάμην	ἡγγελάμην	ἡγγελάμην	
2	ἡγγελεῖ	ἡγγελεῖ	ἡγγελεῖ	ἡγγελεῖ
3	ἡγγελατο	ἡγγελεῖται	ἡγγελεῖται	ἡγγελάσθω
P. 1	ἡγγελάμεθα	ἡγγελάμεθα	ἡγγελάμεθα	
2	ἡγγελασθε	ἡγγελεῖσθε	ἡγγελεῖσθε	ἡγγελασθε
3	ἡγγελλαντο	ἡγγελονται	ἡγγελλαντο	ἡγγελάσθωσαν, ἡγγελάσθων
D. 2	ἡγγελασθον	ἡγγελεῖσθον	ἡγγελεῖσθον	ἡγγελασθον
3	ἡγγελάσθην		ἡγγελεῖσθην	ἡγγελάσθων
	Inf. ἡγγελασθαι.		Part. ἡγγελάμενος.	

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Ind.	
S. 1	ἡγγελαίμαι		ἡγγελάμην	ἡγγελεῖ
2	ἡγγελαί	ἡγγελεῖ	ἡγγελεῖ	
3	ἡγγελαί	ἡγγελεῖ	ἡγγελεῖ	
P. 1	ἡγγελάμεθα		ἡγγελάμενος	ἡγγελάμεθα
2	ἡγγελεῖ	ἡγγελεῖ		ἡγγελεῖ
3	ἡγγελέμενοι εἰσὶ	ἡγγελέμενοι		ἡγγελέμενοι ἦσαν
D. 2	ἡγγελεῖσθον	ἡγγελεῖσθον		ἡγγελεῖσθον
3		ἡγγελεῖσθον		ἡγγελεῖσθον



# TABLE 42. LIQUID. 2. Φαίνω, to show.

com

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφηνα	πέφαγκα	πέφηνα
Subj.	φαίνω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίνειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίνων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἐφαίνον				ἐπεφάνειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνομαι			φήνωμαι
Opt.	φαινοίμην		φανοίμην	φηνάίμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανήναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	Ind.	PERFECT.	Inf.	PLUPERFECT.
		Imp.		
S.	1 πέφασμαι		πεφάνθαι	ἐπεφάσμεν
	2 πέφανσαι	πέφανσο		ἐπέφανσο
	3 πέφανται	πεφάνθω	Part.	ἐπέφαντο
P.	1 πεφάσμεθα		πεφασμένοις	ἐπεφάσμεθα
	2 πέφανθε	πέφανθε		ἐπέφανθε
	3 πεφασμένοι εισί	πεφάνθωσαν,		πεφασμένοι ἦσαν
		πεφάνθων		
D.	2 πέφανθον	πέφανθον		ἐπέφανθον
	3 πεφάνθων	πεφάνθων		ἐπεφάνθην

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αύξω* or *αυξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	αύξω, αυξάνω	αυξήσω	ηύξησα	ηύξηκα
Subj.	αύξω, αυξάνω		αυξήσω	
Opt.	αύξοιμι, αυξάνοιμι	αυξήσοιμι	αυξήσαιμι	
Imp.	αύξε, αυξανε	αυξήσον	αυξήσαι	
Inf.	αυξειν, αυξάνειν	αυξήσειν	αυξήσαι	ηύξηκέναι
Part.	αύξων, αυξάνων	αυξήσων	αυξήσας	ηύξηκώς
	Imperfect.			Pluperfect.
	ηύξον, ηύξανον			ηύξηκειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.
Ind.	αύσομαι, αυξάνομαι	αυξήσομαι	ηύξησάμην
Subj.	αύσωμαι, αυξάνωμαι		αυξήσωμαι
Opt.	αυξοίμην, αυξανοίμην	αυξησοίμην	αυξησάμην
Imp.	αύσου, αυξάνου		αυξήσαι
Inf.	αυξισθαι, αυξανεσθαι	αυξήσεσθαι	αυξησασθαι
Part.	αυξόμενος, αυξανόμενος	αυξησόμενος	αυξησάμενος
	Imperfect.		
	ηύξόμην, ηύξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.
Ind.	ηύξημαι	ηύξημην	ηύξηθην
Subj.			αυξηθῶ
Opt.			αυξηθείην
Imp.	ηύξησο		αυξηθήτι
Inf.	ηυξησθαι		αυξηθήσθαι
Part.	ηυξημένος		αυξηθόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*, and *ἐλέγχω*, *to convict*.

	Indicative.	Imperative.
S. 1	κέκαμμαι ἐηλέγμαι	
2	κέκαμψαι ἐηλέγξαι	κέκαμψο ἐηλέγξο
3	κέκαμπται ἐηλέγκται	κεκάμφθω, &c. ἐηλέγξθω, &c.
P. 1	κεκαμμεθα ἐηλέγμεθα	
2	κέκαμφθε ἐηλέγχεθε	Infinitive.
3	κεκαμμένοι ἐηλεγμένοι	κεκάμφθαι ἐηλέγχθαι
	[εἰσὶ]	Participle.
D. 2	κέκαμφθον ἐηλέγχεθον	κεκαμμένοι ἐηλεγμένοι

## ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT.

## 1. Τιμάω, to honor.

## ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	τιμάω,	τιμῶ	τιμάω,	τιμῶ
2	τιμάεις,	τιμάῃς	τιμάῃς,	τιμῃς
3	τιμάει,	τιμᾷ	τιμάῃ,	τιμῇ
P. 1	τιμάομεν,	τιμῶμεν	τιμάωμεν,	τιμῶμεν
2	τιμάετε,	τιμάτε	τιμάητε,	τιμάτε
3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι
D. 2	τιμάετον,	τιμάτον	τιμάητον,	τιμάτον
	IMPERFECT.		PRESENT OPT.	
S. 1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι, τιμῶην
2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς, τιμῶης
3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ, τιμῶῃ
P. 1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν, τιμῶήμεν
2	ἐτιμάετε,	ἐτιμάτε	τιμάοιτε,	τιμῶτε, τιμῶῃτε
3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν
D. 2	ἐτιμάετον,	ἐτιμάτον	τιμάοιτον,	τιμῶτον, τιμῶῃτον
3	ἐτιμάετην,	ἐτιμάτην	τιμάοιτην,	τιμῶτην, τιμῶῃτην
	PRESENT IMP.		PRESENT INF.	
S. 2	τίμαε,	τίμα	τιμάειν,	τιμᾶν
3	τιμάετω,	τιμάτω		
			PRESENT PART.	
P. 2	τιμάετε,	τιμάτε	τιμάων,	τιμῶν
3	τιμάετωσαν,	τιμάτωσαν,	τιμάουσα,	τιμῶσα
	τιμάοντων,	τιμώντων	τιμάον,	τιμών
D. 2	τιμάετον,	τιμάτον	G. τιμάοντος,	τιμώντος
3	τιμάετων,	τιμάτων	τιμαούσης,	τιμώσης
	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκειν
Subj.		τιμήσω		
Opt.	τιμήσοιμι	τιμήσαιμι		
Imp.		τίμησον		
Inf.	τιμήσειν	τιμήσαι	τετιμηκέναι	
Part.	τιμήσων	τιμήσας	τετιμηκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	τιμάσμαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάεται,	τιμάται
P. 1	τιμάμεθα,	τιμώμεθα
2	τιμάσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

## PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται
τιμάωμεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμῶνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

## IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμῶμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμάτο
P. 1	ἐτιμάομεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμάεσθην,	ἐτιμᾶσθην

## PRESENT OPT.

τιμαόμην,	τιμῶμην
τιμάοιο,	τιμῶ
τιμάοιτο,	τιμῶτο
τιμαόμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαόισθην,	τιμῶσθην

## PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμαίεσθε,	τιμᾶσθε
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαίεσθωσαν,	τιμᾶσθωσαν
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαίεσθων,	τιμᾶσθων

## PRESENT IMP.

τιμάεσθαι,	τιμᾶσθαι
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## PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμωμένη
τιμαόμενον,	τιμώμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	τιμήσομαι,	ἐτιμησάμην	τετιμημαι	ἐτιμήθη
Subj.		τιμήσωμαι		τιμηθῶ
Opt.	τιμησοίμην	τιμησαίμην		τιμηθείην
Imp.		τιμησαι	τετιμησο	τιμηθῆτι
Inf.	τιμήσεσθαι	τιμήσασθαι	τετιμηῆσθαι	τιμηθῆναι
Part.	τιμησόμενος	τιμησάμενος	τετιμημένος	τιμηθείς

## 3 Future.

Ind.	τετιμήσομαι
Opt.	τετιμησοίμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

## Pluperfect.

ἐτετιμήμην

## Future Pass.

τιμηθήσομαι
τιμηθήσοίμην
τιμηθήσεσθαι
τιμηθήσόμενος

# ¶ 46. CONTRACT. 2. Φιλέω, *to love*.

## ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέω, φιλῶ	φιλέω,	φιλῶ
2	φιλέεις, φιλεῖς	φιλέῃς,	φιλήῃς
3	φιλέει, φιλεῖ	φιλέῃ,	φιλήῃ
P. 1	φιλούμεν, φιλοῦμεν	φιλέωμεν,	φιλοῦμεν
2	φιλέετε, φιλεῖτε	φιλέητε,	φιλήητε
3	φιλοῦσι, φιλοῦσθε	φιλέωσι,	φιλώσι
D. 2	φιλέστον, φιλεῖτον	φιλέητον,	φιλήτον
IMPERFECT.		PRESENT OPT.	
S. 1	ἐφίλειον, ἐφίλουν	φιλέοιμι, φιλοῦμι,	φιλοίην
2	ἐφίλεες, ἐφίλεις	φιλέοις,	φιλοῖς, φιλοίης
3	ἐφίλεε, ἐφίλει	φιλέοι,	φιλοῖ, φιλοίῃ
P. 1	ἐφιλούμεν, ἐφιλοῦμεν	φιλέοιμεν, φιλοῦμεν,	φιλοίημεν
2	ἐφιλέετε, ἐφιλεῖτε	φιλέοιτε, φιλοῖτε,	φιλοίητε
3	ἐφίλειον, ἐφίλουν	φιλέοιεν, φιλοῖεν	
D. 2	ἐφιλέεστον, ἐφιλεῖτον	φιλέοιτον, φιλοῖτον,	φιλοίητον
3	ἐφιλεῖτην, ἐφιλείτην	φιλοῖτην, φιλοίτην,	φιλοίητην

PRESENT IMP.		PRESENT INF.	
S. 2	φίλεε, φίλει	φιλέειν,	φιλεῖν
3	φιλέετω, φιλεῖτω		
		PRESENT PART.	
P. 2	φιλέετε, φιλεῖτε	φιλέων,	φιλῶν
3	φιλεέτωσαν, φιλεῖτωσαν,	φιλέουσα,	φιλοῦσα
	φιλεούντων, φιλοούντων	φιλέον,	φιλοῦν
D. 2	φιλέετον, φιλεῖτον	G. φιλέοντος,	φιλοῦντος
3	φιλεέτων, φιλεῖτων	φιλεούσης,	φιλούσης

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκα
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φιλήσον		
Inf.	φιλήσειν	φιλήσαι	πεφιληκέναι	
Part.	φιλήσων	φιλήσας	πεφιληκώς	

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέομαι, φιλοῦμαι	φιλέωμαι, φιλώμαι	
2	φιλέῃ, φιλείς, φιλεῖ	φιλέῃ, φιλεῖ	
3	φιλείται, φιλεῖται	φιλέηται, φιλήται	
P. 1	φιλεόμεθα, φιλούμεθα	φιλεώμεθα, φιλώμεθα	
2	φιλέεσθε, φιλεῖσθε	φιλεήσθε, φιλήσθε	
3	φιλέονται, φιλοῦνται	φιλέωνται, φιλῶνται	
D. 2	φιλέεσθον, φιλεῖσθον	φιλεήσθον, φιλήσθον	

IMPERFECT.		PRESENT OPT.	
S. 1	ἐφιλέομην, ἐφιλούμην	φιλεοίμην, φιλοίμην	
2	ἐφιλέου, ἐφιλοῦ	φιλέοιο, φιλοῖο	
3	ἐφιλέετο, ἐφιλεῖτο	φιλέοιτο, φιλοῖτο	
P. 1	ἐφιλεόμεθα, ἐφιλούμεθα	φιλεοίμεθα, φιλοίμεθα	
2	ἐφιλέεσθε, ἐφιλεῖσθε	φιλέοισθε, φιλοῖσθε	
3	ἐφιλέοντο, ἐφιλοῦντο	φιλέοντο, φιλοῖντο	
D. 2	ἐφιλέεσθον, ἐφιλεῖσθον	φιλέοισθον, φιλοῖσθον	
3	ἐφιλέσθην, ἐφιλείσθην	φιλεοίσθην, φιλοίσθην	

PRESENT IMP.		PRESENT IMP.	
S. 2	φιλέον, φιλοῦ	φιλέεσθαι, φιλεῖσθαι	
3	φιλέεσθω, φιλείσθω		
P. 2	φιλέεσθε, φιλεῖσθε		
3	φιλέεσθωσαν, φιλεῖσθωσαν, φιλέεσθων, φιλείσθων		
D. 2	φιλέεσθον, φιλεῖσθον		
3	φιλέεσθων, φιλείσθων		

	FUTURE MID.	AORIST MID.	PERFECT.	AORIST PASS.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φιλήσαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλήσθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς
	3 FUTURE.		PLUPERFECT.	FUTURE PASS.
Ind.	πεφιλήσομαι		ἐπεφιλήμην	φιληθήσομαι
Opt.	πεφιλησοίμην			φιληθήσοίμην
Inf.	πεφιλήσεσθαι			φιληθήσεσθαι
Part.	πεφιλησόμενος			φιληθήσόμενος

# 1 47. CONTRACT. 3. Δηλώω, to manifest.

## ACTIVE VOICE.

PRESENT IND.		PRESENT SING.	
S. 1	δηλώω, δηλώ	δηλώω, δηλώ	δηλώ
2	δηλώεις, δηλώεις	δηλώεις, δηλώεις	δηλώεις
3	δηλώει, δηλώει	δηλώει, δηλώει	δηλώει
P. 1	δηλόομεν, δηλοῦμεν	δηλόομεν, δηλόομεν	δηλόομεν
2	δηλόετε, δηλοῦτε	δηλόετε, δηλόετε	δηλόετε
3	δηλόουσιν, δηλοῦσιν	δηλόουσιν, δηλόουσιν	δηλόουσιν
D. 2	δηλόετον, δηλοῦτον	δηλόετον, δηλόετον	δηλόετον

IMPERFECT.		PRESENT OPT.		
S. 1	ἐδήλων, ἐδήλων	δηλόοιμι, δηλοῖμι	δηλόοιμι, δηλοῖμι	δηλόοιμι
2	ἐδήλως, ἐδήλως	δηλόοις, δηλοῖς	δηλόοις, δηλοῖς	δηλόοις
3	ἐδήλωε, ἐδήλου	δηλόοι, δηλοῖ	δηλόοι, δηλοῖ	δηλόοι
P. 1	ἐδηλόομεν, ἐδηλοῦμεν	δηλόοιμεν, δηλοῖμεν	δηλόοιμεν, δηλοῖμεν	δηλόοιμεν
2	ἐδηλόετε, ἐδηλοῦτε	δηλόοιτε, δηλοῖτε	δηλόοιτε, δηλοῖτε	δηλόοιτε
3	ἐδήλων, ἐδήλων	δηλόοιεν, δηλοῖεν	δηλόοιεν, δηλοῖεν	δηλόοιεν
D. 2	ἐδηλόετον, ἐδηλοῦτον	δηλόοιτον, δηλοῖτον	δηλόοιτον, δηλοῖτον	δηλόοιτον
3	ἐδηλόετην, ἐδηλοῦτην	δηλόοιτην, δηλοῖτην	δηλόοιτην, δηλοῖτην	δηλόοιτην

PRESENT IMP.		PRESENT INV.	
S. 2	δήλωε, δήλου	δηλόειν, δηλοῦν	δηλόειν, δηλοῦν
3	δηλοέτω, δηλούτω		
		PRESENT PASS.	
P. 2	δηλόετε, δηλοῦτε	δηλόων, δηλών	δηλόων, δηλών
3	δηλοέτωσαν, δηλούτωσαν	δηλόουσα, δηλοῦσα	δηλόουσα, δηλοῦσα
	δηλοούντων, δηλούντων	δηλόον, δηλοῦν	δηλόον, δηλοῦν
D. 2	δηλόετον, δηλοῦτον	G. δηλόοντος, δηλοῦντος	δηλόοντος, δηλοῦντος
3	δηλοέτων, δηλούντων	δηλοούσης, δηλοῦσης	δηλοούσης, δηλοῦσης

	FUTURE.	AOIST.	PERFECT.	PLUPERFECT.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδήλωκα
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλόομαι, δηλοῦμαι	δηλώωμαι, δηλώμαι	
2	δηλόῃ, δημοῖ	δηλόῃ, δημοῖ	
3	δηλόεται, δηλοῦται	δηλόηται, δηλώται	
P. 1	δηλοόμεθα, δηλούμεθα	δηλωόμεθα, δηλώμεθα	
2	δηλόεσθε, δηλοῦσθε	δηλόησθε, δηλώσθε	
3	δηλόονται, δηλοῦνται	δηλόωνται, δηλῶνται	
D. 2	δηλόεσθον, δηλοῦσθον	δηλόησθον, δηλώσθον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐδηλοόμην, ἐδηλούμην	δηλοοίμην, δηλοίμην	
2	ἐδηλόου, ἐδηλοῦ	δηλόοιο, δηλοῖο	
3	ἐδηλόετο, ἐδηλοῦτο	δηλόοιτο, δηλοῖτο	
P. 1	ἐδηλοόμεθα, ἐδηλούμεθα	δηλοοίμεθα, δηλοίμεθα	
2	ἐδηλόεσθε, ἐδηλοῦσθε	δηλοοίσθε, δηλοῖσθε	
3	ἐδηλόοντο, ἐδηλοῦντο	δηλόοιντο, δηλοῖντο	
D. 2	ἐδηλόεσθον, ἐδηλοῦσθον	δηλόοισθον, δηλοῖσθον	
3	ἐδηλοέσθην, ἐδηλούσθην	δηλοοίσθην, δηλοῖσθην	
PRESENT IMP.		PRESENT INT.	
S. 2	δηλόου, δηλοῦ	δηλόεσθαι, δηλοῦσθαι	
3	δηλοέσθω, δηλούσθω		
P. 2	δηλόεσθε, δηλοῦσθε		
3	δηλοέσθωσαν, δηλούσθωσαν,		
	δηλοέσθων, δηλούσθων		
D. 2	δηλόεσθον, δηλοῦσθον		
3	δηλοέσθων, δηλούσθων		
		PRESENT PART.	
		δηλοόμενος, δηλούμενος	
		δηλοομένη, δηλουμένη	
		δηλοόμενον, δηλούμενον	
	Future Mid.	Aorist Mid.	Perfect.
Ind.	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι
Subj.		δηλώσωμαι	
Opt.	δηλωσείμην	δηλωσάιμην	
Imp.		δήλωσαι	δεδήλωσο
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
	3 Future.	Pluperfect.	Future Pass.
Ind.-	δεδηλώσομαι	ἔδεδηλώμην	δηλωθήσομαι
Opt.	δεδηλωσείμην		δηλωθήσάιμην
Inf.	δεδηλώσεσθαι		δηλωθήσεσθαι
Part.	δεδηλωσόμενος		δηλωθήσόμενος



## ¶ 48. PURE VERBS. ii. VERBS IN -μῃ.

## 1. ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταην	
2	ἵστης	ἵστης	ἵσταις	ἵστη
3	ἵσθι	ἵσῃ	ἵσται	ἵσάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταίμεν, ἵσταῖμεν	
2	ἵστατε	ἵστήτε	ἵσταίητε, ἵσταῖτε	ἵστατε
3	ἵσῃσι	ἵσώσι	ἵσταίησαν, ἵσταῖεν	ἵσάτωσαν, ἵσάντων
D. 2	ἵστατον	ἵστήτον	ἵσταίητον, ἵσταῖτον	ἵστατον
3			ἵσταιήτην, ἵσταιήν	ἵσάτων
	Inf. ἵσάναι.	Part. ἱστάς, -ῶσα, -άν	G. -άντος, -άσης.	

## IMPERFECT.

S.	1	ἵστην	P.	ἵσταμεν	D.	
2	ἵστης			ἵστατε		ἵστατον
3	ἵσθι			ἵστασαν		ἵσάτην

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἕστην	στώ	σταίην		στήναι
2	ἕστης	στής	σταίης	στήθι (σῑ)	
3	ἕσθι	σῑ	σταίη	στήτω	Part.
P. 1	ἕστημεν	στώμεν	σταίμεν, σταῖμεν		στάς
2	ἕστητε	στήτε	σταίητε, σταῖτε	στήτε	
3	ἕστησαν	σώσι	σταίησαν, σταῖεν	στήτωσαν, σῑάντων	
D. 2	ἕστητον	στήτον	σταίητον, σταῖτον	στήτον	
3	ἕστήτην		σταίήτην, σταῖτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἕστησα	ἕστηκα	ἕστήκειν, εἰστήκειν	ἕστήξω
Subj.		στήσω	ἕστηκω		
Opt.	στήσοιμι	στήσαιμι			ἕστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἕστήξαι
Part	στήσων	στήσας	ἕστηκώς		ἕστηξων

PERFECT II.					PLUPERF. II
	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	*	ἴστω	ἴσταιην		ἴσταναι
2	*	*	ἴσταιης	ἴσταθι	*
3	*	*	ἴσταιη	ἴσάτω	Part.
P. 1	ἴσταμεν	ἴσώμεν	ἴσμεν	ἴσως	ἴσταμεν
2	ἴστατε	*		ἴστατε	ἴσασθε
3	ἴστασι	ἴσῳσι		ἴσῳς, ἴσός	ἴστασαν
D. 2	ἴστατον	*		ἴσῶτος	ἴστατον
3				ἴσῶσης	ἴσάτην

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴσταμαι	ἴσώμαι	ἴσταιμην		ἴστασθαι
2	ἴστασαι	ἴσῃ	ἴσαιο	ἴστασο, ἴτω	
3	ἴσταται	ἴσῃται	ἴσαιτο	ἴσάσθω	Part.
P. 1	ἴσάμεθα	ἴσώμεθα	ἴσταιμεθα		ἴσάμενος
2	ἴστασθε	ἴσῃσθε	ἴσαισθε	ἴστασθε	
3	ἴστανται	ἴσῶνται	ἴσαιντο	ἴσάσθωσαν, ἴσάσθων	
D. 2	ἴστασθον	ἴσῃσθον	ἴσαισθον	ἴστασθον	
3			ἴσαισθην	ἴσάσθων	

## IMPERFECT.

S. 1	ἴσάμην	P. ἴσάμεθα	D.
2	ἴτασο, ἴτω	ἴτασθε	ἴτασθον
3	ἴσαιτο	ἴσαιντο	ἴσάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἐστησάμην. Perf. ἴσταμαι.  
 Pluperf. ἴσάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάθη.  
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST *πρίσθαι, to buy*.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπρίάμην	ἐπρίωμαι	ἐπρίαιμην		ἐπρίσθαι
2	ἐπρίω	ἐπρή	ἐπρίαιο	ἐπρίσο, ἐπρίω	
3	ἐπρίαιτο	ἐπρήται	ἐπρίαιτο	ἐπρίσθω	Part.
P. 1	ἐπρίάμεθα	ἐπρίώμεθα	ἐπρίαιμεθα		ἐπρίάμενος
2	ἐπρίασθε	ἐπρήσθε	ἐπρίαισθε	ἐπρίασθε	
3	ἐπρίαντο	ἐπρίωνται	ἐπρίαιντο	ἐπρίσθωσαν, ἐπρίσθων	
D. 2	ἐπρίασθον	ἐπρήσθον	ἐπρίαισθον	ἐπρίασθον	
3	ἐπρίασθην		ἐπρίαισθην	ἐπρίσθων	

# ¶ 50. VERBS IN -μ. 3. Τιθημι, to put.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τιθημι	τιθῶ	τιθείην	
2	τιθῇς	τιθῆς	τιθείης	τιθεε
3	τιθησι	τιθῇ	τιθείη	τιθέτω
P. 1	τιθεμεν	τιθῶμεν	τιδείμεν, τιθεῖμεν	
2	τιθετε	τιθήτε	τιδείτε, τιθεῖτε	τιθεε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιδείσαν, τιθεῖν	τιδέτωσαν, τιδέντων
D. 2	τιθετον	τιθήτον	τιδείhton, τιθεῖτον	τιθετον
3			τιθειήτην, τιδείτην	τιδέτων

Inf. τιθέναι. Part. τιθείς, -είσα, -έν. G. -έντος, -είσης.

### IMPERFECT.

S. 1	ἐτιθην, ἐλθουν	P. ἐτιθεμεν	D.
2	ἐτιθῇς, ἐλθεις	ἐτιθετε	ἐλθετον
3	ἐτιθη, ἐλθει	ἐτιθεσαν	ἐτιδέτην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῆς	θείης	θέε
3	ἔθηκε	*	θῇ	θείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	δείμεν, θεῖμεν	
2	ἐθήκατε	ἔθετε	θήτε	δείτε, θεῖτε	θέε
3	ἔθηκαν	ἔθεσαν	θῶσι	δείσαν, θεῖν	δέτωσαν, θέντων
D. 2		ἔθετον	θήτον	δείhton, θεῖτον	θέτον
3		έθέτην		θειήτην, θείτην	θέτων

Aor. II. Inf. θέναι. Part. θείς, θεῖσα, θέν. G. θέντος, θεῖσης.

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	έτεθεικα
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.
S. 1	τιθίμαι	τιθῶμαι	τιθελμην, τιθοίμην
2	τιθίσαι, τιθῇ	τιθῇ	τιθίσο, τιθούσο
3	τιθεται	τιθήται	τιθείτο, τιθοίτο
P. 1	τιθίμεθα	τιθώμεθα	τιθείμεθα, τιθόμεθα
2	τιθισθε	τιθήσθε	τιθείσθε, τιθοίσθε
3	τιθονται	τιθώνται	τιθείντο, τιθοίντο
D. 2	τιθισθον	τιθήσθον	τιθείσθον, τιθοίσθον
3			τιθείσθην, τιθοίσθην
	Imp.	Inf.	IMPERFECT.
S. 1		τιθισθαι	ἐτιθέμην
2	τιθίσο, τιθου		ἐτιθίσο, ἐτιθου
3	τιθείσθε	Part.	ἐτιθείτο
P. 1		τιθίμενος	ἐτιθίμεθα
2	τιθισθε		ἐτιθισθε
3	τιθείσθων, τιθείσθων		ἐτιθείντο
D. 2	τιθισθον		ἐτιθείσθον
3	τιθείσθων		ἐτιθείσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐθίμην	θῶμαι	θελμην (θοίμην)		θίσθαι
2	ἔθου	θῇ	θίσο	θού	
3	ἔθετο	θήται	θείτο	θείσθε	Part.
P. 1	ἐθίμεθα	θώμεθα	θελμεθα		θίμενος
2	ἔθισθε	θήσθε	θίσθε	θίσθε	
3	ἔθιντο	θώνται	θίντο	θείσθων, θείσθων	
D. 2	ἔθισθον	θήσθον	θίσθον	θείσθον	
3	ἐθίσθην		θίσθην	θείσθων	
	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	ἐτέθην	τεθήσομαι	τέθειμαι	ἐτεθείμην
Subj.		τεθῶ			
Opt.	θησολμην	τεθείην	τεθησολμην		
Imp.		τέθητε		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

# ¶ 51. VERBS IN-μι. 4. Δίδωμι, to give.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	διδόην (διδῶην)	
2	δίδως	διδῶς	διδούης	δίδου
3	δίδωσι	διδῷ	διδοίη	διδότω
P. 1	δίδομεν	διδώμεν	διδόημεν, διδοῖμεν	
2	δίδοτε	διδώτε	διδόητε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	διδόησαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδῶτον	διδόητον, διδοῖτον	δίδοτον
3			διδοιήτην, διδοίτην	διδότῳ

Inf. διδόναι. Part. διδούς, -ούσα, -όν. G. -όντος, -ούσης.

### IMPERFECT.

S. 1	ἔδιδων, ἐδίδουν	P. ἔδιδομεν	D. *
2	ἔδιδως, ἐδίδους	ἔδιδοτε	ἔδιδοτον
3	ἔδιδω, ἐδίδου	ἔδιδοσαν	ἔδιδότην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῶς	δοίης	δος
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δοτε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότωσαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἔδότην		δοιήτην, δοίτην	δότῳ

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν. G. δόντος, δοῦσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδόκειν
Opt.	δώσοιμι		
Inf.	δῶσαιμι	δέδωκέναι	
Part.	δῶσων	δέδωκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	διδομαι	διδῶμαι	διδοίμην	
2	δίδοσαι	διδῷ	δίδοιο	δίδοσο, διδου
3	δίδοται	διδῶται	δίδοιτο	δίδοσθαι
P. 1	διδόμεθα	διδόμεθα	διδοίμεθα	
2	δίδοσθαι	διδῶσθαι	δίδοισθαι	διδόνσθαι
3	δίδονται	διδῶνται	δίδοιντο	διδόνσθαισαν, διδόνσθων
D. 2	δίδοσθον	διδῶσθον	δίδοισθον	δίδοσθον
3			διδίσθην	διδόνσθων
	Inf. διδόνσθαι.		Part. διδόμενος.	

## IMPERFECT.

S. 1	ἐδίδόμην	P. ἐδιδόμεθα	D.
2	ἐδίδοσο, ἐδίδου	ἐδίδοσθαι	ἐδίδοσθον
3	ἐδίδοτο	ἐδίδοιντο	ἐδιδόνσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοίτο	δοῦ	
3	ἔδοτο	δῶται	δοίτο	δόσθαι	Part.
P. 1	ἐδόμεθα	δόμεθα	δοίμεθα		δόμενος
2	ἔδοσθαι	δῶσθαι	δοῖσθαι	δόσθαι	
3	ἔδοιντο	δῶνται	δοῖντο	δόσθαισαν, δόνσθων	
D. 2	ἔδοσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἐδόσθην		δοίσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἐδόσθην	δοθήσομαι	δέδομαι	ἐδέδομην
Subj.		δοσθῶ			
Opt.	δωσείμην	δοθήειην	δοθήσοίμην		
Imp.		δόσθαι		δέδοσο	
Inf.	δώσεσθαι	δοθήσθαι	δοθήσεσθαι	δέδωσθαι	
Part.	δωσόμενος	δοθείς	δοθήσόμενος	δέδωμένος	

# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμι	δείκνῳ	δείκνύοιμι	
2	δείκνῃς	δείκνῆς	δείκνύοις	δείκνῃ
3	δείκνῃσι	δείκνῃ	δείκνῃσι	δείκνῃτω
P. 1	δείκνυμεν	δείκνῶμεν	δείκνύοιμεν	
2	δείκνυτε	δείκνῆτε	δείκνύοιτε	δείκνῃτε
3	δείκνῃσι, δείκνῃσι	δείκνῶσι	δείκνύοισιν	δείκνῃτωσαν, δείκνῃτων
D. 2	δείκνῦτον	δείκνῆτον	δείκνύοιτον	δείκνῦτον
3			δείκνῃσι	δείκνῦτων
	Inf. δεικνύναι.	Part. δεικνύς, -ῦσα, -ῦν		G. -ῦντος, -ῦσης.

### IMPERFECT.

S. 1	ἔδεικνυν	ἔδεικνῶν	P. ἔδεικνυμεν	D.
2	ἔδεικνῃς	ἔδεικνῆς	ἔδεικνυτε	ἔδεικνῦτον
3	ἔδεικνῃσι	ἔδεικνῶσι	ἔδεικνυσαν	ἔδεικνῦτην

Future δείξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνύμαι	δείκνῶμαι	δείκνυλόμην	
2	δείκνυσαι	δείκνῇ	δείκνύοιο	δείκνυσσο
3	δείκνυται	δείκνῇται	δείκνύοιτο	δείκνύσθω
P. 1	δείκνύμεθα	δείκνῶμεθα	δείκνυόμεθα	
2	δείκνυσθε	δείκνῆσθε	δείκνύοισθε	δείκνυσθε
3	δείκνυνται	δείκνῶνται	δείκνύοιντο	δείκνύσθωσαν, δείκνύσθων
D. 2	δείκνυσθον	δείκνῆσθον	δείκνύοισθον	δείκνυσθον
3			δείκνῃσι	δείκνύσθων
	Inf. δεικνύσθαι.	Part. δεικνύμενος.		

### IMPERFECT.

S. 1	ἔδεικνύμην	P. ἔδεικνύμεθα	D.
2	ἔδεικνυσσο	ἔδεικνυσθε	ἔδεικνυσθον
3	ἔδεικνυτο	ἔδεικνυντο	ἔδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι.  
Pluperf. ἐδέδειγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δείχθήσομαι.

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῆ	φαίη	φάτω	Part.
P. 1	φᾶμέν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φατέ	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαίητην, φαῖτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατον
3	ἔφη, ἦ	ἔφασαν	ἔφάτην

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσχοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρών

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φῆσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἰρηκέναι	
Part.	φήσας, εἶπας	εἰπών	εἰρηκώς	

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἔφασκόμεν · Perf. εἰρημαι, Plup. εἰρήμεν, 3 Fut. εἰρήσο-  
 μαι, Aor. Pass. ἐφθέθην, ἐφθέθη, Fut. Pass. ῥηθήσομαι.



## ¶ 54. VERBS IN -μι. 7. ἵημι, to send.

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵημι	ἰῶ	ἰέην		ἰέναι
2	ἵης	ἰῆς	ἰέης	ἴει	
3	ἵησι	ἰῇ	ἰέη	ἰέτω	Part.
P. 1	ἵμεν	ἰώμεν	ἰέημεν, ἰεῖμεν		ἰεῖς
2	ἴετε	ἰήτε	ἰέητε, ἰεῖτε	ἴετε	
3	ἴασι, ἰέσσι	ἰώσι	ἰέησαν, ἰεῖεν	ἰέτωσαν, ἰέντων	
D. 2	ἴετον	ἰήτον	ἰέητον, ἰεῖτον	ἴετον	
3			ἰεήτην, ἰεῖτην	ἰέτων	

## IMPERFECT. AORIST I.

## AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵην, ἵουν (ἴειν)	ἦκα	* ὦ	εἵην		εἶναι
2	ἵης, ἴεις	ἦκας	* ἦς	εἵης	ἕς	
3	ἵη, ἴει	ἦκε	* ἦ	εἵη, &c.	ἕτω	Part.
P. 1	ἵμεν	ἦκαμεν	εἵμεν	ὦμεν		εῖς
2	ἴετε	ἦκατε	εἴτε	ῆτε	ἕτε	
3	ἴεσαν	ἦκαν	εἴσαν	ὦσι	ἕτωσαν, ἕντων	
D. 2	ἴετον		εἴτον	ῆτον	ἕτον	
3	ἴετην		εἵτην		ἕτων	

Future, ἵσω.

Perfect, εἶκα.

Pluperfect, εἵκειν.

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵμαι	ἰῶμαι	ἰέμην, ἰοίμην		ἰεσθαι
2	ἴσσαι, ἰῇ	ἰῇ	ἴειο, ἴοιο	ἴεσο, ἴου	
3	ἴται	ἰῇται	ἴειτο, ἴοιτο	ἰεσθω	Part.
	&c.	&c.	&c.	&c.	ἰέμενος

## IMPERFECT.

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἰέμην	εἵμην	ὦμαι	οἵμην	ἔσθαι
2	ἴεσο, ἴου	εἴσο	ῆ	οἴο	οὔ
3	ἴετο	εἴτο	ῆται	οἴτο	ἔσθω
	&c.	&c.	&c.	&c.	ἔμενος

Fut. Mid. ἵσσομαι. 1 Aor. Mid. ἠκάμην. Perf. εἵμαι. Plup. εἵμην. Aor. Pass. εἰσθην. Fut. Pass. ἐσθήσομαι.

## ¶ 55. 8. Εἶμί, to be.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἶμι	ᾧ	εἴην		εἶναι
2	εἶς, εἶ	ᾗς	εἴης	ἔσθι	
3	ἐσθ	ᾗ	εἴη	ἔστω (ῆτω)	
P. 1	ἐσμέν	ᾧμεν	εἴμεν, εἴμεν		Part. ᾧν
2	ἐστέ	ᾗτε	εἴτε, εἴτε	ἔσθε	οὔσα
3	εἰσὶ	οἷσι	εἴσαν, εἴεν	ἔστωσαν, ὄντων	ὄν
D. 2	ἐστόν	ᾗτον	εἴητον, εἴιον	ἔστον	ὄντος
3			εἴητην, εἴτην	ἔστων	οὔσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ῆ, ῆμην	ἔσομαι	ἔσομαι
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοιο
3	ῆν	ἔσται, ἔσται	ἔσοιτο
P. 1	ἦμεν	ἔσόμεθα	ἔσόμενος
2	ῆτε, ῆστε	ἔσεσθε	ἔσομένη
3	ῆσαν	ἔσονται	ἔσμενον
D. 2	ῆτον, ῆστον	ἔσεσθον	ἔσοισθον
3	ῆτην, ῆστην		ἔσισθην

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἔμμι D.	S. 1 ἔω I.	S. 2 ἔω, ἔω P.	M. ἔω I.
2 εἶς I.	εἶω E.	Inf.	F. ἔωσα I.
3 ἐσθ P.	ἔω E.	ἔμμι E.	ἔωσα D.
3 ἐσθ D.	ἔω E.	ἔμμι E.	ἔωσα D.
P. 1 εἶμιν I.	P. 1 ἔμμι D.	ἔμμι P.	N. ἔω I.
εἶμιν D.	3 ἔω I.	ἔμμι E. E.	Gen.
ἔμμι P.	Opt.	ἔμμι D.	ἔμμι I.
3 ἐσθ D.	S. 2 εἴωσα P.	ἔμμι D.	ἔμμι I.
ἔω E.	ἔω, 3 ἔω I.	ἔμμι D.	ἔμμι D.

## IMPERFECT.

S. 1 ἔω E.	S. 2 ἔω P.	S. 3 ἔω I.	P. 3 ἔω I. P.
ἔω E.	ἔωσα E.	ἔω D.	ἔωσα P.
ἔωσα It.	ἔω I.	ἔω It.	ἔωσα It.
ἔω I.	3 ἔω E.	P. 1 ἔμμι D.	ἔωσα I.
ἔω I.	ἔω(ν) I.	2 ἔω I.	ἔωσα E.

## DIALECTIC FORMS OF εἶμι, to be.

## FUTURE IND.

S. 1	ἴσσεμαι E.	S. 3	ἴσσεαι E.	P. 1	ἴσσεισθα P.
2	ἴσαι I.		ἴσσεαι E.		ἴσσεισθα E.
	ἴσσεαι E.		ἴσσεαι D.	2	ἴσσεισθαι E.
	ἴσσε P.		ἴσσεσθαι D.	3	ἴσσεσθαι E.
	ἴσσε D.				ἴσσεσθαι D.

## ¶ 56. 9. Εἶμι, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
S. 1	εἶμι	ἴω	ἴοιμι, ἴοιην		ἴέναι	ἴών
2	εἶς, εἶ	ἴης	ἴοις	ἴθι (εἰ)		ἴούσα
3	εἴσι	ἴῃ	ἴοι	ἴτω		ἴόν
P. 1	ἴμεν	ἴωμεν	ἴοιμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴωσι	ἴωσι	ἴοισιν	ἴωσαν, ἴόντων, ἴων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἴοιτην	ἴων		

## PLUPERFECT II., OR IMPERFECT.

S. 1	ἤειν, ἤα (ἤια)	P. 1	ἤειμεν, ἤμεν	D.	
2	ἤεις, ἤεισθα		ἤειτε, ἤτε		ἤειτον, ἤτον
3	ἤει(ν)		ἤεσαν		ἤειτην, ἤτην

MIDDLE (to hasten). Present, ἔμμαι. Imperfect, ἔμμεν.

## DIALECTIC FORMS.

## PRESENT.

	Ind.	Subj.	Opt.	Inf.
S. 2	ἴε I.	S. 1 ἴω P.	S. 3 ἴη E.	ἴμεν E. D.
	ἴεσθαι E.	2 ἴησθαι E.	ἴησι E.	ἴμεσθαι E.
		3 ἴησι E.		ἴμεσμεν E.
P. 3	ἴωσι P.	P. 1 ἴωμεν E.		ἴναι P.

## IMPERFECT.

S. 1	ἔμ I.	P. 1	ἔμεν E.	D. 3	ἔμεν E.
3	ἔμι L.	3	ἔσαν E.		
	ἔσι E.		ἔσαν I.		
	ἔσι E.		ἔσαν E.		

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

## 1. AORIST II. of βαίω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔβην	βῶ	βαίην		βῆναι
2	ἔβης	βῆς	βαίης	βῆθι (βᾶ)	
3	ἔβη	βῇ	βαίη	βήτω	Part.
P. 1	ἔβημεν	βώμεν	βαίμεν, βαῖμεν		βάς
2	ἔβητε	βήτε	βαίητε, βαῖτε	βήτε	
3	ἔβησαν	βώσι	βαίησαν, βαῖεν	βήτησαν, βάντων	
D. 2	ἔβητον	βήτην	βαίητον, βαῖτον	βήτην	
3	ἔβήτην		βαίήτην, βαίτην	βήτην	

## 2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S. 1	ἀπιδράν	ἀποδράῶ	ἀποδράην	ἀποδράναι
2	ἀπιδράς	ἀποδράῃς	ἀποδράης	
3	ἀπιδρά	ἀποδράῃ	ἀποδράη	Part.
P. 1	ἀπιδράμεν	ἀποδράώμεν	&c.	ἀποδράς
2	ἀπιδράτε	ἀποδράτε		
3	ἀπιδράσαν	ἀποδράωσι		
D. 2	ἀπιδράτον	ἀποδράτον		
3	ἀπιδράτην			

## 3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔγνων	γνῶ	γνολην (γνώην)		γνῶναι
2	ἔγνης	γνῆς	γνολης	γνῶθι	
3	ἔγνω	γνῶ	γνολη	γνώτω	Part.
P. 1	ἔγνωμεν	γνώμεν	γνολήμεν, γνοῖμεν		γνούς
2	ἔγνωτε	γνῶτε	γνολήτε, γνοῖτε	γνῶτε	
3	ἔγνωσαν	γνῶσι	γνολήσαν, γνοῖεν	γνώτωσαν, γνόντων	
D. 2	ἔγνωτον	γνῶτον	γνολήτον, γνοῖτον	γνώτων	
3	ἔγνώτην		γνοιήτην, γνοίτην	γνώτων	

## 4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδυν	δύνω	δύοιμι		δύναι
2	ἔδύς	δύης	δύοις	δύθι	
3	ἔδυ	δύη	δύοι	δύτω	Part.
P. 1	ἔδυμεν	δύωμεν	δύοιμεν		δύς
2	ἔδυτε	δύητε	δύοιτε	δύτε	
3	ἔδυσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D. 2	ἔδυτον	δύητον	δύοιτον	δύτον	
3	ἔδύτην		δύοιτην	δύτων	

# 158. XV. (E.) PRETERITIVE VERBS.

## 1. Οἶδα, to know.

### PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείη	ἴτω	Part.
P. 1	οἶδαμεν, ἴαμεν	εἰδῶμεν	ἴσμεν		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	
3	οἶδασι, ἴασσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴατον	εἰδῆτον		ἴατον 3 ἴατων	

### PLUPERFECT II.

S. 1	ᾔδειν, ᾔδη	P. ᾔδειμεν, ᾔσμεν	D. ᾔδειτον, ᾔστον
2	ᾔδεις, ᾔδης, ᾔδεισθα, ᾔδησθα	ᾔδειτε, ᾔστε	
3	ᾔδει(ν), ᾔδη	ᾔδεισαν, ᾔσαν	ᾔδειεην, ᾔστην

Future, εἴσομαι, εἰδήσω. Aorist, εἰδήσα.

## 2. Δέδοικα or δέδια, to be afraid.

### PERFECT II.

### PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	εδεδίειν
2	δέδιας	δεδίης	δεδίθι		εδεδίεις
3	δέδιε	δεδίη	δεδίτω	Part.	εδεδίει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	εδεδίμεν
2	δέδιτε	δεδίητε	δεδίτε		εδεδίτε
3	δεδίσαι	δεδίωσι	δεδίτωσαν		εδεδίσαν
D. 2	δέδιτον	δεδίητον	δεδίτον		εδεδίτον
3			δεδίτων		εδεδίτην

1 Perf. δέδοικα. 1 Pluperf. ἐδεδόκειν. Fut. δείσομαι. Aor. ἐδέισα.

# 159. 3. ἵμαι, to sit.

### PERFECT.

### PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἵμαι		ἵσθαι	ἵμενος	ἵμην
2	ἵσαι	ἵσο			ἵσο
3	ἵσται	ἵσθω			ἵστο
P. 1	ἵμεθα				ἵμεσθε
2	ἵσθε	ἵσθε			ἵσθε
3	ἵνται	ἵσθωσαν, ἵσθων			ἵντο
D. 2	ἵσθον	ἵσθον 3 ἵσθων			ἵσθον 3 ἵσθων

## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθημαι	κάθωμαι	καθολμην		καθῆσθαι
2	κάθησαι	κάθῃ	κάθοιο	κάθησο	
3	κάθηται	κάθῃται	κάθοιτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθολμεθα		καθήμενος
2	καθήσθε	καθήσθε	καθόισθε	κάθησθε	
3	κάθονται	κάθωνται	κάθوينτο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθόισθην	καθήσθων	

## PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθήσο	2	ἐκάθησθε,	καθήσθε
3	ἐκάθητο,	καθήστο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθήσθον	D. 3	ἐκάθησθην,	καθήσθων

## ¶ 60. 5. Κεῖμαι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κείωμαι	κεολμην		κεῖσθαι
2	κείσαι	κείῃ	κείοιο	κείσο	
3	κείται	κείῃται	κείοιτο	κείσθω	Part.
P. 1	κειμεθα	κειώμεθα	κεολμεθα		κειμενος
2	κείσθε	κείσθε	κείοισθε	κείσθε	
3	κείνται	κείωνται	κείوينτο	κείσθωσαν, κείσθων	
D. 2	κείσθον	κείσθον	κείοισθον	κείσθον	
3			κείοισθην	κείσθων	

## IMPERFECT OR PLUPERFECT.

S. 1	ἐκειμην	P. ἐκειμεθα	D.	
2	ἐκεισο	ἐκεισθε		ἐκεισθον
3	ἐκειτο	ἐκειντο		ἐκεισθην

Future, κείσομαι.

# 161. XVI. CHANGES IN THE ROOT.

## A. EUPHONIC CHANGES.

[§§ 259-264.]

- |   |   |
|---|---|
| 1. Precession { a. of <i>a</i> to <i>i</i> .<br>b. of <i>i</i> and <i>e</i> to <i>i</i> .<br>2. Contraction.<br>3. Syncope. | 4. Metathesis.<br>5. To avoid Double Aspiration.<br>6. Omission or Addition of Consonant.<br>7. From the Omission of the Digamma. |
|---|---|

## B. EMPHATIC CHANGES.

### I. BY LENGTHENING A SHORT VOWEL.

[§§ 266-270.]

- |  |   |  |
|--|---|--|
| 1. <i>ā</i> to <i>u</i> .<br>2. <i>ē</i> to <i>u</i> .<br>3. Various Changes of <i>a</i> . | 4. <i>i</i> to <i>u</i> .<br>5. <i>y</i> to <i>i</i> .<br>6. <i>y</i> to <i>u</i> . | 7. <i>e</i> to <i>en</i> .<br>8. <i>ē</i> to <i>u</i> .<br>9. <i>ē</i> to <i>u</i> . |
|--|---|--|

### II. BY THE ADDITION OF CONSONANTS.

[§§ 271-282.]

- |   |  |
|---|--|
| 1. Of <i>r</i> { a. To Labial Roots.<br>β. To Other Roots.<br>γ. Prefixed.<br>δ. Affixed.<br>Uniting with <i>a</i><br>γ. Palatal to form <i>er(er)</i> .<br>2. Of <i>e</i> { δ. " " ζ.<br>" γγ " ζ.<br>ζ. Lingual " ζ.<br>" " <i>er(er)</i> .<br>δ. Labial " ζ. <i>er</i> . | 3. Of <i>r</i> { a. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to <i>a</i> .<br>4. Of <i>en</i> { a. Without further change.<br>β. Vowel changed by precession.<br>γ. Vowel lengthened. [sion].<br>δ. Metathesis.<br>ε. Consonant dropped.<br>5. Of <i>ē</i> , <i>γ</i> , <i>ē</i> , <i>χ</i> . |
|---|--|

### III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283-300.]

#### 1. By Reduplication (§§ 283-286).

- |   |   |
|---|---|
| a. Proper.<br>b. Attic.<br>c. Improper. | a. In Verbs in <i>-μi</i> .<br>β. In Verbs in <i>-ενν</i> .<br>γ. In Other Verbs. |
|---|---|

#### 2. By Syllabic Affixes (§§ 287-289).

- |   |   |
|---|---|
| a. <i>a</i> and <i>i</i> .<br>b. <i>ā</i> { a. Without further change.<br>β. With the Insertion of <i>r</i> .<br>γ. With <i>ā</i> prolonged.<br>c. <i>u</i> . | d. <i>er</i> { a. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid [Roots].<br>e. <i>en</i> .<br>f. <i>i</i> .<br>g. Other Syllables. |
|---|---|

#### 3. By Exchange of Letters (§ 300).

*e* becoming *i*.

## C. ANOMALOUS CHANGES.

[§ 301.]







### CORRELATIVES.

**Postic and Dialectic Forms are not marked.**

[illegible]

DERIVATIVE VERBS. *πασάω, οὐδενάω, ιταρεύω* (from *ιταρεῖν*, omitted above), *ἰμοιάω, ισάω, ἀλλοιάω, οὐδενίζω, ἀμφοτερίζω, ἐκταίρω, ἀλλάσσω, &c.*

### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV. Words of SEPARATION and DISTINCTION govern the Genitive. § 346.

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355.

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive. § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive. § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; OR, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the Included verb. § 430.

The same verb often governs TWO ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making, appointing, choosing, esteeming, naming, &c.* — (II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, &c.* — (III.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking and requiring, of clothing and unclothing, of concealing and depriving, of persuading and teaching, &c.* §§ 434 - 436.

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPLEMENTIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a Genitive or Dative, and the RELATIVE would properly be an Accusative depending upon a verb. § 506.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the singular. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect object*. Any *other word* governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the Genitive with a preposition. § 568.

An action is represented by the { Definite Tenses, as (a.) *continued or prolonged*;  
Aorist, as (a.) *momentary or transient*;

{ (b.) *a habit or continued course of conduct*; (c.) *doing at the time of, or until another*;  
{ (b.) *a single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570-574.  
{ (d.) *accomplished*; (e.) *conclusive*. }

The generic Aorist often supplies the place of the specific Perfect and Pluperfect. § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 603.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the Accusative. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the Genitive; an IMPERSONAL PARTICIPLE, in the Accusative. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify *sentences*, *phrases*, and *words*; particularly *verbs*, *adjectives*, and *other adverbs*. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence. § 654.

## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

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— is a  $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } —$

(*decline*);  $\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{the Gen. of } —, \\ \text{the Dat. of } —, \\ \text{the Acc. of } —, \text{\&c.,} \end{array} \right\} \text{Rule. } \textit{Remarks.}$

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— is an ADJECTIVE  $\left[ \begin{array}{l} \text{Pos.} \\ \text{in the Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } — — — (\textit{compare}),$

$\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations } (\textit{decline}); \left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —;$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \\ \text{used substantively, \&c.}, \text{Rule. } \textit{Remarks.}$

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— is a  $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers.} \left. \right\}, \text{ from } — — — (\textit{de-}$

ARTICLE

*cline*);  $\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{agreeing with } —, \text{\&c.,} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{Rule};$

and connects — to —.] *Remarks.*

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— is a  $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive " } \\ \text{Deponent " } \\ \text{Barytone " } \\ \text{Contract " } \\ \text{VERB in } \mu, \text{\&c.,} \end{array} \right\} \text{from } — — — (\textit{conjugate}); \left[ \begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] of —,]	{Root — Roots — —}	, [Prefix —,]	Affix —; the	Pres.	Ind.	{ Act. Mid. Pass. }	
				Impf.	Subj.		
				Fut.	Opt.		
				2 Fut.	Imp.		
				1 Aor.	Inf.		
				&c.	Part.		
(vary and inflect);	{ (if finite) the 1 } Sing.		Dual		{ depending on —, subject of —, &c.,		
	{ (if Inf.) having for its subject —, and		Dual		{ subject of —, &c.,		
	{ (if Part.) the Nom. } Sing. } Masc. }		{ Plur. } Fem. }		{ agreeing with —, used substantively, &c.,		
	{ &c. } Dual } Neut. }		{ }		{ used substantively, &c.,		

Rule. Remarks.

— is an	Interrogative Indefinite Demonstrative Complementary &c.	{	ADVERB of	{	Place Time Manner Order &c.	{	Pos. [in the Comp. Sup.]	{ De-

gree, from — (compare), [Derived from —,]  
[Compounded of —,] modifying —, Rule. [It  
refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,]  
[Compounded of —,] governing —, and marking  
its relation to —, Rule. Remarks.

— is a Copulative  
Conditional  
Complementary  
&c. } CONJUNCTION, [Derived from —,]  
[Compounded of —,] connect-  
ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,]  
[Compounded of —,] and independent of gram-  
matical construction (§ 645). Remarks.

NOTES. (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term “vary” is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term “inflect,” to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form*, *signification*, and *use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

## ¶ 66. B. OF SENTENCES.

I. *Describe the Sentence.*

It is { Simple, Compound, } { Distinct, { Intellectual, { Declarative, { Actual, { Post-  
 { Volitive, { Interrogative, { Contingent, { Neg-  
 { Incorporated in the sentence — as a { Substantive.  
 { Adjective.  
 tive; } connected by — to —, as a { Coordinate Sentence.  
 ative; } following — by simple succession. { Subordinate Clause, performing the office  
 of a { Substantive.  
 { Adjective.  
 { Adverb.

II. *Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &c.*

The Logical Subject } Compellative } is —, containing the Simple } Grammatical Com-  
 Predicate } } Compound } Sub-  
 pellative } } }  
 ject } } }  
 dicate } } }  
 } —, modified by the }  
 Adjective  
 Adverb  
 Appositive  
 Adjunct  
 Dependent Clause } —. Show how these are mod-

ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is exhausted.

## ¶ 67. C. OF METRES.

I. *Give a general description of the Metre in which the Poem is written.*II. *Describe the particular Verses.*

It is Iambic } Monometer } Acatalectic }  
 Dactylic } Dimeter } Catalectic }  
 &c. } &c. } &c. }  
 —. The Caesura is the [Masc.] Penthemimn, }  
 [Fem.] Hephthemimn, } after —.  
 Pastoral, &c., }

III. *Analyze by [Dipodies and] Feet.*

— is a Dactyl, } the 1 } Syllable Long } by Nature, }  
 Spondee, } the 2 } Short } Position, } Rule.  
 &c., } &c. } &c. } &c., }

## INTRODUCTION.

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§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

THE ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard



would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however, for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT or LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic, they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation *κοινός* as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Mattaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἑλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

# BOOK I.

## ORTHOGRAPHY AND ORTHOËPY.

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Ἐξήκον ἀνδράς.

Ἑξαμύριον καὶ σὺνδύατον

Æschylus, Prom. Vinc.

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## CHAPTER I.

### CHARACTERS.

[¶¶ 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written ς; *not final*, σ; as, στάσις. In compound words, some editors, without authority from manuscripts, use ς at the end of each component word; thus, προσερχόμεναις. The other double forms are used indifferently; as, βούς or βοῦς.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as, καί for καὶ, ου for οὐ, σθ for σθ, σι for σι, σιγμα for σι. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (´) over them; as, α´ 1, ι´ 10, ιβ´ 12, ρxy´ 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *de-neath*; as, ε´ 5, ε´ 5,000, xy´ 23, xy or xy 23,000, αωμύ 1841.

NOTES. *a.* Van, in its usual small form (*v*), resembles the ligature for *vv* (§ 10). Hence some editors confound them, and employ *ΣΤ*, as the large form of Van, to denote *6*.

*β.* Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, *Ἰλιάδης*, *A*, *Z*, *Ω*, *The Iliad*, Books *I*, *VI*, *XXIV*.

*γ.* Another method of writing numerals occurs in old inscriptions, by which *I* denotes *one*, *Π* (for *Πέντε*) *five*, *Δ* (for *Δέκα*) *ten*, *Η* (for *ἑκατὶν*, § 22. *a*) *a hundred*, *Χ* (for *Χίλια*) *a thousand*, *Μ* (for *Μύρια*) *ten thousand*. *Π* drawn under another numeral multiplies it by five. Thus, *ΜΧΧ* *Π* *Η* *Δ* *Δ* *Π* = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, *Κύκλωψ*, *Cyclops*.

NOTES. *a.* The letter *γ* becomes *n*, when followed by another palatal; but, otherwise, *g*; as, *ἄγγελος*, Lat. *angelus*, Eng. *angel*; *συνκοπή*, *syncope*; *λάρυγξ*, *larynx*; *Ἀγίνα*, *Egina*.

*β.* The diphthong *αι* becomes in Latin *ae*; *ε*, *æ*; *υ*, *i* or *ē* (before a consonant almost always *i*); *ου*, *ū*; and *υι*, *yi*; as, *Φαίδρος*, *Phaedrus*; *Βοιωτία*, *Boeotia*; *Νεῖλος*, *Nilus*; *Δαρίος*, *Darius*; *Μήδεια*, *Medea*; *Μούσα*, *Mūsa*; *Εἰλιθυία*, *Iithyia*.

A few words ending in *αια* and *ια* are excepted; as, *Μαῖα*, *Maia*, *Τροία*, *Troia* or *Troja*; so also *Αἶας*, *Ajax*.

*γ.* The improper diphthongs *εγ*, *ηγ*, *ογ*, are written in Latin simply *a*, *e*, *o*; as, *Θράκη*, *Thracē*, *Ἅιδης*, *Hādēs*, *Θρῆσσα*, *Thressa*, *ὠδή*, *ōdē*. But in a few compounds of *ὠδή*, *γ* becomes *æ*; as, *τραγῳδία*, *tragædia*, Eng. *tragedy*.

*δ.* The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, *Ἑκτωρ*, *Hector*, *Ἔρυξ*, *Eryx*, *Ῥία*, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (aspiro, to breathe). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every initial vowel, and over every initial or doubled *ρ*.

NOTES. 1. An initial *υ* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, *υἱ*, *uī*, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms *ὕμμε*, *ὕμμι* or *ὕμμιν*, *ὕμμη*.

2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong *aspiration*, and is therefore always marked with the rough breathing; as,  $\mu\epsilon\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\Pi\acute{\epsilon}\epsilon\sigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha\gamma$ , and  $\sigma\gamma$ ), the breathing is placed over the second vowel; as,  $\alpha\upsilon\sigma\acute{\iota}\varsigma$ ,  $\epsilon\delta\sigma\epsilon\varsigma$ . See § 26.

4. In place of the rough breathing, the *Æolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\iota\beta\kappa\eta\lambda\omicron\varsigma$ ,  $\epsilon\delta\lambda\omicron\varsigma$ ,  $\epsilon\delta\epsilon\omicron\varsigma$ ,  $\acute{\eta}\iota\lambda\omicron\varsigma$ ,  $\delta\mu\mu\epsilon\iota\varsigma$ , for  $\iota\kappa\eta\lambda\omicron\varsigma$ ,  $\delta\lambda\omicron\varsigma$ ,  $\delta\epsilon\omicron\varsigma$ ,  $\acute{\eta}\lambda\omicron\varsigma$ ,  $\delta\mu\iota\varsigma$ .

§ 14. III. The ACCENTS are the ACUTE ( $\acute{\phantom{a}}$ ), the GRAVE ( $\grave{\phantom{a}}$ ), and the CIRCUMFLEX ( $\sim$  or  $\^{\phantom{a}}$ ). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark ( $\prime$ ), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS (*καρῶνις*, *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\alpha\upsilon\sigma\acute{\alpha}$  for  $\tau\acute{\alpha}$   $\alpha\upsilon\sigma\acute{\alpha}$ ,  $\acute{\alpha}\lambda\lambda\prime$   $\iota\gamma\acute{\omega}$  for  $\acute{\alpha}\lambda\lambda\acute{\alpha}$   $\iota\gamma\acute{\omega}$ .

2. The HYPODIASTOLE (*ὑποδιαστολή*, *separation beneath*), or DIASTOLE (*διαστολή*, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\epsilon\iota$  and  $\epsilon\iota$ ; as,  $\delta\epsilon\iota$ ,  $\epsilon\iota\tau\epsilon$ ,  $\epsilon\acute{\iota}\tau\epsilon$ ,  $\delta\epsilon\iota$ , to distinguish them from the particles  $\delta\tau\epsilon$ ,  $\epsilon\acute{\iota}\tau\epsilon$ ,  $\delta\tau\epsilon$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIERESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ ], to inclose words of doubtful authenticity; the OBELISK ( $\dagger$  or  $—$ ), to mark verses or words as faulty; the ASTERISK (\*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ( $-$ ), to mark a vowel or syllable as *long*; ( $\sim$ ), as *short*; ( $\circ$  or  $\sim$ ), as *either long or short*.

## PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH; the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke*, *beat*), to denote that *stress* of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS. η, υ, and ω have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as, *θηραί*, *τύπτω*, *σφῶν*.

ε and ο have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as, *λέγω*, *λόγος* · *θεός*, *νόος* · *δέ*, *τό*.

α and ι are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word, ι always maintains its protracted sound; but α, except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as, *θηρί*, *λίοντι* · *πράγμα*, *φιλά* · *τά*.

NOTE. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or ζ, it is protracted in the penult, but abrupt in any preceding syllable; as, *ἄγω*, *ἰσχύω* · *γράφει*, *φίλις*, *Ἀθηναίος*. From this rule is excepted α in any syllable preceding the penult, when the vowel of the next syllable is ι or ε before another vowel (both without the *ictus*), in which case α is protracted; as, *πατήρ*, *παιῖδες*, *γαλιμαρομαχία*.



2. **DIPHTHONGS.** The diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ai* like *ei* in *height*, *oi* like *oi* in *boil*, *ui* like *ui* in *quiet*, *au* like *au* in *aught*, *eu* and *yu* like *eu* in *Europe*, *neuter*, *ou* and *ov* like *ou* in *thou*; *ai* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *vi* like *whi* in *while*. Thus, *σιδνία*, *αὐτοί*, *πλεουσῶμαι*, *ἡῦξον*, *θωῦμα*, *νιός*.

3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

*γ*, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; *αἷ*, *γίνε*, *ἄγγε* (pron. *ang-goe*), *ἀήν*, *χί*.

*θ* has the sharp sound of *th* in *thin*; as, *θίς*.

*σ* has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σίσαι*, *πίσαι*, *τίς*, *ὤς*.

*ς* and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτής*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Μεσσηνία*, *ψηφίζω*, *Πτολεμαῖος*, *βδίλλων*. So, in English, *zebec*, *psalm*, &c.

4. **BREATHINGS.** The *rough* has the sound of *h*; the *smooth* has no sound; as, *ῥος*, *ὄρος*. See § 13.

5. **ICTUS.** The primary ictus is placed according to the following

**RULE.** In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφω*, *gra-phē-te*, *γράφω*, *graph'-e-te*.

**NOTE.** If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. " *a* and *g* are pronounced like *a* in *father*; after the sound *i* (*i*, *η*, *ι*, *υ*, *υ*) it is pronounced like *a* in *peculiarity*. *ai* like *i*. *au*, *eu*, *ou*, *ov*, before a vowel, a liquid, or a middle mute (*β*, *γ*, *δ*) are pronounced like *av*, *ev*, *eev*, *ov*, respectively; in all other cases, like *af*, *ef*, *ee*, *off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γν* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ε* like *e* in *fellow*, nearly. *ι* like *i*. *υ*, see *av*. *ζ* like *z*. *η* and *η* like *i*. *ηυ*, see *av*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *i*, like *ll* in *William*. *μ* like *m*. *μν* like *mb*, as, *μνερ*.



§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels; viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel ε; in like manner, the lingual breathing Ι passed into the lingual vowel ι, and the labial breathing Φ into the labial vowel ω (compare ι and γ, or in some languages j, and also ε and υ or ο); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, α. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλός, *smooth*; thus "Ε ψιλός, "Ι ψιλός. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, ϝ for the rough, and Ϟ for the smooth breathing. These marks were abbreviated to ϗ or ϛ, and were afterwards rounded to their present forms, ' and '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after ΙΙ (hence called Σμψι, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long ο, Ω. These new letters they placed at the end. In distinction the short ο was now termed "Ο μικρός, *small O*; and the long ο, "Ω μέγας, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φῶ, Χῶ, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ξ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ξ at the end. Thus employed, they were termed *Epistēma* (ἐπιστήμων, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, *Fidēs*, *video*, to *see*, *Fēvus*, *vinum*, *wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial ε, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel υ*; thus, βoFés, βoFí, βíFis (Lat. *bovis*, *bovi*, *boves*) become βaís, βai, βús; but βíFí, βíFí, βíFí, βoFí become βoír, βoír, βoír, βoír (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed *ἰωνικὴ γράμματα*. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, *ἀναστροφὴν*, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

[§ 3.]

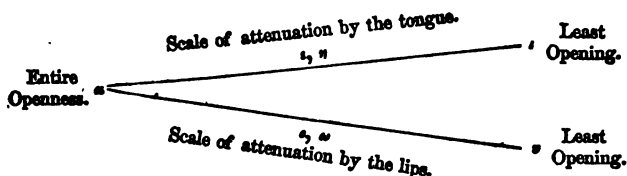
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (*ᾱ, ᾶ; ῑ, ῒ; ῥ, ῗ*); but of the other two, by different letters (*Ί, ῝; ῞, ῠ*).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call *ῑ* and *Ί* the *short vowels*, because they always represent short sounds, and *ᾱ* and *ῡ* the *long vowels*, because they always represent long sounds, and *ῑ*, *Ί*, and *ῡ* the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. *ᾱ*, like *a* in *father, wall, fan* (not as in *hate*); *ῑ*, like *e* in *they, then* (not as in *mete*); *Ί* like *i* in *machine, pin* (not as in *pine*); *ῡ*, like *o* in *note, not*; *ῡ* like *u* in *tube, bull*. They will hence be thus placed upon the scale of *pression or attenuation*.



In general, *a*, *ι*, and *ε* are termed the *open*, and *υ* and *ο* the *close* vowels; but *a* is more open than *ι* and *ε*, and *ι* is somewhat closer than *υ*.

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *ι* or *υ*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *au* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, Ἡδης or Ἡδῆς, pron. *Hādēs*, Ἡδῆ or Ἡδῆ, *ēdē*; Ὡδῆ or Ὡδῆ, *ōdē*.

NOTES. *α*. The *ι* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Θύεργι*, for *Θύεργι* (§ 8); and in the aorist of liquid verbs, which have *α* in the penult of the theme; thus, from *φαίνα*, *αἶψα* (roots *φαν-*, *αἶψ-*), *ἴφηναι*, *ἤξα*, *ἔξα*, for *ἴφηναι*, *ἤξα*, *ἔξα* — so Perf. II. *πίφηναι*, for *πίφηναι*.

*β*. In some cases the best critics differ; thus, in the infinitive of verbs in *-αω*, some write *τιμῆναι*, as contracted from *τιμῆσιναι*, and others *τιμῆναι*, as contracted from an older form *τιμῆσιναι*. So in the adverbial forms *πῆναι*, *ἔσπηναι*, or *πῆναι*, *ἔσπηναι*, and the like.

§ 26. 4. In diphthongs, except the three just mentioned (*α*, *η*, and *ω*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as, *αὐτή*, *herself*, but *αὐτή*, *cry*; *ἡῦδα*, but *ἡῦσαι* *αἰρεσις* (*ῶ*), but *Ἡδῆς* (*ῶ*).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diæresis (§ 16. 3); as, *αὐτή*, *ἡῦσαι*.

5. For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

### I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

#### 1.) In the change of simple vowels.

Precession especially affects *α*, as the most open of the vowels, changing it, when short, to *ε* and *ο*, and, when long, to *η*, and sometimes to *ω*.

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs *τελέω*, *στέλω*, we find the root in three forms, *τελεσ-*, *στελσ-*, and *σελεσ-*, *σσελεσ-*, *σελεσ-*, and *σεσ-*; and in *ἡγγύμι*, we find the forms *ἡγγ-*, *ἡγγ-*, and *ἡγγ-*. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is *α*, but in the second, *ε*, for which in one case *ι* appears. In the indicative active, the connecting vowel in the aorist and perfect is *α* (passing, however, into *ι* in the 3d pers. sing.; compare the imperative *βούλει*), while in the present, imperfect, and future, it is *ε* before a liquid, but otherwise *ι*.

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

*α*. The long vowel is regarded as the short vowel doubled; that is, *ᾱ* = *ᾱᾱ*, *η* = *εε*, *ω* = *οο*, *ῥ* = *ῥῥ*, and *ι* = *ιι*. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels, *a*, unless it follows *s*, *i*, *e*, or *eo*, is usually lengthened, not to *ā*, but to the closer *η*, and *ee* and *oo* commonly form, not *η* and *ω*, but the closer diphthongs *eu* and *ou*, which are hence termed the *corresponding diphthongs* of *e* and *o*.

β. Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare *βασιλῆς* with *βασιλεῖς* (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS (*κρασις*, *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* (*συνίζησις*, *placing together*), or *synecphonēsis* (*συνεκφωνήσις*, *pronouncing together*).

### A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is *i* or *u*, and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to *i* or *u*, which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An *i*, when absorbed in *a*, *η*, or *ω*, is written beneath it. The laws of contraction take effect, without regard to an *i* subscript, or the subjunctive *i* of the diphthong *ui*; *aa*, *ay* *q*, *au* *q* (§ 33).

§ 32. I. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
ᾶ	α,	ῥέσσας	ῥέσας.	ᾳ	α,	ἔχῳ	ἔχῳ.
ῃ	υ,	εἰχῷ	εἰχῷ.	ᾳ	α,	λῳ	λῳ.
ῆ	η,	Θεήσας	Θεήσας.	ᾳ	α,	νῳ	νῳ (Ep.).

EXCEPTION. ᾶ, like ᾳ, becomes α; as, γέει, γέει. unless, with Thiersch, we prefer to write γέει.

§ 33. II. α, (1.) before an E sound (I 3), absorbs it; but (2.) before another A sound, is itself absorbed. (3.) α, or (4.) η, with an O sound, forms ω. Thus,

become		as		become		as	
(1.) α	ᾶ,	τίμας	τίμα.	α	α,	ἔχῳ	ἔχῳ.
αυ	α,	τιμάας	τιμά.	αυ	α,	τιμάω	τιμάω.
αη	ᾶ,	τιμάηται	τιμάται.	αα	α,	ῥεας	ῥεας.
αη	α,	τιμάη	τιμά.	ααι	α,	τιμάομαι	τιμάομαι.
(2.) αα	ᾶ,	γίραα	γίρα.	αου	α,	τιμάουσι	τιμάουσι.
αφ	α,	μνάφ	μνάφ.	οα	α,	οὔατος	οὔατος.
ααι	αι,	μνάαι	μνάι.	(4.) οη	α,	δηλόηται	δηλόηται.
(3.) αο	α,	τιμάομαι	τιμάωμαι.	οη	α,	διδόηται	διδόηται.

EXCEPTIONS. α. The closer η takes the place of ᾶ in the contract forms of four every-day verbs; viz. πεινάω, to hunger, διψάω, to thirst, χεράμαι, to use, and ζάω, to live; as, πεινάει πεινή, χεράσθαι χερῆσθαι. Add the verbs πνέω, εμάω, and ψάω. the Subjunctive of verbs in -αι, as, ἰστανῆ (from ἰσταναι) ἰστανῆ. and the liquid Aorist (see § 56).

β. In adjectives, ο before α and η is absorbed; as, διπλόα διπλᾶ, διπλόαι διπλᾶι, ἀπλόη ἀπλῆ.

γ. In οὔας, οα, the Nominative singular becomes οὔς by an absorption of the α, but the other forms are contracted according to the rule; as, ὀνεί, ὄντα.

δ. For the change of οη into ου, in verbs in -ου, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before σ (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) λόγους, (γλώσσας, γλώσσας) γλώσσας, (οἶνς) οἶας οἶς, ἔχῳ, πόλεας πόλεις, βόας βοῦς, μελῶνας (μελῶνας) μελῶνας. in themes of Dec. III., (ἔρας, ἔας) εἶς, (φανέντες, φανείας) φανείς, (ὀδόντες, ὀδοῦς) ὀδόντες, (ῥίνας, ῥίνας) ῥίς. in feminine adjectives and participles, (φανέντις, φανείας) φανείσα, (ἄγοντις, ἄγοις) ἄγουσα. in the 3d pers. plur. of verbs, (βουλεύονσι, βουλεύουσι) βουλεύουσι, (τίθενται) τιθεῖσιν, (δίδονσι) διδοῦσι, (δείκνυνται) δεικνύσιν.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νᾶας ναῦς and γέας γεῦς (§ 14). In like manner ναῦς occurs in the Nom. plur. by contraction from νᾶς, but only in late writers.



β. For *χαίει* *χαῖς*, see § 116. γ. For *Κλάμει*, *Οδάμει*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound, there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *παός* (*πας*) *παός* (§ 9), *Μενέλιος* *Μενέλειος*, *Ἀτρείδης* *Ἀτρείδης* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. a), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become	as		become	as		
(1.)	εα	η, ταίχια	ταίχη.	αιε	αι, αἶες	αἶε.	
	εφ	η, χευσίφ	χευσῆ.	εου	ου, φιλιεσι	φιλιῶσι.	
(2.)	εε	ει, πύλιεις	πύλιεις.	εω	ω, δηλιῶ	δηλιῶ.	
	ει	ει, φιλιεῖν	φιλιεῖν.	εφ	φ, νίφ	νῆφ.	
	ειε	ει, πλιῖς	πλιῖς.	εοι	οι, νίοι	νῆοι.	
(3.)	εο	ου, ἰφίλιον	ἰφίλιον.	εου	ου, δηλιῶ	δηλιῶ.	
	εε	ου, δηλιῶσι	δηλιῶσι.	(5.)	εαι	αι, χευσίαι	χευσίαι.
	ει	ου, μιλιτωσίς	μιλιτωσῆς.	ει	η, φιλιῆσι	φιλιῆσι.	
	εο	ου, νίος	νῆος.	ειη	η, φιλιῆ	φιλιῆ.	
(4.)	εω	ω, φιλιῶ	φιλιῶ.	ειη	η, τιμήντες	τιμήντες.	
	εφ	φ, ὀστῆφ	ὀστῆφ.	ειη	η, τιμήντες	τιμήντες.	
	εοι	φ, φιλιῶσι	φιλιῶσι.	εε	η, ἰχθύεις	ἰχθύεις.	

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι*, *ι*, *ε*, or *εο* (§ 29), or in the plural or dual of the first or second declension, becomes *α*; as, *ὄγνια* *ὄγνια*, *ἀργυρία* *ἀργυρία*, *ἀργυρία* *ἀργυρία*, *συνία* *συνία*, *συνία* *συνία*, *ἰστία* *ἰστία*. Yet *φρέας*, Gen. *φρέας* *φρέας* (§ 104).

2. In the dual of the third declension, *ει* becomes *η*; as, *ταίχια* *ταίχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-εις*; as, *βασιλῆες* *βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλῆεις*.

3. In verbs in *-εω*, the syllables *εφ* and *εο*, except in the Infinitive, become *αι* (i. e. the *ε* and *ι* unite, absorbing the *η* and *ι*); as, *δηλιῶ* *δηλιῶ*, *δηλιῶς* *δηλιῶς*. But *δηλιῶν* (Inf.) *δηλιῶν*, *διδῶς* (from *διδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *εαι* is contracted into *η* or *ει*, and *εαι* into *η*; as, *βουλιῶμαι* *βουλιῶ* or *βουλιῶμαι*, *βουλιῶμαι* *βουλιῶ*.

5. For special contractions of *ε* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-εω*.

## B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *i* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis (') (§ 16), except when this mark is excluded by the rough breathing; as, τὰ μέ, οἶμοι. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, οἶ μοι. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

α. The *article*; thus, for

(1.)	ὁ ἱς, ὁ ἰσός, οἱ ἱμοί, ὁ ἕρως, τῷ ἱμῷ, τῇ ἱμῷ, ὁ ἀνής, τῷ ἀνδρί,	οὐκ, οὐσί. οἶμοι. οἶμος. τῷ μῷ, τῇ μῷ. ἀνής, or, less Attic, ἀνής. ἐκδρί.	For	ἡ ἀρετή, οἱ ἀγαθαί, τοῦ αὐτοῦ, τοῦ ἡμετέρου, ὁ οἶνος, οἱ ἱμοί, τοῦ ὀιδαντος,	ἀρετή. ἀγαθαί. ταὐτοῦ. ἡμετέρου. ῥινοί. οἶ μοι. ὀιδαντος.
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NOTES. 1. The *neuter* forms *τί* and *τά* are especially subject to crasis; thus, for

(1.)	τὸ ἰσαστίον, τὸ ἱερμα, τὸ ἱμάτιον,	τοῖσαστίον. τοῖσῆμα. τοῖμάτιον.	For	τὰ ὄπλα, τὰ ἀλνθίς, τὰ αἰσχρὰ,	ὀδπλα. τάλνθίς. αἰσχρὰ.
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2. In crasis, *ἱτιρος*, *other*, retains the old form *διτιρος* · thus, for

(2.)	ὁ ἱτιρος, τὸ ἱτιρον,	διτιροί. διτιρον.	For	τοῦ ἱτιρον, τῷ ἱτιρι,	διτιρον. διτιρι.
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§ 40. β. The *conjunction* *καί*, *and*; thus, for

(1.)	καὶ δι, καὶ ἰσός, καὶ ἱς, καὶ ἱς, καὶ ἱτιρος, καὶ ἰσος,	καί. καί, καί. καίτιρος. καίτις.	For	καὶ ἱ, καὶ ἱ, καὶ ἱ, καὶ οὐ, καὶ ὀπί, (2, 3.) καὶ ἡ ἀγχουσα,	καί, καί. καί, καί. καίτις. καίτις.
------	--	---	-----	---	--

γ. A few other *particles*; thus, for

ἥτοι ἄρα, μίντοι ἄρ, οὐτοι ἄρα, οὐ μὴ ἴχουμι, μὴ εἴρω,	ἥτῃρα. μίντῃρα. οὐτῃρα. οὐ μὴ ἴχουμι. μὴ ἔρω.	For	μηδίσω ἱς, ποῦ ἱστιν, πορὶ ἱργου, ὁ ἀγαθός, ὁ ἀνδρωται,	μηδίσω ἱς. ποῦ ἱστιν. πορὶ ἱργου. ὁ ἀγαθός. ὁ ἀνδρωται.
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δ. Some forms of the *pronouns*; thus, for

ἐγὼ αἶσα,	ἐγὼ δα.	For ἡ ἰφίτη,	οὐφίτη.
ἐγὼ αἶμα,	ἐγὼ μα.	οὐ ἴνικα,	οὐνικα.
μοὶ ἰδίου,	μοῦδέμου.	ἴσου ἴνικα,	ἰσοῦνικα.
σοὶ ἰετι,	σοῦστιν.	ἡ ἄν, ἡ ἰμή,	ἄν, ἡμή.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *ᾱ*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Epic *ῥά*), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' ἐαυτοῦ* (for *ἀπὸ ἐαυτοῦ*, § 65), *ἐπ' ἐκείνον*, *καί' ἐμὴ*, and, in composition (where the sign is omitted), *ἀνέρχομαι*, *διελάνω*, *πᾶραιμι*· *ἀλλ' ἐγώ*, *ἀρ' οὐν*, *γ' οὐδέν*, *μᾶλ' ἄν*, *ὅθ' ὅ* (ὅτε ὅ), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη*· *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φίμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *σιγί* or *ῖσι* (which might then be confounded with *ῖσι*); and never in the Epic *ῖσι*, or in *adverbs of place* in *-σι*. It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paragogic* (§ 66) are not elided in prose, except *ισσί*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ε*, and *ε*, but otherwise passes into *η* (§ 29). Thus, Dor. 'ἀμῖρᾶ, Att. ἰμῖρᾶ, Ion. ἰμῖρᾶ · Dor. δᾶμος, πᾶγᾶ, ἀπάντας, Att. and Ion. δᾶμος, παγᾶ, ἀπάντας · Dor. and Att. σοφῖᾶ, πρῶγῖμα, Ion. σοφῖν, πρῶγῖμα. So, even in diphthongs, Ion. νῆς, γρῆς, for αῖς, γρᾶς, and in Dat. pl. of Dec. I., -ῆσι, -ῆς, for -αῖσι, -αῖς.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called *πλατυισμός*, broad pronunciation, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ι*; and in some (particularly verbs in -αω) by the Attic, where it becomes *ι* in the Ionic. Thus, Dor. τρέφα, Ἀετᾶμι, ἱκᾶ, φρεσί, Att. τρέφα, Ἀετᾶμι, ἱκᾶ, φρεσί · Att. ἱκᾶ, φρεσί, τίσσεσι, ἄρρη, Ion. ἱκᾶ, φρεσί, τίσσεσι, ἴρρη.

3. In nouns in -ε, -ιως, the characteristic *ε* commonly passes, in the Ionic, into *ι* throughout; as, πόλις, ιως, *ι* (contracted into *ι* according to § 29. α), *ι*, *ι*ς, ἰων, ἰσι, *ι*ς (contr. ἴς).

4. As the long of *ι* and *η*, or the contraction of *ιι* and *εε* or *οο*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ιι* and *ου*; while, on the other hand, the Ionic is particularly fond of protracting *ι* and *ο* to *ιι* and *ου* or *οι*. Thus, Dor. χῆς, δῶλος · Gen. of Dec. II., τῷ ὄρανῳ · Infin. ἰδῆν, χαιεῖν, ἰπῶν · for χῆς, δῶλος, τοῦ ὄρανῳ, ἰδῆν, χαιεῖν, ἰπῶν. Ion. ζῖνος, μῖνος, πῖος, for ζῖνος, μῖνος, πῖος. Att. κῖρος, ὄνομα, ἄρος · Ion. κῶρος, ὄνομα, ἄρος · Dor. κῶρος, ὄνομα, ἄρος. Both the Doric and Ionic have *ῶν* for *ῶν*, therefore, contracted from *ἰών*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. αἰί, αἰνός, Ion. αἰί, αἰνός · Att. κᾶω, κλᾶω, Ion. and Com. καίω, κλαίω · Att. Σᾶκος, Ion. Σῶκος · Ion. τρέσσω, τάρνω, μίγαδω, Att. τρέσω, τάρνω, μίγαδω · Ion. ἡβῶδιον, Att. ἡβῶδιον · Ion. μισσημβρία, Att. μισσημβρία · Dor. and Ep. αἰ, Att. αἰ · Dor. Σῆσσκω, Ion. and Att. Σῆσσκω, Æol. Σῆσσκω · Att. στεγνός, βραχίως, πᾶρδαλις, Æol. στεγνός, βραχίως, πᾶρδαλις · Att. ὄνομα, Æol. ὄνομα · Att. ἱεριστός, Æol. ἱεριστός.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION OF VOWELS prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1. In contracting *α* with an *ο* sound, the Doric often prefers *α* to the closer *ω*; in the first declension, regularly. Thus, Dor. Ἀγριῖδᾶ, τῶν θυρῶν (§ 8), Ποσειδᾶν, ᾶνος, πινῶντι, διαπινῶμις, πρῶτος, for Ἀγριῖδου (uncontracted -ᾶς), τῶν θυρῶν (-ᾶων), Ποσειδᾶν, ᾶνος (-ᾶων), πινῶντι (-ᾶοντι), διαπινῶμι (-ᾶομι), πρῶτος (-ᾶοτος). A like contraction appears in proper names in *λᾶς*; as, Dor. Μελίλᾶς, for Μελίλᾶς.

2. For the contraction of *ei* and *eo* or *ei*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *eu* and *eu* is into *eu*, instead of *eu*. This use of *eu* for *eu* sometimes extends to cases where this diphthong results from a different contraction. Thus, φιλοῦμεν, φιλοῦ, ἰμῶ, θίρεος, for φιλοῦμεν (-ίμεν), φιλοῦ (-ίου), ἰμῶ (-ίω), θίρεος (-ίος) · ἱδικαίου, ἱδικαίου, δικαίου, in Herodotus for ἱδικαίου (-ει), ἱδικαίου (-ου), δικαίου (-ίου) · λωτύντα M. 283, for λωτύντα (-ύντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *e* with an *E* sound following, into *η*; as, ἐρώτη, ἐργῆ, λῆ, from ἐρώται, ἐργάνη, λάνη. Cf. § 33. *a*.

5. In the contractions which follow the change of *e* before *e* (§ 58), the Æolic often employs *ai* and *ei* for *ä* and *eu*; as, Acc. pl. τὰς τιμαίς, τοὺς νόμοις, for τὰς τιμάς, τοὺς νόμους · Nom. sing. of adj. and partic. μίλαις, τύνφαις, τύνφαισα, ἔχουσα, for μιλᾷς, τύνφᾷς, τύνφᾷσα, ἔχουσα · 3d pers. pl. of verbs, φαίει, κρύπτουσι, for φᾶει, κρύπτουσι. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *e* were simply dropped before *e*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. τίχνας and τίχνας (Theoc. 21. 1); τοὺς λύκους and τὰς λύκας (Theoc. 4. 11); εἴς and ἦς, one; Μῶσα, Μῶσα (Theoc.), Μοῖσα (Pind.), and Laconic Μῶα · Nom. sing. of partic. φεάταις (Pind. Ol. 2. 108), ἰδία (Ib. 73). So, likewise, *ai* for *eu* before *e* in ἀποιῶ, Theoc. 11. 78.

6. The Ionic use of *eu* for *eu* in a few words, appears, at least in some of them, to have arisen from a union of *e* and *a* to form *eu*; thus, for ταῦτέ, ἱμαντοῦ, εἰμαντοῦ, ἱαντοῦ, Ion. ταῦτέ, ἱμαντοῦ, εἰμαντοῦ, ἱαντοῦ, from τὸ αὐτό, ἱμῖο αὐτοῦ, εἰς αὐτοῦ, ἰς αὐτοῦ. In the reciprocal pronouns, the *eu* passed into the other cases. We find also Ion. θῶμα, τραῦμα (yet better τραῦμα), for θῶμα, τραῦμα. In all these words, *eu* is written by some with a disre-  
s; as, θῶμα.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ei*, with *e* prolonged, into *ηῖ*, is especially common; as, βασιληῖη, κληῖς, for βασιλεία, κλείς.

NOTES. *a*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *eu* into *eu*; as, ἱεῖς, ἱβῆσα, ἱνῆσα, βονθῆσα, ἐγδοῖσεντα.

*β*. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *e* to *ai* (§ 50) after a vowel (which, if before *e*, now becomes *i*); as, Ἀρισταγόρια, ἰδυίατο, for Ἀρισταγόριον, ἰδυίαντα.

*C*. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *o* of the article with *α* and *αι* initial, to form *ω* and *ω*; as, τὸ ἀληθές, τὸ ληθές · οἱ ἀνδρες, ὧνδρες · οἱ αἰπάλοι, ὠπάλοι.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *δ* ἀει-

σας, ἀριστες · ὁ αὐτός, οὐτός · οἱ ἄλλοι, ὅλλοι. Other dialectic crases are, Dor. ὁ ἰλαφός, ὁ ἰλαφός · ὁ ἰξ, ὠξ · καὶ ἱπ, κῆκ · καὶ ἰσι, κῆσι. Ion. ὁ ἱστρός, οὐστρός.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλόσιος for διπλόσιος · Ion. ἰσισηδῖος, εὐρίη, ἀποδείξῃ, μίζων, κρίσσων, for ἰσισηδῖος, εὐρεῖα, ἀποδείξῃς, μίζων, κρίσσων · Dor. and Ep. ἰσάρος for ἰσαῖρος · Æol. Ἀλκαῖος, ἀρχαῖος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλέλουθας for ἰλέλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήηνον ἐἴλωρ, for κρήνον ἐἴλωρ, A. 41, φάανθεν, ἡβώσσα, ὀρόω, ὀράας, γελῶντες, φῶας, γαλώας, εἴκοσι, for φάνθεν, ἡβώσσα, ὀρώ, ὀρῆς, γελῶντες, φῶς, γάλωας, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *ε*; as, Gen. pl. ἀνδρίων, χηρίων, αὐτίων, for ἀνδρῶν, &c.; 2 Aor. infin. εὐρίων, λιτίων, for εὐρῶν, λιτῶν.

2. In the Doric and Epic, the particles *ἀνέ*, *κατά*, *παρά*, *ἀπὸ*, *ὀπί*, and *πρὸς* (Dor. for *πρός*), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, *ἀε σφαι*, *ἀμ βυμῶνι*, *ἀγχεῖσι*, *ἀνστές* (§ 68. 3), *καὶ δὲ δύναμι*, *καὶ δὲ φάλαρα* (§ 62. β), *καὶ κίθαλῃς*, *καὶ γόνυ*, *κακχιῶναι*, *καὶ ῥοοι*, *καλλιστοι*, *καμμίξας*, *καὶ Ζηνί*, *ἀσπίμψυ*, *ὑββάλλω*, *πὲρ τόν*. When three consonants are thus brought together, the first is sometimes rejected; as, *ἀκκτανι*, *ἀμινάσι*, for *ἀκκκτανι*, *ἀμμινάσι*. So, sometimes in the Doric, even before a single consonant; as, *καβαῖων*.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, *καδδύναμι*, *σππτίον*.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare *ἀπὸ* and *ὀπί* with the Latin *ab* and *sub*. The old form *πρός*, in accordance with the rule (§ 63), became *πρός* and *πρὸς*, whence *πρὸς*.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, *κατθανῶν* (poet.), *ἀμβάτης* (Xen.), *ἀμπαύμεναι* (Herod.).

δ. Ἀρα has also, by aphæresis, the Epic form *ῥα*, which is enclitic.

## CHAPTER III.

## CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter *γ* performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has *α* for its corresponding Roman letter; as a middle mute, *g* (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin *v* by *β* (*Vergilius*, *Βεργίλιος*), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels *ν* and *σ* have corresponding vowels in *α* and *ε*; that is, *α* may take the place of *ν*, and *ε* of *σ*, when euphony forbids the use of these consonants; as, *ἐφθά-  
ραται* for *ἐφθαρνται*, *σπεύω* (contracted *σπερώ*) for *σπείρω*. See §§ 34, 46. *β*, 56 – 58, 60, 63. R., &c.

NOTE. In like manner, *υ* is the corresponding vowel of the old consonant *φ*. See § 22. 3.

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words.

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before *σ* forms with it *ψ*; and a *palatal*, *ξ*; thus,

	become	as		become	as		
πσ	ψ,	λείσσω	λίσψω.	κσ	ξ,	κίρμης	κίρμξ.
βσ	ψ,	ἄραβς	ἄραψ.	γσ	ξ,	λίγσω	λίξω.
φσ	ψ,	γράφσω	γράψω.	χσ	ξ,	θρίχς	θρίξ.

NOTE. In like manner, *ζ* is the union of a lingual with a sibilant sound, and in many words has taken the place of *σδ*; e. g. adverbs of place in *-ζε*; as, for *Ἀθήναςδε*, *Ἀθήναζε*, for *Θήβαςδε*, *Θήβαζε*. and many verbs in *-ζω*; as, for *μυλίσδω*, *μυλίζω*, for *φράσδω*, *φράζω*. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before *σ*, see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, σ; thus,

become	as	become	as
(1.) βτ πτ, τίτριβται τίτριπται.	χδ γδ, βεύχδην βεύγδην.	αδ χδ, ιελίσδην ιελίχδην.	
φτ στ, γίγρεφται γίγρεπται.	γθ χθ, ιερέγθην ιερέχθην.		
πδ βδ, ἱπδομοι ἱπδομοι.	(3.) στ σσ, ἀνίσταται ἀνίσταται.		
φδ βδ, γράφδην γράβδην.	δτ σσ, ψιδύσθης ψιδύσθης.		
πθ φθ, ἱλιίπθην ἱλιίφθην.	θτ σσ, πίπιδυμαι πίπισται.		
βθ φθ, ιερίβθην ιερίφθην.	σθ σθ, ἀνομάτθην ἀνομάτθην.		
(2.) γτ κτ, λίλιγται λίλιπται.	δθ σθ, ἱφρεδθην ἱφρεδθην.		
χτ κτ, τίτυχται τίτυπται.	σθ σθ, ἱσισθην ἱσισθην.		
κδ γδ, κλίκδην κλίγδην.			

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρέπτεω, Ἄσθις.

§ 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become	as	become	as
πμ μμ, λίλιπμαι λίλιμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.		
βμ μμ, ερίβμα ερίμμα.	σμ σμ, ἀνίσταμαι ἀνίσταμαι.		
φμ μμ, γράφμα γράμμα.	δμ σμ, ἔδμα ἔμμα.		
πρ γμ, πίπλιπμαι πίπλιγμαι.	θμ σμ, πίπιδμαι πίπισμαι.		

Except in a few such words as ἀκμή, κισθμών, νιοχμός, πότμος; and some others from the dialects; as, in Homer, ἄμμή, ἄμμι, ἰπίπιδμαι, κισσευδμένος, ἀσασχμίνος.

§ 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) τσ μσ, συνσάσχω συμσάσχω.	νγ γγ, συγγιγής συγγιγής.		
νβ μβ, ἱνβάλλω ἱμβάλλω.	νχ χχ, συνχαίρω συνχαίρω.		
νφ μφ, συνφίξω συμφίξω.	νξ ξξ, ἱνξίω ἱνξίω.		
νμ μμ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἱνλογος ἱλλογος.		
νψ μψ, ἱνψύχοις ἱμψύχοις.	νρ ρρ, συνερεπτα συνερεπτα.		
(2.) νκ γκ, ἱνκαλίω ἱγκαλίω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, διπτε, εόνγι. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΕΤΥΧΑΣ, for μιν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΔΔΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἐν καί τόν λόγον, ἐν Σάμῳ.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped; as, for σίθανμαι, πίθασμαι; for κίκλιμαι, κίπλιμαι.

γ. Before κ in the Perfect active, ν was commonly dropped, or the form avoided, except by later writers; as, for κίμικτα, κίμικτα.





§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλωνι,	(μίσσας)	μίλᾱς.	For πάντσα,	(πάσσα)	πᾱσα.
φανίντι,	(φανίας)	φανίης.	φανίντσα,	(φανίασα)	φανίσα.
δόντι,	(δουας)	δούς.	δόντσα,	(δούσα)	δῶσα.
δύντι,	(δουας)	δύς.	δύντσα,	(δύασα)	δῦσα.
ρίτι,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur.		
ἴσταντι,	(ιστάσαι)	ιστᾱσι.	πάντσι,	(πάσαι)	πᾱσι.
τιθάντι,	τιθίσαι,	τιθᾱσι.	φανίντσι,	(φανίαι)	φανίσι.
διδόντι,	διδόσαι,	διδούσι.	δόντσι,	(δούαι)	δούσι.
δύκνυντι,	δύκνύνσαι,	δύκνυνσι.	δύντσι,	(δύαι)	δῦσι.
ἴσσι,	ἴσαι.				
			Future.		
			τίνδσεται,	(τιασσεται)	τιᾱσεται.
			σείνδσεται,	(σειασσεται)	σειᾱσεται.

NOTES. α. The forms *τιθίσαι*, *διδόσαι*, and *δύκνύνσαι* were used by the Attics, for the most part, without contraction; *ἴσαι* received no contraction.

β. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἔλμυνσι*, *ἔλμυνι*, for *ἔλμυνσιν*, *ἔλμυνει* (yet others, *ἔλμυσιν*). It is also retained in some forms in *-σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *τίθασθαι* from *φαίω*, *τίσασθαι* from *τίσκειν*, and sometimes in the adverb *πάλλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίναςαι*, Y. 337. For *ις*, *εὖν*, and *ἄν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ίς*, *ειθίς*, for *ις*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἀστήρ*, *star*, the combination *-εσσ-*, by metathesis and the change of *ς* to *α*, became *-ρασ-*; as, for *πατέρσι*, *πατράσι* for *ἀστέρσι*, *ἀστράσι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϝ* (§ 70); as, *ἄρῃην*, *male*, *θάρρος*, *courage*, *κόρῃη*, *temple*, *cheek*, for the older *ἄρηην*, *θάρρος*, *κόρηη*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* *formative* is dropped, and *ν* is changed to *α* (§ 50); as, for

*γγερέφθαι*, *γγερέφθαι* for *λίλιγσθαι*, *λίλιχθαι* for *ἱφθαρσθαι*, *ἱφθάρσθαι*.

NOTE. So the compound *πρῶσχω* is written by some *πρῶσχω*.

§ 61. VII. Before *κ* *formative*, a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped; thus,

become	as	become	as
ππ φ,	πίπλωσα	χπ χ,	διδῶχσα
βπ φ,	εἰληβσα	τπ π,	ἀνίματσα
φπ φ,	γίγραφα	δπ π,	τίφραδα
κπ χ,	διδυκα	δπ π,	τίφραδα
γπ χ,	πίπραγα		τίπυα

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed; thus, for

(1.)	φιφίληκα,	πιφίληκα.	(2.)	τριχίς,	τριχίς.
	χιχρημαι,	πιχρημαι.		ταχύς,	ταχύς.
	τιδυνα,	τιδυνα.		τριχών,	τριχών.
	τιδνημι,	τιδνημι.	(3.)	βουλιεύθητι,	βουλιεύθητι.

NOTES. *a.* Upon the same principle, *ἴχων* becomes *ἴχων* and whenever *ῥ* is reduplicated, the first *ῥ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῥίριφα*, *ῥίριφα*. Yet we find, by a softening of the second *ρ*, *ῥερωμένη* ζ. 59, *ῥερωμένη* Anacr. Fr. 105, *ῥεῖφθαι* Pind. Fr. 281.

*β.* So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *πᾶρ φάλαρα*, for *πᾶρ φάλαρα* (§ 48. 2); so, *Σακφῶ*, *Βάκχος*, *Ἄρδις* and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	πῖρατ,	πῖρα.
	μίλιτ,	μίλι.		εἰδίτ,	εἰδίς.
	ἄγοιτ,	ἄγον.		ἦπατ,	ἦπαρ.
	ιβούλιοντ,	ιβούλιον.		ιβούλιονμ,	ιβούλιον.
	σαιν,	σαιν.		ἴστημ,	ἴστη.
	γύναιμ,	γύναι.		ἰτίδημ,	ἰτίδη.
	ἄνατ,	ἄνα.	(3.)	βουλιούμ,	βουλιούμι.
	γάλαττ,	γάλα.		τίδημ,	τίδημι.
(2.)	φῶτ,	φῶς.		στῆδ,	στῆδι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύξς*), *κόραξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψη,	γύψα.	For	κλιῖν,	κλιῖα and κλιῖν.
κόρακ,	κόραα.		ῥοιῖν,	ῥοιῖα and ῥοιῖν.
σαιν,	σαιν.		γίλωτ,	γίλωα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial* ρ, a smooth ρ is inserted; as, ἐρῶσα, ἄρῶστος, ἐπιρῶννυμι, from ῥῶννυμι (ἐ-, α-, and ἐπι prefixed); but εὔρωστος (the *diphthong* εὐ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίσσω and βλώσκω are thus changed; μιλίτ-, μιλίτ-, μβλίτ-, βλίτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μέγας, Lat. *mors*.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρακω, θρώσκω, for βιβλικα, βιβληκα.

## § 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *crasis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ἡ, καὶ οἱ,	καὶ, καὶ.	For νύκτα ἔλην,	νύχ' ἔλην.
τὸ ἰμάτιον,	δαίματιον.	And in composition, from	
ταῦ ἱστέρου,	δαίτρου.	ἀπὸ and ἱμεῖ,	ἀφίμεῖ.
ἔσεν ἱστα,	δαύστα.	δικα and ἡμῖα,	δικήμῖα.
(2.) ἀπὸ οὔ,	ἀφ' οὔ.	ἱππὰ and ἡμῖα,	ἱφθήμῖα.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φρεῦδες (from πρὸ and εἶδος), φρουρός (πρὸ, ἔχων), τίθρεσκον (τίτταρις, ἵπποι); φρεῖμιον (πρὸ, εἶμος), θρεῖσσω from ταρῆσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ε* and ι, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ ἵπαι τοῦτο. but, Εἴπειν αὐτὸ πᾶσιν.  
Πᾶσι λίγωνι τοῦτο. but, Πᾶσιν αὐτὸ λίγωνι.

NOTES. *a.* So, likewise, *adverbs of place in -σι* (properly datives plural), the adverb *πρίν*, *last year*, the numeral *ἑκατόν* (commonly), the demonstrative *-ι* preceded by *ε* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κί, νί, and νόφι*: as, ἡ Πλαταιῶνιν ἡγιομένη· ἑκατόν ἔτη.

*β.* The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus: *ἑκατόν(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, *οὕτω φησί· μέχρις οὖν*.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ε* is dropped or assumed; as, local adverbs in *-σι* (poet., chiefly Ep., *-σι*), numeral adverbs in *-σις* (Ion. *-σι*), *ἔντικρυς*, *ἐνρίμας*, *ἱμῆας*, *πᾶλλον*, *εὐθύς(ε)*, *ἰθύς(ε)*.

## § 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ παλαιών, ἐκσεύω, ἐκγυλάω, ἐκθετος, ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι, οὐκ ἔνεστιν, οὐχ ὕει, οὐκέτι*.

NOTES. *a.* The adverb *μηκίτι*, from *μή* and *ἴτι*, follows the analogy of *οὐκίτι*.

*β.* In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ε*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνράπτω, ἐνσεύω* (yet *ἔρρηθμος* often-er than *ἐρρηθμος*); *σύνστημα* (for *σύνστημα*), *συνεγία· συσσεύω* (for *συνσεύω*), *συσσιτία*.

NOTE. The Epic *ἐν* for *ἐνά* (§ 48. 2) here imitates *ἐν*: as, *ἐνστάς, ἐννεχιστος*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *αὔτις, δίνομαι*, for *αὔσις, δίχομαι·* *Æol. ἀμπί* for *ἀμφί*.

NOTES. *a.* The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, *ἀπ' οὔ, διαήμερος, οὐκ ὤμ.* In some compounds, this passed into the Attic; as, *ἀσηλωτός*, from *ἀσπί* and *ἤλιος*.

*β.* Aspiration is sometimes *transposed*; as, Ion. *κιδών, ιδθαῦτα, ιδθῶται, Καλχηδών*, for *χιτών, ισταῦτα, ιστιῶται, Χαλκηδών*.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., *κ* for *σ* in *interrogative* and *indefinite pronouns* and *adverbs*; thus, *καῖος, ποῦ, ποτί*, for *σαῖος, ποῶ, σωτί*. Dor., *κ* for *τ* in *τίμα, ἱκᾶ, τίκα*, for *τίτι, ἴτι, τίτι*, and in similar *adverbs of time*; Æol. *κίμμι* for *τίμι*, *φῆρ* for *θῆρ*. Æol. and Dor. *γλίφαρος* for *βλίφαρος*, *δα* for *γα*. Dor. *διλός* for *βιλός*, *ἐνίχος* for *ἐνιδος*.

III. LIQUIDS; as, Dor. *ἦδον, βίντιστος*, for *ἡλδον, βίλτιστος*. Ion. *σλισμός* for *σνύμωμ*.

#### § 70. IV. *σ* with other letters; e. g.

1. The Ionic and Old Attic *σσ* and *ρσ* pass, for the most part, in the later Attic, into *στ* and *ῥ*; as, *τάσσω τάστω, γλῶσσω γλῶττω, ἔρσιν ἔρην*. See § 59. 8.

2. Dor. *τ* for *σ*; as, *Ποσειδάς, ἴσσωσι, ἱκᾶσι*, for *Ποσειδῶν, ἴσσωσι, ἱκῶσι*. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, *τέ, τί*, for *σέ, σί* (Lat. *tu, te*); *φασί, φασί, λίγουνσι*, for *φασί, φασί, λίγουνσι* (Lat. *legunt*).

3. Dor. *σ* for *ν* in the verb-ending of 1st pers. pl. *μεις* for *μιν* (Lat. *mus*); as, *λίγομεις* for *λίγομιν* (Lat. *legimus*).

4. The Laconic often changes *θ* to *σ*, and final *τ* to *ρ*; as, *παλιόρ* Ar. Lys. 988, *είρ, είλω*, for *παλαιός, θίός, θίλω*. *πόρ* for *παις* (Lat. *puer*, compare *Marcipor*).

V. The DOUBLE CONSONANTS with other letters; as, old *ξύν*, later and common *σύν* (in the Lat. *cum* the *σ* has been dropped, instead of the *κ*); Æol. *Ψαπφώ* for *Σαπφώ*. Æol. *σκίος, σκίφος*, for *ξίος, ξίφος*. Dor. *ψί, ψίς*, for *σφί, σφίς*. Ion. *διξέι, τριξέι*, for *δισσί, τρισσί*.

For *ζ*, we find, in the Æolic and Doric, *ρδ, δδ*, and *δ*; as, *δρδρ, μιλιόρδω* (§ 51. N.), *παιδδω, μάδδω, Διός*, for *ζος, μιλιζω, παιζω, μάζω, Ζιός*.

§ 71. B. Consonants are often *doubled, inserted, omitted*, and *transposed* by the poets, especially the Epic, for the sake of the metre; as, *ἔλλαβον, φράσσομαι, νέκυσσι, ὄσσοι, ὕππας, ἔδδεις*, for *ἐλαβον, &c.*; *πιτόλεμος, πτόλις, διχθά, νώνυμος, ἀπάλαμνος*, for *πόλεμος, πόλις, δίχθι, νώνυμος, ἀπάλαμος*. *ἔρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος*, for *ἐρέζεον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος*. *κραδίη, κάρτερος, βάρδιστος*, for *κραδία, κράτερος, βράδιστος*.

## BOOK II.

### ETYMOLOGY.

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*"Ετα ὀρεῖσθαι.*

Homer

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS ; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *pulatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders ; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. *a.* Nouns which are both masculine and feminine, are said to be of the *common* gender.

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β. To mark the genders of Greek nouns, we employ the different forms of the article ; in the singular, for the masculine, ὁ ; for the feminine, ἡ ; for the common, ὁ, ἡ ; and for the neuter, τό : in the plural, for the masculine, οἱ ; for the feminine, αἱ ; for the common, οἱ, αἱ ; and, for the neuter, τὰ : as, ὁ *καρπύης*, *steakard*, ἡ ἡ *τρυφίς*, *curse*, τὰ *σῦκα*, *fig*.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article ; as the Gen. sing. masc. by τοῦ, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (ἑπικῆνοι, *promiscuous*). Thus, ὁ *λύκος*, *wolf*, ἡ *ἑλώπηξ*, *fox*, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable* ; and this change is termed *motion* ; as, ὁ *βασιλεύς*, *king*, ἡ *βασίλισσα*, *queen* ; ὁ *σοφίς*, *wise*, ἡ *σοφία*, τὰ *σοφία*.

ε. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form ; as, ὁ, ἡ *θεός*, *god*, *goddess*, and ἡ *θεά* or *Θεάνα*, *goddess*. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males* ; the feminine, to words denoting *females* ; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine* ; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine* ; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter* ; as, ὁ *ἄνεμος*, *wind*, ὁ *Βορρῆας*, *Boreas*, ὁ *ποταμός*, *river*, ὁ *Νεῖλος*, *the Nile*, ὁ *μήν*, *month*, ὁ *Ἐκατομβυῶν*, *June-July*, ἡ *συκὴ*, *fig-tree*, ἡ *μηλιά*, *apple-tree*, ἡ *ἄπιος*, *pear-tree*, ἡ *ἄμπελος*, *vine*, ἡ *βύβλος*, *papyrus*, ἡ *χωρὰ*, *country*, ἡ *Αἴγυπτος*, *Egypt*, ἡ *νῆσος*, *island*, ἡ *Σάμος*, *Samos*, ἡ *πόλις*, *city*, ἡ *Λακεδαιμῶν*, *Lacedæmon* ; τὸ *σῦκα*, *fig*, τὸ *μήλον*, *apple*, τὸ *τέκνον*, *child*, τὸ *ἀνδράποδον*, *slave*, τὸ *γύναιον*, dim. of *γυνή*, *woman*, τὸ *παιδίον*, *little boy or girl*.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in -ας and -ης



are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ παύτης· ἡ οἰκία, ἡ τιμή.

II. In the **SECOND DECLENSION** (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ων* is given to feminine proper names; as, ἡ Λιόντιον, ἡ Γλυκίριον.

III. In the **THIRD DECLENSION** (§§ 11–14),

a. All words in *-ευς* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ ἄστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which ρ is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laughter; ὁ λιμήν, -ένος· ὁ λείων, -όντος; ὁ ὕδονς, ὁ γίγας, ὁ ἱμάς, -άτιος, thong.

Except τὸ οὖς, ὠτίς, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρενίς, φρενίς, mind, and a few names of cities (§ 75); as, ἡ Παιονίς, -ωντος, Paeonia.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθός, helmet.

Except ἡ παῖς, παιδίς, child, ἡ πούς, ποδός, foot, ἡ ἔρως, ἔρως, bird.

3.) *-ατ-*, or *-ᾶ-*, are *neuter*; as, τὸ ἡπαρ, -ατος, τὸ πέρας, -ᾶτος, τὸ γέρας, -ᾶος.

## B. NUMBER.

§ 77. The Greek has three numbers; the **SINGULAR**, denoting *one*; the **PLURAL**, denoting *more than one*; and the **DUAL** (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἄνθρωπος signifies *man*, the plural ἄνθρωποι, *men* (whether two or more), and the dual ἄνδρες, *two men*.

**REMARK.** The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects), and in the Hellenistic Greek, the dual does not occur, except in *δύο*, two, and *ἀμφω*, both (Lat. *duo*, *ambo*).

### C. CASE.

#### § 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases*, and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

### D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. *If the Genitive singular ends in -ης or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ας or -ης, the word is of the second declension; if it ends in -ου, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.*

Thus the nouns, ὁ *καπὴς*, steward, ἡ *οἰκία*, house, ἡ *γλῶσσα*, tongue, ὁ *ἄρχων*,

people, and ἰ' Ἀραβ, *Arab*, make in the Genitive, *αῤαβίαι, αἰνίας, γλώσσας, δέμου,* and Ἀραβίαι. From these genitives, we ascertain that *αῤαβίαι, αἰνίας,* and *γλώσσας* belong to the first declension, *δέμου* to the second, and ἰ' Ἀραβ to the third. By throwing off the affixes *-αι, -ας, -ης,* and *-ες,* we obtain the roots *αῤαβ-, αἰν-, γλωσσ-, δημ-,* and ἰ' Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *ᾱ*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle, pronoun, article,* and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

*α. Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

*β. In Dec. II.,* the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλοι, ὦ φίλοι, *my friend! my friend!* Ar. Nub. 1167. Φίλοι δ' Μισίλει Δ. 189. Ἡλίος τε Γ. 277. To avoid the double *ι*, Σείς, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Οἶ St. Matth. 27. 46.

*γ. In Dec. III.,* few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ πᾶσα πόλις Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴας Soph. Aj. 89; but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and all constitute a distinct syllable. In Dec. III., three of the affixes, *ς*, *ν*, and *ων*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύν*, *fish*, *γύς*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ι*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, <i>ἰχθύν</i> , <i>fish</i> ,	Plural, <i>ἰχθύνι</i> , <i>fishes</i> .
<i>γύς</i> , <i>vulture</i> ,	<i>γύσι</i> , <i>vultures</i> .

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	$\iota\chi\theta\acute{\upsilon}$ $\gamma\acute{\upsilon}\sigma$	$\iota\chi\theta\acute{\upsilon}\sigma$ $\gamma\acute{\upsilon}\sigma\tau\iota$
Indirect Case,	$\iota\chi\theta\acute{\upsilon}\iota$ $\gamma\upsilon\sigma\acute{\iota}$	$\iota\chi\theta\acute{\upsilon}\iota\sigma$ $\gamma\upsilon\sigma\acute{\iota}\sigma$

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding  $\iota$ , as the sign of the *subject*, to the old Direct forms; thus, Sing.  $\iota\chi\theta\acute{\upsilon}\iota$ ,  $\gamma\acute{\upsilon}\sigma\iota$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\sigma$ ,  $\gamma\acute{\upsilon}\sigma\iota\sigma$ .

The *Accusative* was formed by adding to the root, as the sign of the *direct object*,  $\tau$ , which in the plural took one of the common signs of the plural,  $\sigma$ ; thus, Sing.  $\iota\chi\theta\acute{\upsilon}\tau$ ,  $\gamma\acute{\upsilon}\sigma\tau$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\sigma$ ,  $\gamma\acute{\upsilon}\sigma\tau\iota\sigma$ , or, by the euphonic change of  $\sigma$  into its corresponding vowel (§ § 58, 63, R.), Sing.  $\gamma\acute{\upsilon}\sigma\alpha$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\sigma$ ,  $\gamma\acute{\upsilon}\sigma\tau\iota\sigma$ .

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing  $\theta$ , or commonly, with a euphonic vowel,  $\epsilon\theta$ . In the plural, this took the plural affix  $\sigma$ ; thus,  $\epsilon\theta$ . But by the laws of euphony, which afterwards prevailed, neither  $\theta$ , nor  $\epsilon\theta$ , could end a word (§ 63). Therefore,  $\theta$  either was changed to  $\epsilon$ , or was dropped, or assumed the vowel  $\iota$  (commonly written with  $\sigma$  paragogic  $\iota\sigma$ , § 67.3); and  $\epsilon\theta$  became  $\epsilon\iota$  by the absorption of the  $\theta$  ( $\theta$ , perhaps, first passing into  $\epsilon$ , as in the singular, then  $\epsilon$  being changed into its corresponding vowel  $\iota$ , and this absorbed). Thus  $\epsilon\theta$  became  $\epsilon\iota$ ,  $\epsilon$ , or  $\epsilon\iota\sigma$ ; and  $\epsilon\theta\sigma$ ,  $\epsilon\iota\sigma$ .

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign  $\iota$  (§ 83) to the *Nominative* plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the *Vocative* had never any form distinct from the *Nominative*. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom. - $\iota$	$\iota\chi\theta\acute{\upsilon}\iota\sigma$	$\gamma\acute{\upsilon}\sigma\iota\sigma$ ( $\gamma\acute{\upsilon}\phi\iota$ )
Gen. - $\iota\sigma$	$\iota\chi\theta\acute{\upsilon}\iota\sigma\iota\sigma$	$\gamma\upsilon\sigma\acute{\iota}\sigma$
Dat. - $\iota$	$\iota\chi\theta\acute{\upsilon}\iota$	$\gamma\upsilon\sigma\acute{\iota}$
Acc. - $\tau$ , - $\alpha$	$\iota\chi\theta\acute{\upsilon}\tau$	$\gamma\acute{\upsilon}\sigma\alpha$
Voc. *	$\iota\chi\theta\acute{\upsilon}$	
Plur. N. V. - $\iota\sigma$	$\iota\chi\theta\acute{\upsilon}\iota\sigma$	$\gamma\acute{\upsilon}\sigma\iota\sigma$
Gen. - $\iota\sigma$	$\iota\chi\theta\acute{\upsilon}\iota\sigma\iota\sigma$	$\gamma\upsilon\sigma\acute{\iota}\sigma$
Dat. - $\iota\sigma\iota$	$\iota\chi\theta\acute{\upsilon}\iota\sigma\iota\sigma$ ( $\iota\chi\theta\acute{\upsilon}\iota\sigma\iota$ )	$\gamma\acute{\upsilon}\sigma\iota\sigma\iota$ ( $\gamma\upsilon\phi\iota$ )
Acc. - $\iota\sigma$	$\iota\chi\theta\acute{\upsilon}\iota\sigma\iota\sigma$	$\gamma\acute{\upsilon}\sigma\iota\sigma\iota\sigma$

Dual Dir. -s	ἰχθύν	γυναι
Indir. -ov	ἰχθύνιν (ἰχθύνιν)	γυναιίν (γυναιίν)

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *ς* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *ς*); and the Indirect Case dual prolonged by inserting *ς*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *ς*, now called the *second* declension; and the other, *α*, now called the *first*. These declensions chose rather to drop than to change the final *ς* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *ς* from the longer form, or by adding the plural sign *ς* to the Dat. sing. For *ς* in the Voc., instead of *ς*, see § 28. We give as an example of Dec. II., *ἰ λόγος*, word, and of Dec. I., *ἰ ταμίς*, steward.

Sing. Nom.	λόγ-ος-ς,	λόγος	ταμί-α-ς,	ταμίς
Gen.	λόγ-ος-ος,	λόγου	ταμί-α-ος,	ταμίου
Dat.	λόγ-ος-ι,	λόγῳ	ταμί-α-ι,	ταμίῳ
Acc.	λόγ-ος-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ος,	λόγε	ταμί-α,	ταμίᾱ
Plur. N. V.	λόγ-ος-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λόγ-ος-ων,	λόγων	ταμί-α-ων,	ταμίῳν
Dat.	λόγ-ος-ισσι,	λόγοισι, -αις	ταμί-α-ισσι,	ταμίαισι, -αις
Acc.	λόγ-ος-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-ος-ι,	λόγων	ταμί-α-ι,	ταμίᾱ
G. D.	λόγ-ος-ιν,	λόγων	ταμί-α-ιν,	ταμίᾱιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *ς* or *ν* appended, was sometimes retained; as, Nom. *Θύιστᾱ*, *ἰσπίστᾱ* (§ 95. 2; compare the Latin *navita*, *poëta*), *ἰ*. Acc. *ναῶ*, *ἰω*, "Ἄδων" (§ 97). So the neuters *τί*, *ἄλλο*, *αὐτό*, *ἰεῖνε*, *ἰ* (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ον* (the *ν* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *ι*, *α* (which, as the corresponding vowel of *ν* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, *τὸ δάκρυ* (poetic), *τῶν*, of Dec. III., and *τὸ εὔνοον*, *σῆς*, of Dec. II.

Sing. N. A. V.	δάκρυ	οὖν-ον
Gen.	δάκρυ-ος	οὖν-ου
Dat.	δάκρυ-ι	οὖν-υ
Plur. N. A. V.	δάκρυ-α	οὖν-α
Gen.	δάκρυ-ων	οὖν-ων
Dat.	δάκρυ-σι	οὖν-σι
Dual N. A. V.	δάκρυ-ι	οὖν-υ
G. D.	δάκρυ-ων	οὖν-ων

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ς* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, † *σκιὰ*, shadow,

Sing. Nom.	σκι-ά,	σκιὰ	Plur. Nom.	σκιαι
Gen.	σκι-ά-ος,	σκιᾶς	Gen.	σκιῶν
Dat.	σκι-ά-ι,	σκιᾷ	Dat.	σκιῇς
Acc.	σκι-ά-ν,	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. 3). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ς* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. ἱξ ἰόνφι O. 580, β. 2; ἀπὸ νιυῖφι O. 300: Dec. II. ἀπὸ παρταλῖφι Ω. 268; ἰκ ποτιφῖν ω. 83; ἀπὸ πλατίας ποτιφῖν N. 588; Ἰλιφί κλυτὰ τεύχεα Φ. 295; ἀπ' αὐτίφιν Λ. 44.

Dat. Sing. Dec. I. ἦφι βίηφι πιθήσας X. 107; ἄμ' ἡὶ φανομένῃν δ. 407, I. 618; ἰτιγῇφι II. 734; θύγῃφι ι. 238: Dec. II. τὰς αὐτίφιν M. 302; ἰσι διξιφῖν N. 308; θυίφιν H. 366.

Gen. and Dat. Plur. Dec. II. ἔσσι δακρυῖφι πλῆθιν P. 696, Ψ. 897, δ. 705; ἀπ' ἑστίφιν ζ. 134; ἀμφ' ἑστίφιν π. 145; ἰκρίφιν μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third* declension, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as, ἔχισσι for ἔχισσι. These forms were also used as both Gen. and Dat.; thus, Gen. πατ' ἑρσι Δ. 107; ἑρσι E. 107; ἀπὸ σπείσισσι E. 214; διὰ δὲ σπείσισσι E. 41. Dat. σπείσισσι II. 811; ἑρσι Δ. 474 (cf. 479), X. 139.

β. The following forms in -σι(ν) require special notice; (a) ἰσχυαίσισι s. 5ν, and κοτυληδονίσι s. 433, which are formed as from nouns of Dec. II., while the themes in use are ἰσχυάρι of Dec. I., and κοτυληδών of Dec. III.; (b) κρείσισσι K. 156, and ἑρσιβίσισι (probably the correct form for ἑρσιβισσι I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c) ναῦσι, an irregular plural form for ναῦς, N. 700; also used as Gen. II. 246, &c.; (d) the Epic adverb ἵσι, with might, A. 38, which appears to be an old Dat. sing. from ἵς.

γ. Compare with these forms in -σι, the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in -bi; as, *ibi, alibi, utrobi*, from *is, alius, uter*. The forms in -σι when used as Datives are often written incorrectly with an *i* subscript (-σιι, § 25. α), as though *si* had been added to the complete Dat. form. For the *i* paragogic, see § 66. α.

§ 90. 2.) The *i* appended with the insertion of *σ*. This form became adverbial (chiefly poetic), denoting the *place where*; as, οἶκῳ, *at home*, ἄλλοῳ, *elsewhere*, αὐτοῖς, *to him*, Κερνέσις, *in the temple*. It was mostly confined to the *second declension*, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen. οὐρανὸς περὶ = περὶ οὐράνου, Γ. 3, Ἰλίου περὶ Θ. 561, ἡῶς περὶ Ζ. 36; Dat. κερνέσις I. 300, s. 370.

3.) The *i* appended with the insertion of *χ*. This form appears only in the Epic ἵχι (improperly written by some ἥχι, cf. 89. γ), for the adverbial Dative ἵ, *where*, A. 607.

4.) The *i* contracted with the preceding *σ* in the second declension into *σ* (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as, οἶκῳ, *at home* (but οἶκῳ, *to a house*; cf. in Latin, *domi* and *domus*), τοῖς, *to him*, ἑρσι, *to him*. Yet ἵς ἑρσι Simon. Fr. 209; ἵς Περσέσιν Inscr. Cret.; τοῖς δέμοις Inscr. Boeot.

5.) The common form, in which the *i* is absorbed by the preceding vowel; as, α-ι ῥ, σ-ι ρ; thus, οὐρανῷ, οἶκῳ, ἑρσι.

§ 91. The forms of the Genitive in -σιν or -σιν (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as, οἶκῳ, *from home*, ἄλλοῳ, *from elsewhere*, αὐτοῖς, *from him*, Ἀθήνῃσιν. As examples of their use as decided Genitives, may be cited ἵς Αἰετούσιν Θ. 304, ἵς οὐρανὸν Θ. 19, ἀπ' οὐρανὸν λ. 18; and the pronominal forms ἑμίν, σίν, ἑσίν, which even occur in Attic poets.



## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *α* as a connecting vowel, see §§ 86, 88. In most of these affixes, *α* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *α* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *α*, a double consonant, or *λλ*; as, *γλῶσσά*, *γλῶσσάν* (§ 7), *διψά*, *thirst*, *δόξῃ*, *opinion*, *ρίζῃ*, *root*, *ἄμιλλῃ*, *contest*.

NOTES. *α*. Add a few feminines in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παῦλα* and *ἀνάπαυλα*, *rest*, *ἰχθὺς*, *viper*, *μέρινα*, *care*, *ἡστανά*, *mistress*, *λίαινα*, *lioness*; likewise *ἄκασθῃ*, *thorn*.

*β*. Add, also, many feminines in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίππῃ*, *Πύρρῃ*, and the numeral *μία*, *one*. The principal classes are, (a) Polysyllables in *-ια* and *-να*, except abstracts in *-ισα* from verbs in *-ιμι*; as, *ἀλήθεια*, *truth*, *εὐνοία*, *good-will*, *βασιλεύς*, *queen*, but *βασιλεία*, *reign*, from *βασιλεύω*. (b) Female designations in *-τρια*; as, *ψάλτρια*, *female musician*. (c) Dissyllables and some polysyllabic names of places in *-ια*; as, *μαῖα*, *good mother*, *Ἰερία*. (d) Words in *-ια*; as, *μύα*, *fly*. (e) Most words in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *υ*, or by *η*; as, *μάχαιρα*, *sword*, *γέφυρα*, *bridge*, *Πύρρα*.

*γ*. The accent commonly shows the quantity of final *α* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (§ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *γεωμέτρης*, *μυροπώλης* (*μύρον*, *perfume*, *πώλειω*, *to sell*), *perfumer*; Voc. *ναῦτᾶ*, *Σκύθᾶ*, *Πέρσᾶ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾶ*, *μυροπώλᾶ*.

§ 93. In the singular, long *α* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναύτης*, *ναύτη*, *Ἀτρείδης*, *Ἀτρείδην*, *Ἀτρείδῃ*, *γλώσσης*, *γλώσση*, *τιμῇ*, *τιμῆς*, *τιμῇν*.

but *ταμιάς*, *ταμίας*, *σκιᾶ*, *σκιᾶς*, *θύρᾱ*, *θύρᾱν* (§ 7), *ιδεῖα*, *idea*, *χρεῖᾱ*, *need*, *χρῶς*, *color*.

NOTE. Long *a* likewise remains in the pure, *πῖα*, *grass*, *πτοῖα*, *porch*, *γῖα*, *field*, *σιτιά*, *gourd*, *καρύα*, *walnut-tree*, *ελᾶα*, *olive-tree*, *Ναυσικάα*, *Nausicaa*; in the words, *ἐλκᾶα*, *war-cry*, *ἑπίβᾶα*, *day after a feast*, *εκαυδάα*, *trap-spring*, *γυνάδᾶς*, *noble*; and in some proper names, particularly those which are Doric or foreign; as, *Ἀνδρομίδα*, *Λῆδᾶ*, *Φιλομήλᾶ*, *Λιωνιδᾶς*, *Τλᾶς*, *Σύλλᾶς*; and it became *η* after *ε* or *ο* in the words *νῆα*, *neck*, *κῆα*, *maiden*, *κίρᾶ*, *check*, *ἑτάα*, *pop*, *ῥοῖα*, *stream*; in some proper names, as *Τίρᾶς*; and in compounds of *μετρίω*, *to measure*, as *γαμμέτρᾶς* (§ 92. 2). In some words, usage fluctuates between long or short *a* and *η*; as, *Ἀράεσᾶς* Cyr. vi. 1. 31, *Ἀράεσῆς* Ib. v. 1. 4, *σῦνᾶ* and *σῖνᾶ*, *πρόμᾶ* and *πρόμῆν*.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *α* or *ε*, and feminine adjectives in *-εα* and *-οη*, are contracted; as, *μυῖα* *μυῖ*, *Ἑρμῆς* *Ἑρμῆς*, *βορέας* *βορέας* (*ρ* being here doubled after contraction), *συκία* *συκῆ*, *fig-tree*, *χρυσία* *χρυσῆ*, *διπλόη* *διπλῆ*. For the rules, see §§ 33, 36, 37; for the paradigms, § 7, 18.

#### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the *Doric* dialect retains throughout the original *a*; while in the singular, the *Ionic* has *η* in most of those words in which the *Attic* and *Common* dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in *-ια* and *-ια* (§ 44); thus, Dor. *τιμᾶ*, *τιμᾶς*, *τιμᾶ*, *τιμᾶν*; Ion. *τιμή*, *τιμῆς*, *τιμή*, *τιμήν*; Ep. *ἐληθία*, *ἐνελία*, New Ion. *ἐληθῆν*, *μῖν*, for *ἐλέθια*, *μῖν*.

2. In words in *-α*, the *primitive Direct Case* in *-α* is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony; as, *ἰ αὐτῇ Θύιστᾶ* B. 107; *ἰσπότη Νίστωρ* B. 336; *μητίστα Ζεύς* A. 175; *βαθυμῆτα Χείρων* Pind. N. 3. 92; *ἰκτὰ Μινάλας* Theoc. 8. 30. So in feminines in *-η*, the poets sometimes retain the old short *a* in the Voc.; as, *νύμφᾶ φίλη* Γ. 130; *ὦ Δία*, Sapph. 66 (44). On the other hand, *Αἰήτη* Ap. Rh. 3. 386, for *Αἰῆτᾶ*, Voc. of *Αἰήτης*.

3. The old *genitive* affixes, *ᾶς* and *ᾶν*, which often occur in the Epic writings, were contracted as follows:

α.) In the *Ionic* dialect, they were regularly contracted into *ω* and *ων*, with the insertion of *ι* after a consonant (§ 35); as, *Ἀτρεΐδας* (*Ἀτρεΐδω*) *Ἀτρεΐδω*, *Ἀτρεΐδων* (*Ἀτρεΐδων*) *Ἀτρεΐδων*; *Βαρέας* *Βαρέω*, *Ἑρμῖον* O. 214, *ὑμμελίω* Δ. 165, *Ἀείω* B. 461.

β.) In the *Doric*, *ᾶ* absorbed the following vowel, and the affixes became *ᾶ* and *ᾶν* (§ 45. 1); as, *Ἀτρεΐδας* *Ἀτρεΐδᾶ*, *Ἀτρεΐδων* *Ἀτρεΐδᾶν*.

γ.) In the *Attic*, *ᾶς* and *ᾶν* were contracted into *ου* (by precession from *ω*, §§ 28, 29, and *ᾶν*); as, *Ἀτρεΐδας* (*Ἀτρεΐδω*, *Ἀτρεΐδου*, *Ἀτρεΐδων* *Ἀτρεΐδων*).

§ 96. 4. In the *Accusative of masculines*, the *Ionic* often changes *ν* to *α*, the old connecting vowel *a* now becoming *ε* (§ 46. β); as, *διοπίτιᾶ* Hdt. i. 11, pl. *διοπίτιᾶς* Ib. 111, for *διοπίτην*, *διοπίτιᾶς*.

5. The *dative plural* in Homer commonly ends in *-ησι*, or *-ηι* before *a*

vowel (which may be referred to apostrophe). There are, however, a few instances of *-η* before a consonant (*σῆς* and A. 179, *πίττης πρέης* u. 279, &c.); and two, where we even find *-αις*, which ought, perhaps, to be changed to *-η* (*ἀνταίς* M. 284, *Σιῶις* u. 119). An old contraction into *-αι*, instead of *-αις*, remained in the common language in adverbs of place; as, *Πλαταιῶν*, of *Plataeae*, *Σιγῶν*.

6. For the Epic Gen. in *-ῶν*, see § 91. For the Epic Datives in *-φαι*, *-ῶν*, and *-χαι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-αις*, mostly proper names; as, *ἰονοδαθήρας*, *foxler*, *Γωβρύας*, *Καλλίας*. Gen. *ἰονοδαθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορῆας*, G. *βορῆᾶ* (§ 7).

β.) The Ion. Gen. in *-ων*, from a few proper names in *-ης*; as, *Θαλῆς*, *Τήρης*. Gen. *Θάλων*, *Τήρων*.

γ.) The old Dat. plur. in *-αισι*, which is frequent in the poets. So, in *Philostr.* *εἰχναῖσι* Leg. 920 e, *ἡμίμαισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; §§ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*; thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὅ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns *ταῖς* and *τίς*, the neuter *αὐτό* more frequently becomes *αὐτόν*. Thus, *ταὐτόν* and *ταὐτόν*, for *τὸ αὐτό* · *ταὐτόν* and *ταὐτόν*, *ταὐτόν* and *ταὐτόν*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἔως*, *dawn*, *ἡ ἄλως*, *threshing-floor*, *ἡ Κῶς*, *ἡ Κῶς*, *ἡ Τῆς*, *ὁ Ἄθως*; thus, *Acc. νιῶν* and *νιῶ* (§ 9), *ἔω*, *Ἄθω*. So, in the adjectives *ἀγῆρως* (§ 17), *ἀνάπλεως*, *full*; *ἀξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγῆρας* (§ 17), *ὀστίον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγειν*, *ἰθγαιε* (which are compounds of *γάα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγειν*, *ἰθγαιε*) we find the extended forms *ἀνώγειν* v. 4. 29, *ἰθγαιε* or *ἰθγαιε*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long *α*, *ε* is inserted after the contraction (§ 35); thus, *παῖς* (*πάις*) *παῖς* (§ 9), *παῖ* (*πῶ*) *παῖ*, *παῖ* (*πῶ*) *παῖ*, *παῖ* (*πῶ*) *παῖ*. Plur. *παῖ* (*πῶ*) *παῖ*, *παῖ*.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into *ω*; thus, *ἀγῆων* (§ 17), as if from *ἀγῆα-ε-ω*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. *-εο* (§ 86), which was commonly contracted to *ου*, or, in the Æolic and stricter Doric, to *ω* (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *αιο*; thus, *πόντου Ἰακρίαις* B. 145; *δῆμον ὑψηλαῖς* α. 126; *αἰο δῆμοιο* α. 330; *Σιῶ* Pind. O. 2. 37; *Σιῶ* Ib. 6. 60; *μεγάλω Δίῳ* Alc. 1 (20); *ἰερχομένης* Id. 37; *ποταμῶ*... *Ἀνδρῶ* Theoc. 1. 68; *μαλακῶ χιρῶ* Id. 4. 18. The Epic genitives *Πιεῖω* (Δ. 327, &c.) and *Πηνελόω* (Ξ. 489) are made by a single contraction, with the usual insertion of *ε* (§ 98. β), from the original forms *Πιεάω*, *Πηνελάω*. The Epic dual forms in *αιῖν*, which alone are used by Homer, arise from a mere poetic doubling of *ε* (§ 48).

2. Some proper names in *-εες* have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κεῖσες*, *Κεῖσιν* viii. 122, but *Κεῖσιν* i. 6; *Βάντιν* iv. 160; *Κλεισβερόντιν* v. 32. The Gen. plur. forms *κεῖσιν* (Hdt. i. 94) and *πανόων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of *ε* (§ 48. 1).

3. The old Dat. plur. in *-αισι* is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Σιῶσι* Leg. 955 e.

4. For the Epic Gen. in *-εῖν*, see § 91. For the Epic Datives in *-οι*, and *-εῖ*, and the old Dat. in *-αι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in *-εες* from *-εες* occur in Homer, though rarely; as, *νεῦς* α. 240 (elsewhere *νίος*). In words in *-εες*, *-εων*, he sometimes protracts the *ε* to *ω* (§ 47. N.), and sometimes employs synizesis (§ 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; §§ 5, 6, 11–16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

omative singular in *-v*. For these changes, see in general §§ 51, 55, 57-59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[¶ 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

*β*. In *ῥεῖξ*, the root is *ῥεχ-*. In those cases in which *χ* remains, *ῥ* becomes *τ*, according to § 62. In *ἡ ἀλώσθηξ*, *-τες*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

*γ*. *Γυνή*, woman, wife, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικός*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικί*, G. *γυναικῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνή*, P. N. *γυναι*, A. *γυνές*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτες*, *ἄνακς*) *ἄναξ* (¶ 11), *ἡ (νύκτες) νύξ*, night; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ὦ ἄναξ* (or, by frequent crasis, *ὦναξ*).

*β*. For the change of *σ* when brought before the affixes *τ* and *ρ*, or to the end of a word, see §§ 112. *α*, 113. 3.

*γ*. Barytones in *-ις* and *-υς* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ἱρις*, strife, *ἡ ἰρις*, bird; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ἱριν* and poet. *ἱριδα*, *ἱριν* and poet. *ἱριθα*. So also, *κλις* (¶ 11), *ἡ γίλως*, laughter, and the compounds of *ποις*, foot; thus, Acc. *κλιῶτα* and *κλινῖν*, *γίλωτα* and *γίλων*, *Οἰδισῶτα* and *Οἰδισουν* (¶ 16), *διῶτα* and *διουν* (¶ 17). Add *ἡ ἱρις*, love, Acc. *ἱριτά* and rare poetic form *ἱριν*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always *τ*, which, in the theme, is commonly dropped after *μα*, but otherwise becomes *ς* or *ρ* (§ 63); as, *σῶμα*, *φῶς*, *κίρας*, *ἥπαρ* (Π 11), *εἰδός* (Π 22), from the roots *σωματ-*, *φωτ-*, *κيراτ-*, *ηπατ-*, *ειδοτ-*.

NOTE. The *τ* is also dropped in *μέλι*, *μέλιτος*, *honey*; in *γάλα*, *γάλακτος*, *milk*, which also drops *α*; and in *γόνυ*, *γόνυτος*, *knee*, and *δίεα*, *δέξαντος*, *spare*, which then change *α* to *υ* (compare § 113). In the poetic *ἡμας*, *ἡμυτος*, *day*, *τ* is changed into *ρ* after *μα*; and in *ἵδωρ*, *ἵδαντος*, *water*, and *εὐρύς*, *εὐαρύς*, *filth*, *τ* is changed into *ρ*, and *α* into *υ*. See § 123. *γ*.

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus, *κλειδεις* (*κλειεις*) *κλεις*, *κλειδας* (*κλειδας*) *κλεις*; *κέραιος κίραος κίρας*, *κέραια κίραα κίρα* (Π 11); *τὸ τέρας*, *prodigy*, P. N. *τέρατα τέρα*, G. *τεράτων τεράων*; *ὁ χρῶς*, *skin*, S. D. *χρωτί* (*χρωτί*) *χρῶς* (in the phrase *ἐν χρῶς*). So, in Homer, from *ὁ ἰδρῶς*, *sweat*, *ὁ γέλως*, *laughter*, *ὁ ἔρως*, *love*, S. D. *ἰδρῶς*, *γέλωρ*, *ἔρωρ*, for *ἰδρῶτι*, &c.; A. *ἰδρῶ*, *γέλω*, for *ἰδρῶτα* (*ἰδρῶτα*), *γέλωτα*. Compare §§ 107, 119, 123. *α*.

NOTE. In the following words, the contraction is confined to the root:

*τὸ οἶν*, *ὠνίς*, *oar* (Π 11), contracted from the old *οἶνα*, *οἶαντος* (§ 33. *γ*).

*τὸ δίλιαν*, *baít*, Gen. *διλίαντος*, *δίληντος*.

*τὸ στήν*, contr. *σῆν*, *allow*, Gen. *στιάτος*, *σσηνίς*.

*τὸ φρέν*, *well*, Gen. *φρέαντος* (*α* or *ε*), *φρηνίς* (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

[Π 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except *αἷς*, *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either *ν* or *ρ*. For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is *ν*, it depends upon the preceding vowel whether the *ν* or the *ς* is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the *ς* is changed; as in *λιμήν*, *-ένος*, *δαίμων*, *-ονος* (Π 12); *ὁ μήν*, *μηνός*, *month*, *ὁ χειμῶν*, *-ῶνος*, *storm*, *winter*.

Except *δ πενίς*, *πενίς*, *comb*, the numeral *εἷς*, *ἰός*, *one* (Π 21), and the Ionic *δ μῆς* (as from root *μιν-*, yet Gen. *μηνός*) for *μῆν*, *month* (Hdt. ii. 82).

2.) If *α* precede, in nouns the *ς* is changed, but in adjectives

the *v*; thus, ὁ Πάν, Πανός, Παν, ὁ παιάρ, -ἄνος, πᾶαν; but μίλας, -ανος (Π 19), τάλῦς, -ανος, wretched.

3.) If *i* or *u* precede, the *v* is changed; as in φῖς, φινός (Π 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. *a.* The *v* remains in μέσος, -ῦνος, *wooden tower*; and most words in -is and -us have a second, but less classic form, in -iv and -uv; as, βίς and βίiv, δελφίς and δελφίiv, Φόρκυς and Φόρκυiv.

*β.* In the pronoun τίς, (¶ 24), the *v* of the root *en-* is simply dropped in the theme. Yet see § 152. *β.*

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ἰευστή, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπελλων, Πόσειδων, ἰεῦτις.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνής, man (¶ 12). For the insertion of the *λ*, see § 64. 2.

κύων, dog (¶ 12), which has, for its root, κυν-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἀρνίς, lamb's (¶ 12), which has, for its root, ἀρν-, by syncope, ἀρν-. The Nom. sing. is not used, and its place is supplied by ἀρνίς.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, father, and μήτηρ, mother (¶ 12).

ἡ θυγάτηρ, daughter, G. θυγατήρος θυγατερίς, D. θυγατέρι θυγατερί.

ἡ γαστήρ, stomach, G. γαστήρος γαστερίς, D. γαστέρι γαστερί.

ἡ Δημήτηρ, Ceres, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι; also, A. Δημήτεια Δήμητρα.

NOTES. *a.* In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

*β.* For the Dat. pl., see § 59. Γαστήρ has not only γαστεράσι (Dio Cass. 54. 22), but also in Hipp. γαστεῖραι.

§ 107. II. In *comparatives* in -ων, the *v* is more frequently syncopated before *α* and *ε*, after which contraction takes place; as, μέλιζονα (μέλιζονα) μέλιζω, μέλιζονες (μέλιζος) μέλιζους, μέλιζονας (μέλιζους) μέλιζους (¶ 17). Compare §§ 104, 119, 123. *a.*

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλων) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἰ πυκιῶν, -ῶνος, *mixed drink*; Acc. πυκιῶνα, and, rather poetic, πυκιῶ (x. 316; πυκιῶ A. 624); ἰ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχω (Ar. Ach. 874); and by a like syncope of *ε*, ἰ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχώ.

§ 108. NEUTER LIQUIDS. A few nouns, in which *φ* is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἱαε*, *spring*, and the poetic *νίαε*, *heart*, contraction takes place in the root; thus, N. *ἱαε*, poetic *ἦε*, G. *ἱαεας*, commonly *ἦεας*, D. *ἱαει*, commonly *ἦει*. N. *νίαε*, in Homer always *νῆε*, D. *νῆει*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃς*, *-αριος*, *wife*, *ἑλμυς*, *-ινθος*, *worm*, *πείρις*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-ινθος*, *Tiryns*. The *τ* or *θ* is affected as in simple liquids (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίον*, *-οντες*, *Ξινοφῶν*, *-ῶντες* (§ 13), *ἰ δράκων*, *-οντες*, *dragon*; but *γίγῃς*, *-αντες* (§ 13), *ἰ ἱμάς*, *-άντες*, *thong*, *ἰ Σιμόεις*, *-ιντες*, *the Simois*, *δυνύς*, *-όντες*, *showing*.

NOTES. α. Except *ἰδοῦς*, *-όντες*, *tooth* (§ 13; yet Ion. *ἰδῶν* Hdt. vi. 107), and participles from verbs in *-ομι*; as, *δοῦς*, *δόντες* (§ 22), from *ἰδομαι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-ιντες*, *Clemens*, *Οὐάλης*, *-ιντες*, *Valens*.

γ. If the characteristic is *-ος*, the *ν* remains before *ς* (§ 58. β). In *δάμῃς* (§ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ας*, *-αντες*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλαῖς*, *-αντες*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλαῖ*. *Πελοδάμης*, V. *Πελοδάμᾱ*.

2. Nouns and adjectives in *-ις*, *-ιντες*, preceded by *ε* or *η*, are usually contracted; as, *ἰ πλακίς* *πλακοῦς*, *cake*, G. *πλακίοντες* *πλακοῦντες*. *τιμῆς* *τιμῆς*, *honored*, F. *τιμήσσα* *τιμῆσσα*, N. *τιμῆν* *τιμῆν*, G. *τιμήντες* *τιμῆντες*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (¶ 5), or at the end of a word. Hence,*



§ 111. (A.) Before the affixes *ς* and *ν*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἵππς-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θεσεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -ος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -ος, *Aristotle*, ὁ Δημοσθένης, -ος.

Except the simples ἰ Ἄρης, -ιος, *Mars*, ἰ σὺς, εἰς, *moth*; and the following, in which *ι* becomes *υ* or *ι*, ἰ πῆχυς, -ιος, Acc. πῆχυν (§ 14), ἰ εἰλικυς, -ιος, *axe*, ἰ πρεσβυς, -ιος, *elder* (properly an adj.); ἰ ἔχης, -ιος, *viper*, ἰ ἔφης, -ιος, *serpent*, ἰ πρέσβυς, -ιος, *president*, and also πῆγης, πύργης, μέγης, and ἐχέης.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις, -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetess*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυπύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκώδης, -έος, *wasp-like*, τριήρης, -έος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαρκής, -έος (§ 17), πλήρης, -έος, *full*, ψυδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, Acc. βούν (§ 14), ὁ, ἡ ροῦς, βοός, *sumach*, ὁ χροῦς, χροός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. *a.* This rule applies also to *linguals* in which *ο* precedes the characteristic; thus, πούς, πούς (§ 11), and its compounds, Οδίους, -άος (§ 16), δίους, -άος (§ 17); but εἰδώς, -έος (§ 22).

*β.* In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ς* is changed to *ι*, and is then absorbed. Thus from the root ἡχ- is formed the theme (ἡχός, ἡχέ) ἡχώ (§ 14). So ἡ πειδώς, -έος, *persuasion*, ἡ Λητώ, -έος, *Letœa*, &c. Except, as above, αἰδώς, and the Ionic ἡ δῶς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰνούς (§ 123. *a*) is to be regarded as simply contracted from εἰνώς.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise,

is changed as in the theme; thus, Nom. neut. *σαφής* (§ 17), *ἡθύ* (§ 19); Voc. *τριήρης*, *Σωκράτης*, *πόλι*, *πῆχυν*, *ἰππεῦ* (§ 14), *ἡθύ* (§ 19).

2.) In the theme of *neuter nouns*, *s* assumes *ς*, becoming itself *ο* (§ 28); as, τὸ *τείχος*, -*ος* (§ 14), τὸ *ἔθνος*, -*ος*, *nation*, τὸ *ὄρος*, -*ος*, *mountain*.

Except τὸ *ἄστυ*, -*ος*, *town* (§ 14), the Epic τὸ *σῶν*, -*ος*, *flock*, and a few foreign names of natural productions in -*ι*, as τὸ *πίπρις*, -*ιως*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in -*ώ* or -*ώς*; but *ου*, if it ends in -*ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οιδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *s* and *ο*, *α* characteristic becomes *αυ* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, τὸ *γέρας*, -*αος* (§ 14), τὸ *γῆρας*, -*αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in -*ας*, -*ις*, -*υς*, -*αυς*, or -*ους*; thus, *θῶς*, *ἥρωας*, *ἰππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἥρωα*, *ἰππεῖα*, *τριήρεα*, *αἰδόα*, *ἡχόα*, *σαφεία*; but *ὁ λάς*, *stone*, *κίς*, *οῖς* (contracted from *δῖς*), *πόλις*, *ἰχθύς*, *πῆχυν*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἡθύς* (§ 19); Acc. *λᾶν*, *κιν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in -*ης*, -*ις*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), *Α. Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *Ἰ. Ἄρης*, *Mars*, *Α. Ἄρη* and *Ἄρην*.

3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἰππεῦσι*, *βουσι*, *γραυσι*, *ναυσι* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31-37. The following remarks may be added.

1. Pures in -*ης*, -*ος*, -*ώ*, and -*ώς*, -*όος*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆης*, *τείχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in -*ας*; as, τὸ *γέρας* (§ 14), τὸ *κρέας*, *meat*.

NOTES. α. Of nouns in -*ώ* and -*ώς*, -*ίος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in -*κλής*, contracted -*κλῆς* (from *κλῆς*, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλῆς*, compare § 105. R. The Nom. pl. *Ἡρακλῆς*, in the Ion. form (§ 121. 4), occurs, with *Θηρίσι*, Pl. Thest. 169 b.

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *-σος*, *-σα*, and *-σας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-εως*, and sometimes of nouns in *-ι* and *-υ*; as, πόλις, Gen. πόλεος πόλειος, πῆχυς, *-εως*, ἱππεύς, *-έως*, ἄστυ, *-σος* and *-σως* (§ 14), πέπερι, *-εως* (§ 113. 2). Also ὁ Ἄρης, *Mars*, G. Ἄρεος and sometimes Ἄρεως (as if from a second theme Ἄρενς, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-εως*; as, ἱππεύς, Acc. sing. ἱππεῦ ἱππεῦ, pl. ἱππεῦς ἱππεῖς.

Notes. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πόλειος*, it is evident that the *ι* (as in Ἄρεϊδιω, Μινίαιος, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semi-vowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped *F* or *Δ* from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, βασιλῆος Eur. Alc. 240, Ἑρεχθῆος Id. Hipp. 1095, Ἀχαιῆος Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in *-σος*, and rarely the Acc. in *-ιᾶ* and *-ιᾶς* occur in the Attic poets; as, Νηῆος Eur. Ion, 1082, *πόλειος* Id. Hec. 866, *φονίᾶ* Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆς*; as, ξυγγενοῦ Ἀρ. Ach. 1150, Ὀδυσσεῦ Eur. Rh. 708, and even *ιεῖ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ις*, instead of *-ιᾶς*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, βασιλῆος Mem. iii. 9. 10.

β. If another vowel precedes, the *ι* is commonly absorbed by the *ω*, *ε*, and *α*; thus, Πιεραῖος Πιεραῖος, Πιεραῖα Πιεραῖα (§ 14); *χοῖς*, *χοῖα*, *χοῖς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-ις* into *ῆς*, see § 37. 2. The uncontracted *Θηεῖς* occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in *-σος* is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in *-σων* accented upon

the antepenult is also termed Attic; as, *πάλαιον*. The regularly contracted *παλαιόν* occurs iv. 7. 16.

c. The Gen. in *-ων* is also found in a few adjectives in *-ος* (as, *παλλίσωλος*, *-ωος*), in *ἡμιονος*, *half* (Gen. commonly *-ων*, but also *-ος* and *-ων*), and, in later writers, in other adjectives in *-ος* (thus, *βραχύνος* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purens appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a *strong breathing or aspirate consonant* (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. β), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial F, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital Σ). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When* 1.) *followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united* (2.) *with α, ι, and ο preceding to form αυ, ιν, and ου, and* (3.) *with ι and υ (except in the Dat. plur.), to form ιι and υυ; while the dental breathing* (4.) *at the end of a word became ι, and* (5.) *before the affix ι, lengthened a preceding short vowel. Thus,*

(1.) *βοῖς βοίς, γαῖς γαίς, νῆς νήις, ἰχθύς ἰχθύς, ἰστίς ἰστίς, αἰδῖς αἰδῖς, εὐχῖς εὐχῖς, γίγνῖς γίγνῖς* (§ 14), *σφῖς σφῖς* (§ 17).

(2.) *γαῖς γαῖς, νῆς νῆς* (Lat. *navis*), *ιστίς ιστίς, ἰστίς ιστίς, ἰστίς ιστίς, βοῖς βοῖς, βοῖς βοῖς, βοῖς βοῖς* (§ 14).

(3.) *νήις νήις, νήις νήις, ἰχθύς ἰχθύς, ἰχθύς ἰχθύς, ἰχθύς ἰχθύς* (§ 14); but Dat. pl. *νήις, ἰχθύς*.

(4.) Nom. neut. *σφῖς σφῖς* (§ 17), *εὐχῖς εὐχῖς* (ι passing into its kindred vowel, § 28), *γίγνῖς γίγνῖς* (§ 14); Voc. *Σύνεστις Σύνεστις, εἰσῖς εἰσῖς* (§ 14). The peculiar form of the Voc. of *ἡχῖς* and *αἰδῖς* has arisen from the change of *ι* to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡχῖς ἡχῖς ἡχῖς* (cf. §§ 45. 5, 86, 112. β).

(5.) *σφῖς σφῖς* (§ 17), *Συνεστίς Συνεστίς, αἰδῖς αἰδῖς* (§ 14). For *ἡχῖς*, see § 112. β, and compare *ἡχῖς* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σφῖς*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ιι* appears to have been reduced to a simple short *ι*; as, *ἡδῖς ἡδῖς, ἡδῖς ἡδῖς* (§ 19); *πῆχῖς πῆχῖς, πῆχῖς πῆχῖς, πῆχῖς πῆχῖς, πῆχῖς πῆχῖς, πῆχῖς πῆχῖς* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to



### DLALECTIC FORMS.

**120. (A.)** Dialectic changes affecting the AFFIX.

In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in *a* in which it has commonly *-v*; as, *αἰμία* Z. 291, *ῥῆα* or *μία*, *κόλλη*, for *αἴνυ*, *πῶλον*· *ιχθύα* Theoc. 21. 45. On the other hand, the Ionic forms the Acc. of nouns in *-ó* or *-έος*, in *-ούν*; as, *ἰά*, *ἰά*, *Ἰάτωρ*, *μα*, *έός*, *δανού*, Acc. *ἰών* Ildt. i. 4, *Ἀντωνύ*, *δούν*. The Æolic and stricter have here *-ον* for *-ούν* (§ 4. 4), as, *Ἡέων* Sapph. 75 (91), *Ἀντωνύ*· Cret.

In the Gen. plur., the Ionic sometimes inserts *ε* (cf. §§ 48. 1, 99. 2); *ῥαίων* Hdt. ii. 45, *μυριαδίων*, *ἀνδρῶν*, for *χρησῖν*, *μυριάδων*, *ἀνδρῶν*.

In the Dat. plur., for the common suffix *-α(ν)*, the poets often employ *-α* or prolonged forms *-αα(ν)*, *-ααα(ν)*, and *-αααα(ν)*. See §§ 71, 84, 85. *-α* uses the four forms, though *-αα(ν)* rarely. The forms *-ααα(ν)* and *-αααα(ν)* are also common in Doric and Æolic prose; and *-αα(ν)* is used in Ionic after the characteristic *ν*. Thus, *χίρην* A. 14, *χίρην* E. 271, *χίρην* B. 68; *σοί* E. 745, *σοοί* B. 44, *σοοοοί* E. 407; *τεσσον* B. 73, *τεσσον* B. 75; *δαυνοοοοί* Ildt. vi. 57. So, *ν* not passing into *υ* before a vowel (§ 117), *βούσιν* B. 481, *βούσιν* Pind. P. 4. 98, *ἀπορροοοοί* B. 75.

In the Dual, the Epic prolongs *-av* (as in Dec. II., § 99. 1) to *-av̄*; *αὐδῶν* H. 228, *Συρήναῑν* μ. 52.

**121. (B.)** Dialectic changes affecting the root, either  
 ply or in connection with the affix.

Many changes result from dialectic preferences of vowels; as, Ion. *Σίγυξ*, *γγύς*, for *Σίγυξ*, &c.; Dor. *αμμάς*, *ἀνύρας*, *τιμάς*, contr. *τιμās*, for *τι*, &c.; *χῆρ* for *χίρ*, *ᾶς* for *ὄς*, *βᾶς*, *βᾶν*, for *βούς*, *βούν* (the Acc. *βᾶν* in sense of a shield covered with ox-hide occurs also H. 738), *ἄχῆρ* for *ἄχούς*, See §§ 44, 45.

The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial licence. In the poets, contractions are often made by synizesis (§ 30), which is not written. In respect to the usage of Homer, we remark as follows: In the Gen. sing., contraction is commonly omitted, except in nouns in *-ός*, *G. -ίος*. In a few words, the contraction of *-ίος* into *-ιος* occurs (§ 5. 3), and there are a few instances of synizesis (which we mark thus, e. g. *Ἐρίβιος* C. 368, *Θάμβιος* *u.* 394, *Θίριος* η. 118; *Πηλῖος* A. 489, *Ἰστίος* B. 566, *σώλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραϊ γῆραϊ*, *Θίριωϊ* and *Θίριω*, *ταίριωϊ* and *ταίριω*, *Πηλῖωϊ* and *Πηλῖω*, *σώλιωϊ*, *σώλιω*, *ἡρωϊ* and *ἡρω* H. 453. The endings *-ω*, *-ιω*, and *-υ* (except in *χρῶ*) always contracted (§§ 118. 2, 115. *a*); as, *κνήστω* A. 640, *νίκω* Π. 526 is contraction of *-ω* into *-ω* is Epic), *ἡοί* I. 618. (c) The endings *-αι*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Διοιδίαι* B. 7, *ψυψιψίαι* δ. 757, *ἀλγία* Ω. 7, *βίλιαι* O. 444, *νῆαι* ι. 283; *σσηθῖαι* K. *σολῖαι* A. 559, *σολῖαι* *u.* 114. So *σολῖαι* S. 560. (d) The ending *-αι* is used both with and without contraction; as, *πρωτοπαγῖαι* *πρωτοπαγῖαι* 94. (e) The neut. plur. ending *-α* is always contracted, or *αυα* *u.*

*α* (cf. 4. below); as, *κίρα*, *δίρα*, *γίρα* B. 237. The form with the single short *α* sometimes occurs in the Attic poets; as, *κρία* Ar. Pax. 192. (*f*.) Of *αἶς*, *αἶεψ*, *οὔς*, *οἶα*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *οἶς*, G. *οἶος*, *οἶός*, A. *οἶον*. P. N. *οἶος*, G. *οἶων*, *οἶων*, D. *οἶσσι*, *οἶσι*, *οἶσει* (cf. § 119. 2), A. *οἶς*. N. *οὔς*, G. *οὔατος*. P. N. *οὔατα*, D. *οὔασι*, *οὔσι* (§ 33. γ). N. *γραιῦς*, *γραιῦς*, D. *γραιῖ*, V. *γραιῦ*, *γραιῦ*. the Gen. and Acc. are supplied by *γραιῖν* and *γραιῖν* of Dec. I.

3. In common nouns in *-ίς*, the characteristic *σF* before a vowel regularly becomes *η*, in the Epic; as, *ἰσπῆος*, *ἰσπῆι*, *ἰσπῆς*, *ἰσπῆς* (once in Hom. *ἰσπῆς* A. 151, also *βασιλιῖς* Hes. Op. 246), *ἰσπῆων* (§ 16), *ἔριστήσσι* A. 227 (so, by imitation, *βασιλῆας* Eur. Phoen. 829). This change also extends to proper names in *-ίς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἀρης*, *Mars* (§ 116. a), and to *πέλις*. See Homeric Paradigms, § 16. In common nouns in *-ίς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆι* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in *-ίς*, in Ionic prose, and also in the Doric, is in *-ίος*, &c. The Acc. in *-ησ* or *-ια* is sometimes contracted by the poets into *-ῆ*; as, *Ὀδυσῆ* τ. 136, *Τυδῆ* Δ. 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆος* with synizesis Hes. Op. 261.

4. In words whose root ends in *σσ*, the Epic often unites *σσ* into *η* (as regularly in proper names in *-κλίης*), or into *υ*; but sometimes in the Epic and other poets, and in dialectic prose, one *σ* is dropped. Still further variety of form is sometimes given by the Epic protraction of *σ* to *υ* or *η*, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆος* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Ξ. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆι* 9. 224, Pind. I. 5. 47, *Ἡρακλῆι* Hdt. ii. 145, *Ἡρακλῆι* Pind. P. 9. 151; A. *Ἡρακλῆα* Ξ. 324, *Ἡρακλῆα* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆην* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆος*, see § 14 and Mem. ii. 1. 21–26); *Ἀγακλῆος* II. 738: *ἰνκλῆος* (Acc. pl. of *ἰνκλῆος*) K. 281, *ἰνκλῆς* Pind. O. 2. 163; *ἰνκλῆος* (Gen. of *ἰνκλῆος*) Z. 508; *κλιῶ* (pl. of *κλίος*) Hes. Th. 100: *δυσκλῆ* B. 115, *δυσκλῆ* P. 330: *ἀκκλῆος* (Nom. pl. of *ἀκκλῆος*) M. 318. For the Homeric forms of *σπίος*, and for those of *Πάφροντος*, which, like some other compounds of *κλίος*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in *-ίς*, *-ίος*, and for the omission of *δ* in words in *-ίς*, *-ίος*, see §§ 118, 119. The Ionic likewise omits the *τ* in *κίρας* and *τίρας*; and then in these, as in other neuters in *-ας*, *-ας*, the later Ionic often changes *α* into *ε* (§ 44. 2.), except in the theme; as, *κίριος*, *κίρις*, *κίρις*, *κίριον*, *τίριος*, *τίρις*, *τίριον*, Hdt.

6. In *ναῦς*, the Doric retains throughout the original *α*, and is here sometimes imitated by the Attic poets. In the Ionic, the *α* passes throughout by precession either into *η*, or with short quantity, especially in the later Ionic, into *ι*. The Attic retains the *α* in the diphthong *αυ*, but has otherwise *η* or *ι* (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *αο* and *αω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

#### IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns, which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method of declension*; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (*μεταπλαστός*, *transformed*); in the second, a *heteroclit* (*ἑτερόκλιτος*, *of different declensions*); in the third, *heterogeneous* (*ἑτερογενής*, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

### § 123. 1. METAPLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

#### a. With a Double Root, in *er*- and in *er*-.

ὁ ἀνδών, *nightingale*, G. ἀνδώνες, &c.; from the root ἀνδ-, G. ἀνδῶν Soph. Aj. 628, D. ἀνδῶ Ar. Av. 679.

ὁ Γεργών, -ών, and Γεργών, -ίνες, *Gorgon*.

ὁ εἰπών, *image*, G. εἰπώνες, &c.; from *r. eipa-*, G. εἰπῶν Eur. Hel. 77, A. εἰπῶ Hdt. vii. 69; from *r. eia-*, by the second declension, Pl. A. εἰπῶν Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ὁ χιλιδών, *swallow*, G. χιλιδῶνες, &c.; from *r. chilido-*, V. χιλιδῶ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

#### β. With a Double Root, in *a-* and in *er*-.

τὸ βέειρας, *wooden image*, poetic, G. βείριος, D. βείρις Pl. N. βείρις, G. βειρίων.

τὸ νύκτας, *darkness*, G. Epic νύκτας, Attic νύχτες Ar. Eccl. 291, later νύχτατος Polyb., D. νύκτῃ νύχτῃ Cyr. iv. 2. 15.

τὸ πάας, *fleece*, poetic, *π.* 47; Pl. N. πάας *v.* 3, D. πάας *γ.* 38.

τὸ εὐδας, *floor*, poetic, G. εὐδίας, D. εὐδίῃ εὐδίῃ (all in Hom.).

#### γ. Miscellaneous Examples.

τὸ γένυ, *knee*, and τὸ δέρυ, *spear*, G. γένυατος, δέρυατος, &c. (§ 103. N.). For the various forms of δέρυ (of which in the theme there is even the late form δέρεας Antiphil. 9), see ¶ 16. Those which occur of γένυ correspond; thus, Ion. and poet. γένυατος, γένυατα, γένυασι and γένυασι (I. 488, F. 451,



for which some write γούνοι); also poet. γούνης, γουή, γούνα, γούναρ, and γούναρ Sapph. 14 (35), γούνοι.

ή ἴω, dawn (r. ἴω-, Attic Dec. II.), G. ἴω, D. ἴη, A. ἴω and ἴων (§ 97. 3); Dor. ἴω (r. ἴω-), G. ἴως ἄως · Ion. ἴως, G. ἴως, D. ἴω, A. ἴω and ἴων (§ 120. 1).

ή Θίμις, Themis, as a common noun, right, law, G. Θίμιλος, Epic Θίμιονος β. 68, Ionic Θίμιος Hdt. ii. 50, Doric Θίμιονος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θίμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θίμις ἵσθι, it is lawful; φασί... Θίμις εἶναι, they say that it is lawful, Pl. Gorg. 505 d; τὸ μὴ Θίμις, that which is not lawful, Aesch. Sup. 335.

ή Θιράων, attendant, G. Θιράωντος, &c.; poet. A. Θιράων, Pl. N. Θιράων Eur. Ion, 94.

ή κάλω, cable (r. καλα-, Att. Dec. II.), G. κάλω, &c.; Ion. κάλω, -ου, &c., a. 360 and Hdt.; in the later Epic, Pl. κάλωτος, &c., Ap. Rh. 2. 725.

ή λαγώς, hare (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγώς, -ου, &c., Hdt., also Pl. N. λαγώ Soph. Fr. 113, A. Dor. (§ 45. 5) λαγώς Hes. Sc. 302; Epic λαγώ, -ου, Hom.

ή μάρετις (in late writers μάρετις), witness, G. μάρετις, D. μάρετις, A. μάρετις, rarer μάρετιν · D. pl. μάρετιν · Epic ή μάρετις, -ου, σ. 423.

ή ἔρις, bird, G. ἔρις, D. ἔρις, A. ἔρις, A. ἔρις and ἔριον · Pl. ἔρις, &c.; from r. ἔρι-, Sing. N. ἔρις, A. ἔρις, Pl. N. ἔρις, G. ἔριον, A. ἔριον and ἔρις (§ 119). Another form is τὸ ἔριον, -ου.

ή ἑρψίς and ἑρψίς, a sea-fish, G. ἑρψί and ἑρψί. Compare κάλω, λαγώς.

ή σνύς, ray, G. σνύς, D. σνύς, A. σύνια · later G. σνύς, D. σνύς, A. σνύς. The proper root is σνυ- (compare the adj. σνυός); but from the difficulty of appending s in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ή σίς, moth, G. σίς, and in later writers σνίς.

ή σμάδιξ, wool, B. 267, G. σμάδιγγος, &c.; N. pl. σμάδιγγος Ψ. 716.

ή φθίς, contr. φθίς, cake, G. φθίς · N. pl. φθίς and φθίς · also ή φθίς -ίος · N. pl. φθίς. See § 119.

ή χίρ, hand, G. χιρής and χιρής, &c. For the common forms, see § 12. The other forms are also found in the poets and in Ionic prose.

ή χούς, the name of a measure, G. χούς, &c., like βούς (§ 14); from r. χού-, the better Attic G. χούς, χούς, A. χούς χού, Pl. A. χούς χούς (§ 116. β); also Dat. Ion. χού Hipp.

τὸ χρίς (Ep. χρίς, § 47), debt, G. χρίς · Pl. N. χρίς (§ 37. 1); from r. χρί-, N. (χρίς, χρίς) χρίς, G. (χρίς, χρίς) χρίς (§§ 33, 35).

ή χρώς, skin, surface, G. χρώς, D. χρώς (χρώ, § 104) A. χρώς · Ion. and poet. G. χρώς, D. χρώς, A. χρώς.

For Ζύς, Οἰδύς, Πάτραλος, and νύς, see § 16.

NOTE. Add the poetic Nom. ή δῶς Hes. Op. 354, = δῶς, gift; Acc. λίβα Aesch. Fr. 49, 65, = λίβα from ή λιβάς, libation; Nom. ή λῆς O. 275, Acc. λῆ O. 480, = λίον Γ. 23, λίοντα Σ. 161, λίον (in the later Epic, Pl. λίς, λίς); Dat. μέντι Ψ. 500, Acc. μέντι σ. 182, = μέντι E. 748, μέντι E. 226, from ή μέντι, source; ή Ζαρωνδών, G. Ζαρωνδώνος and Ζαρωνδόνος, V. Ζαρωνδών · Nom. pl. σνύς Ap. Rh. 4. 626, = σνύς from ή σνύς,

*drop*; Dat. *ἔδω* Hes. Op. 61, Theog. 955, = *ἔδωτι* from *εὖ ἔδω*, *water* (so Nom. *ἔδος*, Call. Fr. 466).

## § 134. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

ἰ *Ἅιδης*, poetic *Ἄϊδος*, *Hades*, G. *αῖ*, &c.; Dec. III. Epic G. *Ἄϊδος*, D. *Ἄϊδᾶ*. Another poetic form is *Ἄϊδωνεύς*, G. *-ίως*, Ion. *-ῆος*.

ἰ *Θαλῆς*, *Thales*, G. *Θάλειω* (§ 96. 7) and *Θάλητος*.

ἰ *λᾶας*, contracted *λᾶς*, *stone*, G. *λᾶος*, and *λᾶον* Soph. Œd. C. 196, D. *λᾶϊ*, A. *λᾶας*, *λᾶν*, and *λᾶα* Call. Fr. 104, Pl. N. *λᾶσι*, &c.

ἰ *μύκης*, *mushroom*, G. *μύκων* and *μύκητος*.

ἰ *πτυχῆ*, *-ῆς*, and mostly Ep. *πτυξ*, G. *πτυχῆς*, *fold*.

ἰ *ρῥίση*, *-ης*, poetic *ρῥίζ*, G. *ρῥίσης*, *shadder*, *ripple*.

NOTES. a. Add some proper names in *-ης*, of which a part admit a double formation throughout, as *Χάρις* · but others only in particular cases; thus *Στερεψιάδης*, *-ου*, has (Ar. Nub. 1206) Voc. *Στερεψιάδης*. Some refer to this head the double Acc. in § 114. N. For *γυνή*, see § 101. γ.

b. Add, also, the Epic Dat. *ἐλάϊ* (always in the phrase *ἐλάϊ σισυδάς* E. 299), = *ἐλαῖ* (α. 509) from *ἐλαή*, *might*; Nom. ἰ *ἔρραξ* Hes. Op. 354, = *ἔρραγῆ*, *robbery*; Acc. *ἰώνα* A. 601, = *ἰωνῆν* from *ἰωνῆ* (E. 740), *battle-din*; Acc. *κρίμα* Hes. Op. 536, = *κρίμων* from *κρίση*, *woof* (also Pl. N. *κρίσις* Antip. Th. 10. 5); Dat. pl. *ῥοδίιστον* Ap. Rh. 3. 1020, = *ῥόδους* from *ῥόδον*, *rose*; Dat. *ὑμῖν* B. 863, Θ. 56, = *ὑμῖν* (T. 245) from *ὑμῖν*, *battle*; Acc. *φύγα* (only in *φύγῃ*, *to flight*, Θ. 157, &c.), = *φυγῆν* from *φυγῆ*, *flight*; and the Doric Gen. fem. *αἰγῶν* Theoc. 5. 148, 8. 49, for *αἰγῶν* from *αἰγῶ*, *goat* (so Gen. *μαδῶν* Call. Del. 66, 275, for *μάδων* from ἰ *μάδων* of Dec. II.).

### β. Of the Second and Third Declensions.

*εὖ δάκρυον* and poet. *δάκρυ*, *tear*, G. *δακρύου*, D. *δακρύον* · Pl. N. *δάκρυα*, G. *δακρύων*, D. *δακρύους* and *δάκρυσι* Th. vii. 75.

*εὖ δίδρυον* and Ion. *διδρυον*, *tree*, G. *διδρύου*, &c.; Dec. III. D. *διδρύει*, A. *διδρύς* Hdt. vi. 79, Pl. N. *διδρύα*, D. *διδρύει* (the more common form of the Dat. pl. even in Attic prose; c. g. Th. ii. 75).

ἰ *ἱετίνος*, *λαοῖ*, G. *ἱετίνου*, &c.; Dec. III. rarer A. *ἱετίνος* Ar. Fr. 525, Pl. N. *ἱετίνος* Pausan. 5. 14.

ἰ *κλάδης*, *twig*, G. *κλάδου*, &c.; Dec. III. poet. D. *κλαδί*, A. *κλάδα*, Pl. D. *κλάδους* Ar. Av. 239, *κλαδίισσι*, A. *κλάδας*.

ἰ *κοινότης*, *sharer*, G. *κοινότης*, &c.; Dec. III. Pl. N. *κοινῶν* Cyr. viii. 1. 25, A. *κοινῶν* Ib. 16.

*εὖ κρίνον*, *lily*, G. *κρίνου*, &c.; Dec. III. Pl. N. *κρίμα* Hdt. ii. 92, D. *κρίνοσι* Ar. Nub. 911.

*εὖ ὄνικον* and ἰ *ὄνικον*, *drug*, G. *ὄνικον* and *ὄνικατος* · Pl. *ὄνικα*, and more frequently *ὄνικατα*. Derived from *ὄνικα* (§ 127).

ἰ *πρίχουσι*, contr. *πρίχουσι*, *swar*, G. *πρίχου*, &c.; Dec. III. Pl. D. *πρίχουσι* Ar. Nub. 272.

*εὖ πύξ*, *fun*, G. *πύξ*, D. *πύξι* · Dec. II. Pl. N. *πύξ*, *watch-fun*, D. *πύξι*.

ἡ σείχου, *row*, G. σείχου, &c.; Dec. III. poet. fem. G. σείχης II. 173, Pl. N. σείχης Pind. P. 4. 373, A. σείχης Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδισσι H. 475, = ἀνδραπόδεις from ἀνδραπόδες, *slaves*; Nom. ἱερῶν H. 315, Acc. ἱερῶν I. 92, = ἱερῶν Γ. 442, *loce*, A. ἱερῶτα Hom. Merc. 449; Gen. pl. μηλάτων Lyc. 106, = μήλων from μῆλον, *sheep*; Acc. οἶκα (only in οἶκαδι, *homeward*, often in Hom. and even used in Attic prose, vil. 7. 57), = οἶκον from οἶκος, *house*; Pl. N. προσωπῶτα c. 192, D. προσωπάει H. 212, = προσωπα, προσωποις, from προσωπον, *face*. For Οἰδίποει, Πάτρικλοι, and νίης, see § 16.

γ. Of the Attic Second and Third Declensions.

ἡ ἄλω, *threshing-floor*, G. ἄλω, ἄλωνος, and poet. ἄλωνος.

ἡ μήτρως, *maternal uncle*, G. μήτρω and μήτρως · Pl. μήτρως.

ἡ Μίνως, *Minos*, G. Μίνω and Μίνως.

ἡ πάτρως, *paternal uncle*, G. πάτρω and πάτρως · Pl. πάτρως.

ἡ ταῦς and ταῖνος, *peacock*, G. ταῦ and ταῖνος · Pl. N. ταῦ, ταῖς, and ταῖνος.

ἡ τυφῶς, *whirlwind*, G. τυφῶ and τυφῶνος.

§ 125. S. HETEROGENEOUS NOUNS.

α. Of the Second Declension.

ἡ δισμός, *band*, Pl. τὰ δισμά and οἱ δισμοί.

τὸ ζυγόν and ἡ ζυγίς, *yoke*, Pl. τὰ ζυγά.

ἡ θισμός (Dor. τιθμός), *institute*, Pl. οἱ θισμοί and τὰ θισμά.

ἡ λύχνης, *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ἡ νῶτος, *back*, Pl. τὰ νῶτα.

ἡ σίτης, *corn*, Pl. τὰ σίτα.

ἡ σταθμός, *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά, *stations, τὰ σταθμά, balances*.

ἡ Τάρταρος (ἡ Pind. P. 1. 29), *Tartarus*, Pl. τὰ Τάρταρα.

β. Of the Third Declension.

τὴ κεῖρῃ (Soph. Ph. 1457) κεῖρτα, *head*, poetic, G. κεῖρῆς (τῆς, Eur. El. 140), D. κεῖρῆς and κεῖρ Soph. Ant. 1272, A. τὴ κεῖρα, τὴν and τὴ κεῖρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. Oed. T. 263; Pl. A. τὸς κεῖρτα Eur. Phoen. 1149. The following forms are found in Homer:

S. N. κεῖρη					
G. κέρητος	καρήτης	κεῖρῆς	κεῖρῆτος	κεῖρῆτι λ. 588	κεῖρητος
D. κέρητι	καρήτι	κεῖρῆς	κεῖρῆτι		
A. κέρη, κέρη II. 392		κεῖρτα 9. 92			
P. N. κέρῃ Cer. 19	καρήτης	κεῖρῆς			κέρητος
G.		κεῖρῆτος			κέρητος
D.		κεῖρῆς, κέρῃτιφι, K. 152, 156			

Other poets (not Attic) have also forms of κέρη as a fem. of Dec. I.; thus, G. κέρησι Call. Fr. 125, Mosch. 4. 74, κέρη Theog. 1018.

γ. Of Different Declensions.

Dec. I. and II. ἡ πλιυρά and τὰ πλιυράν, *rib*; ἡ φθγγίς and ἡ φθγγή

voices; ἡ χάρις and ἡ χάρις, *grace*: Dec. I. and III. ἡ δίκη, -ης, and τὸ δίκαιον, -ου, *thirst*; ἡ νόσος and τὸ νόσος, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη, and Ion. and poet. τὸ γνώμη, -ου, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ἡ ἔχρη, (Dor. ἔχρη), -ου, and τὸ ἔχρη, -ου, and also τὸ ἔχρη, -ου, *carriage*; ἡ and τὸ σκότος (and also ἡ σκοτία), *darkness*; ἡ and τὸ σπῆνος, *curp*; &c.

### B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα ὁ, τοῦ, τῷ, τὸν ἄβητα ὁ, τοῦ, τῷ πᾶσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *apótes* (ἀπότες, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota* subscript in the Dat., but have no further declension; as

ἡ Διονῆς (dim. from Διόνῃς, *Bacchus*), G. Διονῆ, D. Διονῆ, A. Διονῆ, V. Διονῆ.

ἡ Μηνῆς (dim. from Μηνίδου), G. Μηνῆ, D. Μηνῆ, A. Μηνῆ, V. Μηνῆ.

ἡ Μασσαῖ, G. Μασσαῖ, D. Μασσαῖ, A. Μασσαῖ, V. Μασσαῖ.

ἡ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆ, V. Ἰαννῆ.

ἡ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦ, V. Ἰησοῦ.

ἡ Γλοῦς. See § 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ἡ ἄη, *the air*; ἡ χαλκή, *the copper*; τὸ ἔλαιον, *oil*; ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὸ Διονύσιον, *the feast of Bacchus*, καὶ Ἀθῆναι, *Athens*, καὶ Ἰσημῖαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

ἡ δῆμις, *body, form*, Nom. and Acc. neut.

ἡ ἐπίκλησις, *surname*, Acc. fem. (= ἐπίκλησις), commonly used adverbially.

ἡ λίπαν, *with oil*, Dat. neut., perhaps shortened from λίπανι. Some regard it as Acc.

ἡ μάλῃς, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μάλῃς, *under the arm, secretly*; also, in late writers, ὑπὸ μάλῃν. Otherwise the longer form, ἡ μακρόμάλῃς, is employed.

ἡ φίλη, Voc. masc. and fem., used only in familiar address; ὁ φίλος, *my good friend*.

*δωρε*, *sleep, dream*, and *ῥεα*, *waking, reality*, N. and A. neut. See *δωρε* (§ 124. β).

*ὄσσι*, *eyes*, Du. N. and A. neut.; Pl. G. *ὄσων*, D. *ὄσους*.

*ἔφιλος*, *advantage*, and *ἡδὺς* (Ep.), *pleasure*, N. neut.

*εἰς* or *εἴς*, only Attic and in the phrase *εἰς εἰς*, *good sir, sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. *δῶ* (root *δωμ*-, § 63) A. 426, = *δῶμα*, *house*, *πρὶ* (r. *πριδ*-) O. 564, = *ἡ πριδία*, *barley*, *ἄλφι* (r. *ἄλφιν*-) Hom. Cer. 208, = *ἄλφινον*, *barley-meal*, *γλάφυ*, *hollow*, Hes. Op. 531, *ἱε*, Phil. ap. Strab. 364, = *ἱριον*, *wool* (compare with these neuters, *βρεῖ* and *ῥέ*, § 136. β); Dat. fem. *δαί* (r), *battle*, N. 286 (akin to this, Acc. *δαίον* Call. Fr. 243); Dat. *λίσι* Σ. 352, Acc. sing. masc. or pl. neut. *λίτα* α. 130, = Dat. and Acc. of *εἰς λίνα*, *linen*; Acc. fem. *νίφα*, *snow*, Hes. Op. 533 (from which *ἡ νιφάς*, *ἑδος*, *snow-flake*); Voc. *ἡλί* O. 128, = *ἡλί* β. 243, from *ἡλίσ*, *crazed*.

β. A word which is only employed in a *single* case, is termed a *monoptote* (*μῑνος*, *single*, *πῑνωσις*, *case*); in *two* cases, a *diptote*; in *three*, a *triptote*; in *four*, a *tetrapto*te.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[Π 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, *ἄδικος*, -ον · *σπῆς*, -ίς · *φίλος*, -ᾱ, -ον · *ἔ*, ἡ *δίπτος*, -ᾱς, τὸ *δίπτον*.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. *ἡ γιννάς*, -ον, *noble*, *ἡ μονίος*, -ον, *solitary*, *ἡ ἰθιλον*, -ῶν, *voluntary*; Dec. III. *ἡ γήρων*, -οντες, *old*, *ἡ πίνης*, -ητος, *poor* (yet Hesych. gives ἡ *πίνισσα*).

2. Feminine. Dec. III. ἡ *μαυράς*, -ίδος, *frantic*, ἡ *πατρὶς*, -ίδος, *native*, ἡ *Τροάς*, -ίδος, *Trojan*, ἡ *Δωρις*, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ *ἀγρός*, -ῶτος, *unknown*, ὁ, ἡ *ἄσπαις*, -αιδος, *childless*, ὁ, ἡ *ἡλικίαιος*, -ιος, *of the same age*, ὁ, ἡ *ἡμιθνής*, -ῆτος, *half-dead*, ὁ, ἡ *φυγάς*, -ιδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, *γυῖμην τι μεγάλην ἐν πίνητι σώματι* Eur. El. 372, *μανίσειν λυσσέμασιν* Id. Or. 270, *δρεμάς διτίων βλεφάρους* Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the *same* form for the *feminine* as for the *masculine*, but have a *distinct* form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ *δρεμάς*, -αγος, *voracious*, τὸ *ἀρεμακτεῖον*.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, *τίκτια πατρὸς ἀπώτερον* Eur. Herc. 114, *ἰθυσια ... ἐσκήλυδα* Hdt. viii. 73.

γ. In *δι/τους* (§ 17), and in similar compounds of *πούς*, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ *δί/τους*, τὸ *δί/τσον* · ὁ, ἡ *τρί/τους*, -ιδος, *three-footed*, τὸ *τρί/τσον*. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in *ς*, *ι*, *ρ*, or *ρο*, the feminine is declined like *σκιᾶ* · otherwise, like *τιμῇ* (§ 7, § 93).

Thus, *φιλία*, *φιλίας* · *σοφία*, *σοφῆς* · *χρυσία*, *διπλόη* (§ 18); *μακρός*, -ᾶ, -όν, *long*, *ἄθρως*, -ᾶ, -ον, *dense*; *καλός*, -ή, -όν, *beautiful*, *μέσος*, -η, -ον, *middle*, *γυγχαμμένος*, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots *παντ-*, *χαριντ-* (§ 19), *βουλιοντ-*, *ἀραντ-*, *φανιντ-* (§ 22), are formed the feminines (*πάντσα*, *σάνσα*) *πᾶσα*, (*χαρίντσα*, *χαρίνσα*) *χαρίσα*, (*βουλιόντσα*) *βουλιούσα*, (*ἀραντσα*) *ἀρασά*, (*φανίντσα*) *φανισά* (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After *ε* or *ο*, the *σ* which is added to the root becomes *ς* (§ 50), which is then contracted, with *ε* into *ει*, and with *ο* into *υι*. Thus, from the roots *ἦδε-* (§ 19), and *εἶδοτ-* (§ 22), are formed the feminines (*ἦδέυα*, *ἦδέεια*) *ἦδειῶ*, (*εἰδότσα*, *εἰδόσα*, *εἰδόεα*) *εἰδυῶ*.

NOTES. α. The diphthong *ου* never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of *ει* into the closer diphthong *υι*.

β. In the contracted perfect participles, which have a long vowel in the last syllable of the root, the *σ* remains. Thus, from *ρ. ἵσταντ-* (contr. from *ἵστανοντ-*, from the verb *ἵστημι*, to stand) is formed the feminine (*ἵσταντσα*) *ἵστανῶ* (§ 22).

γ. The fem. termination *-ῶ* is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to *ῖ* (sometimes Ion. *ίη*, especially in Hipp.); as, *βαθία*, *εὐρία* Hdt. i. 178, *βαθίην* Ib. 75, *βαθίης* E. 147 (but *βαθίης* B. 92), *ώκία* B. 786, *ἀδία* Theoc. 3. 20, *συχίῶν* Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. *ἡμισίης* Pl. Meno, 83 c. On the other hand, the poets, in a few instances, prolong *-ία* of the Neut. pl. to *-ῖα* for the sake of the metre (§ 47. N.); as, *ἄξιῖα* Hes. Sc. 348, *ἀδῖῖα* Soph. Tr. 122 (so *σκιόῖν* for *σκιόν*, Ap. Rh. 2. 404, *δακρυόῖν* Id. 4. 1291).

2. After a liquid, the *σ* which is added becomes *ς*, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots *μελαντ-* (§ 19), *τερεντ-* (r. of *τέρην*, tender), *πειρτ-*, are formed the feminines (*μέλαντσα*, *μελανσα*) *μέλαινα*, (*τέρεντσα*, *τερενσα*) *τέρεινα*, (*πειρτσα*) *πειρίῶ* (§ 134. δ). Compare §§ 56, 57.

3. If the root, after the addition of *σ*, and the consequent changes, ends in *ι* or *ο*, the feminine is declined like *σικιά* but if it ends in *σ* or *ν*, like *γλώσσα* (§ 7, §§ 92, 93); as, *ἦδειῶς*, *ἦδειῶς* *πᾶσῶς*, *πᾶσῶς*; *μέλαινῶς*, *μέλαινῶς* (§ 19); *πειρίῶς*, *πειρίῶς*. Observe that the *α* in the direct cases is always short. See § 92.

§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending* of conjugation, and those of *declension*; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλι-*, and the affix *-οντος*; while the root of declension is *βουλιοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ῶ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τις* (*τις*). See § 24.

5. Simple adjectives in *-ος, -εις, and -ες*, with a few other adjectives; as, *φίλιος, σοφός, χρύσεος* (§ 18); *χαρίεις, ἡδύς πας, μέλας* (§ 19); *ἐκών, -οῦσα, -όν, G. -όντος, willing*; *τάλας, -αινα, -αν, G. -ανος, wretched*; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. *a.* For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιαις, -ιαι, and -ιμοις*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-ποις, -τες, and -τις*, have more commonly three terminations. In many words, usage is variable. See *γ*.

*β.* Adjectives in *-ως*, of the Attic Dec. II., have but two terminations; as, *ἐγγής* (§ 17), *ἡ, ἡ εὔγαια, τὸ εὔγαιον, fertile*. For *πλῆως*, see § 135.

*γ.* In (*a.*) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (*b.*), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(*a.*) Adjectives in *-ος* (particularly in Attic writers, § 74. *ι*), *ἡλῶς* Eur. Med. 1197, *φαιῶς* Id. Hipp. 435, Th. vi. 21, *ἐπιγαίῳ* Th. i. 2, *πλουτός* B. 742; Adjectives in *-ως* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδῳ* Theoc. 20. 8, *ῥηλύν* T. 97, *πυλύν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see *δ*.), *ἑπερώτερος* Th. v. 110, *δυσμεβολώτατος* Id. iii. 101, *ἐλωτάτος* *δ*. 442; *τιθίνεις* Aesch. Ag. 560; *ἐπιλειπύτης* Soph. El. 613, CEd. C. 751.

(*b.*) *ἑξάντη* K. 404, *ῥηροφόνη* Theog. 11, *πελυξίνῃ* Pind. N. 3. 3, *πελυτιμήτη* Ar. Pax, 978, for the common *ἡ ἑξάντης*, &c. This use is especially epic and lyric.

*δ.* This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὸ χεῖρι* vi. 1. 18 (the fem. form *τῇ* scarcely belongs to classic Greek); *τεύσα τὸ ἡμέρα* Cyt. i. 2. 11; *τεύσειν δὲ τοῖς κινήσειν* Pl. Leg.



898 a.; δύο ἐπὶ ἑσση ἰδία ἔρχονται καὶ ἔγουνται, εἰς ἱερίεσσι... τοῖσιν Pl. Phædr. 237 d.; ἰδίους καὶ πατρῶν Soph. CEd. C. 1676; πλεονέχους O. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. e). The feminines thus supplied most frequently end in -is, G. -ιδος, but also in -ας, G. -αδος, in -εια, -εира, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -is, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ἡ παλίτης, -ου, belonging to a city (δῖα παλίται Aesch. Th. 253), citizen, ἡ πολίτης, -ιδος · ἡ ἰνίσις, ἡ ἰνίσις, suppliant; ἡ Σκύθης, ἡ Σκύθης, Scythian; ἡ Μεγαρεύς, -ίως, ἡ Μεγαρίς, Megarian.

β. The compounds of ἔτος, year (in -ης, -ος of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -is, -ιδος; as, ἡ ἑταίρης, τὸ ἑταίρις, seven years old, and ἡ ἑταίρις, -ιδος · τὸν ἑταίριον καὶ τὸν ἑταίριον Pl. Leg. 794 c.; τὰς τριακοντούτας σπονδὰς Th. i. 23, but τριακοντούτων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ος have a poetic (particularly Epic) fem. in -ια; as, ἡ ἐργαία, -ία, ἡ ἐργαία A. 477. So μουνόγυνια, ἡ μουνόγυνια, Σισυφία Soph. CEd. T. 463.

δ. Add ἡ ἰώων, and ἡ ἰώων, τὸ ἰών, fat; ἡ ἐρίβους, old, venerable, Fem., chiefly poet., ἐρίβη, ἐρίβη, ἐρίβη, ἐρίβη, ἐρίβη · ἡ ἡ μάκαρ, and ἡ μάκαρ, blessed, poetic; ἡ ἡ ἐρίφρων, and Ep. ἡ ἐρίφρων K. 290, kind.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μεγας, great, and πολυς, much (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολυ-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγαλε occurs only Aesch. Th. 622. From its signification, πολυς has no dual. For the Homeric inflection of πολυς, see § 20. In Herodotus, the forms from πολλος prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ἡ πλειος, ἡ πλειος, τὸ πλειον, full. The Masc. and Neut. are formed from r. πλε-, according to the Attic Dec. II. (§ 98); the Fem. is formed from r. πλε-. Ion. πλειος, Ep. πλειος, -ης, -ον. So, likewise, in Att. writers, the plural compounds ἡμωσις, ἡμωσις Cyr. vi. 2. 7, περιπλῖς Ib. 33. In like manner ἡλια Pl. Phædr. 95 a, N. pl. from ἡλιος, -ων, contr. from ἡλιος, -ον.

ἡ περὶς (by some written περὶς), ἡ περὶς, τὸ περὶς (περὶς), mild. In this adj., forms from r. περ-, of Dec. II., and from r. περ-, of Dec. III., are blended (see § 20). Ion. περὶς.

ἡ ἡ εὐς, τὸ εὐν, safe. In this adj., contract forms from r. εὐ- are blended

with forms from *r. sm-* (contr. from *smo-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

	ῥ, ῥ		τῶ
S. N. (εἰς) εῷς	εῷς iii. 1. 32		(εἰς) εῷς
A. (εἰς) εῷν			
P. N.	εῷν, (εῷς) εῷς	(εἰς) εῷ, εῷα	
A.	εῷν, (εῷς) εῷς		

There is also an Epic form *εῖος*. With the above may be compared the Homeric ζῷς E. 87, Acc. ζῶν II. 445, contr. from ζῷς, ζῶν, = the common ζῷς, ζῶν, *living*.

§ 136. REMARKS. 1. Some compounds of γίλωι, *laughter*, and κίρας, *horn*, may receive either the Attic second, or the third declension; as, φιλόγλωι, -ων, G. -ω and -ωντες, *laughter-loving*, χρυσόκίρας, -ων, G. -ω and -ωντες, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, δίκιρον, νήκιρον, ἄκιρον.

2. Some compounds of ποῖς, *foot*, have secondary forms according to Dec. II.; as, πολύπους (poet. πολύπους), *many-footed*, G. πολύποδες and πολύπου· τριπους, -οδος, and Ep. τρίαυς, -ου, X. 164, *three-footed*; Τρις ἀιλλίπους Θ. 409; ἵππαισι ἀιλλοπόδεσσιν Hom. Ven. 218. See Οἰδίου (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric ῥίς B. 819, and ῥῶς II. 464, *good, brave*, τῶ ῥῶ Γ. 235, ῥῶ E. 650 (both adverbial), and ῥῶ P. 456, Gen. ῥῶς A. 393 (cf. § 121. 3), Acc. ῥῶν Θ. 303, and ῥῶν E. 628; Gen. pl. neut. ῥῶν Ω. 528; ῥί ῥίρας Δ. 266, *trustworthy*, Pl. ῥίρας, ῥίρας, Γ. 47, 378; ῥί πολύρῥος λ. 257, *rich in sheep*, Pl. πολύρῥος I. 154 (see also πολύρῥος below, 4. δ); αἰῶς ἑλιδρος N. 773, Ἴλιον αἰῶ Ο. 71, Ἴλιος αἰωνή N. 773, πῶλιον αἰωνή N. 625, αἰῶν ῥίδρα Θ. 369, Πάδας αἰωνήσας Φ. 87; ἀργῆτι Γ. 419, ἀργίτα Θ. 133, ἀργίτι Α. 818, ἀργίτα Φ. 127; ἀργύριον Σ. 50, ἀργύριον Ω. 621; πῶλιον ... ἐνταίχιον Α. 129, πῶλιον ἐνταίχια II. 57; Τροίην ἐριβόλακα Γ. 74, Τροίην ἐριβόλον I. 329; πολύτλας ι. 171, πολυτλήμων α. 319, πολυτλήμων λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: ῥ, ῥ ἄδακρυς, τῶ ἄδακρυ, *tearless*, Acc. ἄδακρυ (the other cases supplied by ἄδακρυς, -ος); πολυδάκρυς, *tearful* (supplied in like manner by πολυδάκρυς); ῥ ἐριβύς (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G. ἐριβύς Ar. Ach. 93), A. ἐριβύς, V. ἐριβύς, Pl. ἐριβύς, ἐριβύς; Hes. Sc. 245, *elders, ambassadors*, G. ἐριβύων, D. ἐριβύς, ἐριβύων Lyc. 1056, A. ἐριβύς, Du. ἐριβύ Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by ῥ ἐρισβύτης, *old man*, and ῥ ἐρισβύτης, *ambassador*); φρεῦδες, -ης, -ων, *gone*, which, with the Nom. throughout, has only the Gen. φρεῦδου Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, ῥ πότνη (and sometimes πότνη), *revered*, τὴν πότνην, αἱ πότναι· ῥ θάλλια, *blooming, rich* Hom. λ, ῥ λῆς and λισθή (always with πότνη), μ. 64, 79, γ. 293, ι. 412, = λίσια, fem. of λίσος, *smooth*; τῶ βεῖ (r. βεῖ) Hes. ap. Strab. 364, = neut. of βεῖδος, *heavy*; τῶ ῥῥ (r. ῥῥ) Soph. Fr. 932, = neut. of ῥῥος, *easy* (compare with βεῖ and ῥῥ, the neuters βῶ, κεῖ, &c., § 127. α); τῶ ῥῥα and ῥῥῥα, *pleasing* (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as *οἱ Θαρμῖς* K. 264, and *ταρβῖς* A. 387 (yet *ταρβῖς* Aesch. Th. 535), *thick, frequent, αἱ Θαρμῖς* A. 52, and *ταρβῖαι* T. 357 (accented as if from *Θαρμῖς* and *ταρβῖς*), *τὰ ταρβῖα* A. 69, *ἰευσάμεναις...ἴπποι* Il. 370; *οἱ πλῖς* A. 395, *τοῖς πλῖς* B. 129 = *πλῖοις, πλῖοις, more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, *τοῦ δυοῦδα-μαρτοι*, *unhappily wedded*, Aesch. Ag. 1319; *καλλιγύναικος*, *having beautiful women*, Sapph. (135), *καλλιγύναικος* Pind. P. 9. 131, *Ἑλλάδα καλλιγύναικος* B. 683; *πελύαρι Θύιστη* B. 106; *σελευσάμεγα θυμίλα* Pratin. ap. Ath. 617 c; *ὑψιμέγιστα πύργον* Ar. Nub. 597; *χίρησι, χίρηι, χίρηα*, also Pl. *χίρησι, χίρηα* (of which *χίρηια* c. 229, v. 310, is a doubtful variation), A. 80, Δ. 400, &c. = *χίρηιοις, &c., worse*.

## CHAPTER IV.

### NUMERALS.

[TT 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question, *πόσοι; how many?* (2.) the ORDINAL, answering the question, *πόσιτος; which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, *ποστίσιος; on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see TT 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοῦς, τὰς, πέντε, ἑτε.* Those above 100 are declined like the plural of *φίλιος* (TT 18).

NOTES. α. *Εἴς*, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἑσπῆς μυρία καὶ τετρακισία*, 10,400 *infantry*, i. 7. 10, *ἴππων ἑκτακισχιλίην*, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see TT 21. We add references to authors for some of the less frequent forms: *ἑς*, Hes. Th. 145, *ἡς* Theog. 11. 33 (in some Mss.), Inscr. Heracl., *ἰῆ* Z. 422, *οὐδαμί-ας* (by some written *οὐδαμῆς*) Hdt. iv. 114, *δυσὶ* Γ. 236, *δυσὶν* Hdt. i. 94, *δυσὶσι* Ib. 32, *τρεῖσι* Hippon. Fr. 8, *τίτορις* Hdt. vii. 228 (Inscr. Lac.), *τίτορας* Hes. Op. 696, *τίτόρων* Theoc. 14. 16, *πίσυρις* i. 70, *πίσυρας* O. 680, *τίτορας* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πῖμπε* Aol., 12 *δωδῖκα* and *δωκαδῖκα* Ion. and Poet., 20 *ἱκῖνοι* Ep., *ἑκατι* Dor., 30 *τρήκοντα* Ion. (we even find Gen. *τρηκόντων*

Hes. Op. 694, Dat. *τρηκόντισσιν* Anthol.), 40 *τεσσαράκοντα* and *τεσσαρήκοντα* Ion., *τετράκοντα* Dor., 80 *ὀγδώνηκοντα* (§ 46. a) Ion., 90 *ἐνάκοντα* τ. 174, 200 *διηκόντα* Ion., 9,000 *ἑνιάχτιλαι* Ξ. 148, 10,000 *δεκάχτιλαι* Ib.

β. *Εἴς* has two roots, *ι-* and *μ-*. Its compounds *εὐδείς* and *μηδείς* (which, for the sake of emphasis, are also written separately, *εὐδι εἷς*, *μηδι εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύς*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυνί* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυνί* occurs Th. viii. 101. Both *δύς* (*δύω*) and *ἑμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύς μηῶν* vii. 6. 1, *δύς μαρῶν* K. 253, *δύς ναυίων* N. 407, *χιερῶν ἑμ' ἑμφω* Hom. Cer. 15. e

δ. For the double forms of *τίσσεσις*, see § 70. 1. In the compounds *δισα-τρῆς*, *τεσσαρισκαίδεκα*, and its equivalent *δισατίσσεσις*, the components *τρῆς* and *τίσσεσις* are declined; thus, *δισατρῆς*, *δισατρία*, *δισατρῶν* · *ταῖς τεσσαρισκαίδεκα*. Yet we sometimes find *τεσσαρισκαίδεκα* (Ion. *τεσσαρισκαίδεκα*), and even *τεσσαρισκαίδεκα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τίσσεσις καὶ δισα*. So *τρῆς γι καὶ δισα* Pind. O. i. 127, *τρία καὶ δισα* Hdt. i. 119.

ε. The cardinals become collective or distributive by composition with *σύν* · as, *σύνδυο*, two together, or two at a time, vi. 3. 2, *σύντρεις* i. 429, *συνδύεκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπὶ* · as, *ἑξ λόχων ἀνὰ ἑκατὸν ἄνδρας*, six companies, each a hundred men, iii. 4. 21; *κατὰ τετραμυχιλίους*, 4,000 at a time, iii. 5. 8; *εἰς ἑκατὸν*, 100 deep, Cyr. vi. 3. 23; *ἑς τετράγων*, four deep, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρίοι*, plur. of *μυρίς*, vast, countless, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-τος*, except *δευτερος*, *ἑβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-ουτος*.

NOTES. a. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *τίσσετατος* Ep., 7 *ἰσθίματος* Ep., 8 *ὀγδίσματος* Ep., 9 *ἐνάματος* Ep., 12 *δυσδίσματος* Ion., 14 *τεσσαρισκαίδίσματος* Ion., 30 *τρηκοντός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δισατος*, Th. v. 56; *τίτατος καὶ δισατος*, Ib. 81; *σίσματος καὶ δισατος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστής*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾱ*, *-ον*; thus, *δευτερος*, *δευτεραίος*, *-ᾱ*, *-ον*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *ἀνθήμερος*, *-ον*.

4. **MULTIPLE.** The multiple numbers end in *-πλόος*, contracted *-πλοῦς*, and are declined like *διπλόος*, *διπλοῦς* (§ 18).

Other forms are those in *-φάσις*, chiefly Ion., as, *διφάσις*, *τριφάσις* · also, *διονίς*, *τριονίς*, Ion. *διζίς*, *τριζίς* (§ 70. V.), &c.

5. **PROPORTIONAL.** The proportional numbers have double forms, in *-πλάσιος*, *-α*, *-ον*, and, more rarely, *-πλασίων*, *-ον*, G. *-ονος*. Thus the ratio of 2 to 1 is expressed by *διπλάσιος*, *-α*, *-ον*, or *διπλασίων*, *-ον*, G. *-ονος* · and that of 10 to 1, by *δεκαπλάσιος* or *δεκαπλασίων*. The ratio of 1 to 1, or of equality, is expressed by *ἴσος* (Ep. *ἴσος*), *-η*, *-ον*.

§ 139. II. **NUMERAL ADVERBS.** 1. The numeral adverbs which reply to the interrogative *ποσάκις*; *how many times*? all end in *-άκις*, except the three first; thus, *δισάκις*, *ten times*, *έννεακαιεικοσικαιεπτακοσιπλασιάκις*, 729 *times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, *διαχίλιοι*, *two thousand*, *πεντακισχιλιοστός*, *five thousandth*.

2. Other numeral adverbs relate to *division*, *order*, *place*, *manner*, &c.; as, *δίχα*, *in two divisions*, *τρίχα*, *in three divisions*; *δεύτερον*, *secondly*, *τρίτον*, *thirdly*; *τριχοῦ*, *in three places*, *πενταχοῦ*, *in five places*; *πενταχῶς*, *in five ways*, *ἑξαχῶς*, *in six ways*.

III. **NUMERAL SUBSTANTIVES.** The numeral substantives, for the most part, end in *-άς*, *-άδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, *δέκα μυριάδες*, *ten myriads* = 100,000; *ἐκατὸν μυριάδες*, *a million*.

§ 140. **REMARKS.** 1. When numerals are combined, the less commonly precedes with *καί* · but often the greater without *καί*, and sometimes also with it.

Thus, *πέντε καὶ ἑκατὶ*, *five and twenty*, i. 4. 2; *τεσσαράκοντα πέντε*, *forty-five*, v. 5. 5; *τριακόντα καὶ πέντε*, *thirty and five*, i. 4. 2; *σταθμὶ τρεῖς καὶ ἑνὴκόντα*, *τρεῖς καὶ ἑνὴκόντα*, *παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακίσιαι*, *στάδιαι πινυκόντα καὶ ἑξακισχίλιαι καὶ μύρια*, ii. 2. 6; *σταθμὶ διακίσιαι διακάντι*, *παρασάγγαι χίλιαι* *ἐκατὸν πινυκόντα πέντε*, *στάδια τρισμύρια τετρακισχίλια ἑκατόσια πινυκόντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; *μυρὸς βονδερμῶν*; *ἑντὶ τοῖς δέκα*, upon the

[6th after 10] 16th of the month Boëdromion, Dem. 261. 12; ἀποστραφεῖς ἔσθ' ἐν δειπνῇ, Id. 279. 17; βουδερμῶντες ἔσθ' μετ' ἐκάδα, 'the 26th,' Id. 265. 5. In like manner, εἴτερος γὰρ γίνεται πρὸς διὰ ἄλλαισι γυναιξί, *Æsch. Prom.* 773.

β. Instead of adding eight or nine, subtraction is often employed; as, νῆς ...μῆς διύσαι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυὶ δυὼν διούσαις πεντήκοντα [50 — 2 = 48], Ib. 25; δυὼν διούσαις εἴκοσι ναυὶ, H. Gr. i. 1. 5; πεντήκοντα δυὼν διύσαι ἴσα, Th. ii. 2; ἰσὺς διὰς εἰκοσθῆς ἴσος, Id. viii. 6 (cf. ἔγδοσι καὶ δίαται ἴσος, Id. vii. 18); ἰσὺς διούσαις τριακισσὶ ἴσος, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακισίους ἀποδίδου μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of fractions with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρικά, *three half-darics*, i. e.  $1\frac{1}{2}$  darics, i. 3. 21: (b) Particularly in Herodotus, τρίτον ἡμιστάλαντον, *the third talent a half one*, i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50; ἡβδόμεν ἡμιστάλαντον + εἴκαρτον ἡμιστάλαντον = στάλαντα δύναι,  $7\frac{1}{2} + 3\frac{1}{2} = 10$ , Ib. (compare in Lat. *sestertius*, shortened from *sestertius*): (c) Less classic, δύο καὶ ἡμισίον μνᾶν, δύο καὶ ἡμισὶ δραχμαί, Poll. ix. 56, 62: (d) ἰσὶ τρίτον, *a third in addition*, i. e.  $1\frac{1}{3}$ , Vect. 3. 9; ἰσὶ σίμμετον,  $1\frac{1}{2}$ , Ib.: (e) ἡμίσιον, *half as much again*, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals, with some of the interrogatives, indefinites, diminutives, &c., which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of root, than of affix. Thus, the 1st Person has the roots, Sing. *μ-*, or, as a more emphatic form, *ἡμ-*, Pl. *ἡμ-*, Du. *-ν*; the 2d Pers., Sing. *σ-*, Pl. *ὑμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a connecting vowel, which in the Sing. and Pl. is *-ι-* (in the Dat. sing. passing into the kindred *-ει-*, § 28), but in the Du., *-ω-*. The flexible endings are Sing. Gen. *-α*, Dat. *-ι*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms *ἐγώ* and *σύ*, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me*, *te*, *se*; ego, tu, Nom. of 3d Pers. wanting); Pl. Nom. *-αι*, Gen. *-ων*, Dat. *-ις* (the flexible ending of the old Indirect Case, § 83), Acc. *-ας*; Du. Nom. *-ι* (in the prolonged forms *σὺν*, *σφῶν*, the *-ι* appears to have come from an imitation of

the Gen.), Gen. -*iv*. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, *ἡμ-ί-ο* *ἡμοῦ*, *ο-ί-ο* *οῦ*, *-ί-ο* *οῦ*. (*ἡμ-ί-α*, *ἡμ-ί-α*) *ἡμοί*, (*ο-ί-α*) *οῖ*, (*-ί-α*) *οῖ*. *ἡμ-ί-ες* *ἡμῖς*, *ὁμ-ί-ες* *ὁμῖς*, (*οφ-ί-ες*) *οφῖς*. *ἡμ-ί-ων* *ἡμῶν*, *ὁμ-ί-ων* *ὁμῶν*, *οφ-ί-ων* *οφῶν*. (*ἡμ-ί-ιν*) *ἡμῖν*, (*ὁμ-ί-ιν*) *ὁμῖν* (*οφ-ί-ιν*) *οφῖν* exhibits a different formation without a connecting vowel); *ἡμ-ί-ας* *ἡμῶς*, *ὁμ-ί-ας* *ὁμῶς*, *οφ-ί-ας* *οφῶς*. *ν-ῶ-ι* *νώ*, *οφ-ῶ-ι* *οφῶ* (*νώ* and *οφῶ* are sometimes written incorrectly *νῷ* and *οφῷ*, as if contracted from *νῶι*, *οφῶι*, § 25. α); *ν-ῶ-ιν* *νῶιν*, *οφ-ῶ-ιν* *οφῶιν* (*οφῶιν*, from its limited use, remained uncontracted).

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of *ἐγώ* are not enclitic, the longer forms *ἐγώ*, *ἐμοί*, *ἐμῷ* are employed.

2. The pronoun *εἷ* is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms *οφῖς* and *οφῖα* first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives *ἡμίδιν*, *οἰδιν*, *ἰδιν*. (b) the Accusatives *νῖς* and *οφί*, without distinction of number or gender; (c) the Dat. pl. *οφῖν*, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of *ἐγώ* and *εἷ* with the ultima short (especially Sophocles); thus, *ἡμῖν*, *ὁμῖν*, or *ἡμῖν*, *ὁμῖν*. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, *ἡμῖο*, &c.; (b) from protraction, as, *ἡμῖο*, *οῖο*, *οῖο*, *ἡμῖων*, *οῖων*, *οφῖων* (§ 47. N.); (c) from peculiar contraction, as, *ἡμῶ*, *οῖῶ*, *οῖῶ* (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -*διν* (*ἡμίδιν*, *οἰδιν*, *ἰδιν*, § 84), Dor. -*ες* (*ἡμῖες*, contr. *ἡμῶς*, *οῖῶς*, contr. *οῖῶς*, with *s* doubled *οῖῶς*, and, similarly formed, *οῖῶς*); Dat. sing. Dor. -*ιν* (*ἡμῖν*, *οῖν*, *οῖν*, *ἰν*); (e) from the retention of primitive forms without the flexible ending, as *ἡμῖ*, *οῖμῖ*, *οῖμῖ*, *ὁμῖ*, *οφῖ* (compare the sing. *ἐμῖ*, *οῖ*, *ἰ*, and see §§ 83, 86); (f) from variation of root; as, Dor. *ν-* for *ο-* (*οῖ*, *οῖῶ*, *οῖ*, *οῖ*, Lat. *tu*, *tibi*, *te*, § 70. 2); Æol. *φ-* for the rough breathing (*φίδιν*, *φῖν*, *φῖ*. Lat. *tu*, *sui*, *sibi*, *se*); Dor. *ἄμ-*, Æol. and Ep. *ἄμ-*, for *ἡμ-* (*ἄμῖς*, *ἄμῶς*, &c.); Æol. and Ep. *ὅμ-* for *ὁμ-* (*ὅμῖς*, &c.); Dor. *ψ-* and *φ-*, Æol. *ἄσφ-*, for *οφ-* (*ψῖν*, *ψῖ*, *οῖν*, *ἄσφῖ*, *ἄσφῖ*). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: *ἐγών* A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 931, *ἰώνγα* (= *ἰγώνγα*) Cor. 12, *ἰώνγα* Ar. Ach. 898; *ἡμῖο* K. 124, Hdt. i. 126, *ἡμῖο* A. 174, *ἡμῖ* A. 88, Hdt. vii. 158, *μῖο* A. 37, Hdt. vii. 209, *ἡμίδιν* A. 525, Eur. Or. 986, *ἡμῖδιν* Sapph. 89; *ἡμῖν* Theoc. 2. 144, Ar. Av. 930; *ἡμῖς* Hdt. ii. 6, *ἡμῖς* Ar. Lys. 168, *ἄμῖς* Φ. 432, Theoc. 5. 67; *ἡμῖων* Γ. 101, *ἡμῖων* E. 258, *ἡμῖων* Theoc. 2. 158, *ἄμῖων* Alc. 77; *ἡμῖν* A. 147, *ἡμῖν* or *ἡμῖν*, λ. 344, Soph. Œd. T. 39, 42, 103, Ar. Av. 386, *ἡμῖν* Theoc. 5. 106, *ἄμῖς* A. 384, Theoc. 1. 102, *ἄμῖων* N. 379, Alc. 86 (15), *ἄμῖων* Alc. 91 (78); *ἡμῖς* Θ. 211, Hdt. i. 30, *ἡμῖς* π. 372, *ἡμῖ* Ar. Lys. 95, *ἄμῖς* A. 59, Sapph. 93 (13), Theoc. 8. 25; *νῶι* Cor. 16, *νῶι* Δ. 418, Π. 99 (*νῶι*?), *νῶ* E. 219;





exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi$  =  $\sigma + \phi$ ). In the separation of the two persons, the sign  $\sigma$  became appropriated to the 2d Pers. (but in the Dor.,  $\tau$ -, as in the Lat., and also in the verb-endings  $-\tau\alpha$ ,  $-\tau\acute{\iota}\varsigma$ ,  $-\tau\acute{\iota}\varsigma$ ); and the rough breathing to the 3d Pers. (in an early state of the language, this was  $\Phi$ -, in Lat. it became  $\phi$ -, while in the article we find both the rough breathing and  $\tau$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\tau$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\dot{\iota}\gamma\dot{\iota}\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\dot{\iota}\gamma\acute{\iota}\varsigma$ , which passed, by a change of  $\nu$  to its corresponding vowel (§ 50) and contraction, into ( $\dot{\iota}\gamma\sigma\alpha$ )  $\dot{\iota}\gamma\acute{\omega}$  (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *iw*, the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $\Phi$ , which with the preceding  $\iota$  passed into  $\ddot{\iota}$  in the common Greek (cf. § 117. N.), but in the Boeot. into  $\sigma\upsilon$  (compare the Lat. *tū*, § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $\Phi$ , on account of the initial  $\Phi$ ), before which precession took place (§ 118), so that the form became  $\Phi\acute{\iota}\Delta$ , and from this,  $\dot{\iota}\Delta$  or  $\dot{\iota}\Delta$ , and, by dropping the  $\Delta$ ,  $\dot{\iota}$  or  $\dot{\iota}$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\dot{\iota}\nu$  or  $\dot{\iota}\nu$ , of which  $\mu\acute{\iota}\nu$  and  $\nu\acute{\iota}\nu$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\dot{\epsilon}\mu\alpha\upsilon\tau\acute{\omega}\nu$ ,  $\sigma\epsilon\alpha\upsilon\tau\acute{\omega}\nu$ ,  $\dot{\iota}\alpha\upsilon\tau\acute{\omega}\nu$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\acute{\omega}\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\dot{\epsilon}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\dot{\upsilon}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\sigma\phi\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$  =  $\dot{\iota}\alpha\upsilon\tau\acute{\omega}\nu$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\dot{\iota}\mu\acute{\iota}\delta\iota\upsilon$   $\pi\epsilon\acute{\rho}\iota\delta\acute{\omega}\nu\tau\epsilon\mu\alpha\iota \alpha\upsilon\tau\acute{\omega}\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\acute{\omega}\varsigma \mu\acute{\iota}\nu$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\acute{\omega}\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\dot{\iota}\mu\iota\text{-}\alpha\upsilon\tau\acute{\omega}\nu$   $\dot{\iota}\mu\alpha\upsilon\tau\acute{\omega}\nu$ ,  $\sigma\epsilon\text{-}\alpha\upsilon\tau\acute{\omega}\nu$   $\sigma\epsilon\alpha\upsilon\tau\acute{\omega}\nu$ ,  $\dot{\iota}\text{-}\alpha\upsilon\tau\acute{\omega}\nu$   $\dot{\iota}\alpha\upsilon\tau\acute{\omega}\nu$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\sigma\upsilon$  (§ 45. 6):  $\dot{\iota}\mu\iota\sigma\text{-}\alpha\upsilon\tau\acute{\omega}\nu$   $\dot{\iota}\mu\iota\sigma\alpha\upsilon\tau\acute{\omega}\nu$ . The other cases imitate the form of the Gen.:  $\dot{\iota}\mu\iota\sigma\alpha\upsilon\tau\acute{\omega}\nu$ ,  $-\acute{\iota}\nu$ . The Doric forms  $\alpha\upsilon\tau\alpha\acute{\iota}\omega\upsilon$ ,  $\alpha\upsilon\tau\alpha\acute{\iota}\omega\upsilon\tau\epsilon\varsigma$ ,  $\alpha\upsilon\tau\alpha\acute{\iota}\omega\upsilon\tau\omega$ ,  $\alpha\upsilon\tau\alpha\acute{\iota}\omega\upsilon\tau\alpha$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\acute{\omega}\varsigma$ . Apollonius cites the comic Nom.  $\dot{\iota}\mu\alpha\upsilon\tau\acute{\omega}\varsigma$  from the Metecæ of the comedian Plato.

§ 145. C. RECIPROCAL,  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$ . This pronoun is formed by doubling  $\alpha\lambda\lambda\omega\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$  (Theoc. 14. 46), see § 44. 1. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon\tau\acute{\omega}\nu$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\delta$   $\delta\epsilon\acute{\iota}\nu\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, *τὸν δαῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δαῖνα τοῦ δεινός τὸν δαῖνα εὐαγγελίει*, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δαῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δαῖνα*. It appears to be simply an extension of the demonstrative *δε*, by adding *-ιν* or *-ινα*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-ιν* was appended, it received a double declension; when *-ινα*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρσεν*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρσεν* became, in Latin, *articulus* (*small joint*, from *artus, joint*, a word of the same origin with *ἄρσεν*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶπες*, *this is the man whom you saw*; *τὴν ῥόδον ἣ ἀνθίσι*, *the rose which blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *εἰς* and *ἐκ* of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, *ὁ, ἡ, τὸ*. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, *ὁ, ἡ, οἱ, αἱ*, with the τ- *forms* of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *εἰς* and *ἐκ* are also used, for the sake of metre, euphony,

or emphasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. *καί* A. 447, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; *καί* I. 5, Theoc. 1. 9. So, even in the Attic poets, *καί* *ἔ* *Æsch.* Pers. 423, Soph. Aj. 1404; *καί* Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96, 99. For the forms *ἰ* and *εἰ*, see § 97.

2. RELATIVE, *ὅς*, *ῆ*, *ὅ*. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. *ἰ* (II. 835, B. 262), as well as for the Neut. *ἰ*, see § 97. For the reduplicated *ἰῶν* (B. 325) and *ἰῆς* (II. 208), see § 48.

§ 149. 3. ITERATIVE, *αὐτός*, *-ή*, *-ό* (§ 97). This pronoun appears to be compounded of the particle *αὐ*, *again*, *back*, and the old definitive *τός* (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts *ι* in *αὐτός* and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in *-υ* and *-ων* of *αὐτός* and *οὗτος*: e. g. *αὐτίυ*, *αὐτίων* and *αὐτίων*, Hdt. i. 133, *αὐτίων* *ταυτίων* Ib. ii. 3. For the other dialectic forms of *αὐτός*, see §§ 95, 96, 99.

β. The article and *αὐτός* are often united by crasis (§ 39); as, *αὐτός*, *ταὐτός* (§ 97. N.) or *ταὐτό* (Ion. *ταὐτό* Hdt. i. 53, § 45. 6), *ταὐτοῦ*, *ταὐτά*, for *ἰ* *αὐτός*, *εἰ* *αὐτός*, *τοῦ* *αὐτοῦ*, *τὰ* *αὐτά*.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are *οὗτος*, *this*, compounded of the article and *αὐτός* · *ὅδε*, *this*, compounded of the article and *δε* (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and *ἐκεῖνος*, *that*, derived from *ἐκεῖ*, *there*.

NOTE. Of *ἐκεῖνος* (which, with *ἄλλος*, *other*, is declined like *αὐτός*, § 97) there are also the forms, Ion. *κεῖνος*, which is also common in the Att. poets, *Æol.* *κῆνος* Sapph. 2. 1, Dor. *κῆνος* Theoc. 1. 4. In the Epic forms of *ὅδε*, *τοῖδε* *οἶδε* φ. 93, *τοῖδε* *οἶδε* K. 462, *τοῖδε* *οἶδε* β. 47, there is a species of double declension.

REMARKS. α. The definitives *τοῖος*, *such*, *τόσος*, *so great*, *τηλικός*, *so old*, and *τύννος*, *so little*, are strengthened, in the same manner as the article, by composition with *αὐτός* and *δε* · thus, *τοιούτος* and *τοιόσδε*, *just such*, *τοσοῦτος* and *τοσόσδε*, *just so much*, *τηλικούτος* and *τηλικόσδε*, *τυννοῦτος*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of *αὐτός* with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel, it*

unites with the first syllable of αὐτός, to form *ou*; but is otherwise absorbed.

Thus, (ὁ αὐτός) αὐτός, (ἡ αὐτή) αὐτή, (τὸ αὐτό) αὐτό · G. (τοῦ αὐτοῦ) τοῦτο, (τῆς αὐτῆς) ταύτης · Pl. (οἱ αὐτοί) οὗτοι, (αἱ αὐταί) αὗται, (τὰ αὐτά) ταῦτα · G. (τῶν αὐτῶν) τούτων (§ 24) · (τίσες αὐτοί) τούτους, (τίσῃ αὐτή) τούτην, (τίσιν αὐτοί) τούτοις and τούτων (§ 97. N.).

γ. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὐτοί, αὐτοί, τοῦτο, *this here*; Pl. οὐτοί, αὐτοί, ταῦτο · ἐκεῖνοι, *that there*; ὅδοι, τοοῦτοί.

NOTE. This *ι* *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, οὐτωσί, ὅτωσί, νῶσι, ἰσχυρώσι, ἰσχυρῶσι. So, in comic language, even with an inserted particle, νῆπισί Ar. Av. 448, ἰσχυρῶσι Id. Thesm. 646, ἰσχυρῶσι Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: *μήτριος*, O. 39; *σφαιρίου*, A. 216, in Ap. Rh. = *σφίριος*, l. 643, 2. 544; *ῥι*, Γ. 333, Hdt. i. 205, Soph. Aj. 442; *ἀμής* or *ἀμής*, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); *ἀμίτριος*, Theoc. 2. 31; *ἄμμος*, Alc. 103; *ἀμύτριος*, Alc. 104; *τίος*, γ. 122, Æsch. Prom. 162; *ὑμής*, α. 375, Pind. P. 7. 15; *ίος*, α. 409, Theoc. 17. 50; *σφής*, A. 534; *Ψής* (= *ῥι*), *ἕμμος*, cited by Apollonius. For the use of the possessives, particularly *ῥι*, *ίος*, *σφίριος*, *σφής*, and *σφαιρίου*, see Syntax.

## B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is *τις*, which has two roots, *τιν-* and *τε-*, both appearing to be formed from *τ-*, the root of the article, by adding *-ιν-* and *-ε-* to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root *τιν-* is declined throughout after Dec. III., but the earlier *τι-* only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, *τις*, *τι*, *τίνος*, *τίσι*, &c. (§ 105. β); G. *τις* τοῦ, D. *τίη* τῇ, and, in the compound, Pl. G. *τίων* τῶν, D. *τίων* τῶν (also Ion. *τίων*, *τίων*, § 153. γ). For the accentuation, and the forms *τίων*, *τίων*, see 2. below, and § 153. α.

β. The short *ι* of *τις*, *τίσι*, and the omission of *ν* in *τίη*, suggest an intermediate root *τι-*, formed from *τιν-* by precession, and afterwards increased by *ν* (cf. § 119, and *ἔνις*, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. *τίη*; Sapph. 55 (34), *τίων* Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent (see Syntax).

Thus, the forms of the indefinite *τις* (except the peculiar *ἄρα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *ὅστις*, but *ὅτε* *ὅτου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. α. The forms *ἄρα*, Att. *ἄρα* (§ 70. 1), appear to be shorter forms of *ἄρα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *ρα* = *τις*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄρα*, *ἄρα*.

β. The forms which occur in Homer of *τις*, *τίς*, and *ἄτις*, which is the same with *ἄτις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ἄτις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ἄτις*: *ἄτις* Γ. 279 (*ἄτις* 167), *ἄτις* Θ. 408; *τις* Cyr. viii. 5. 7, *τις*; Soph. Oed. T. 1435, *τις* I. 9. 21, *τις* π. 305, Hdt. i. 58, *τις*; B. 225, *ἄτις* α. 124, *τις* (§ 45. 3) B. 388, Hdt. i. 19, *τις* Σ. 192, Hdt. v. 106, *τις* ρ. 422, Hdt. i. 119, *ἄτις* ρ. 121; *τις* A. 299, i. 9. 7, *τις*; Soph. El. 679, *ἄτις* ii. 6. 23, *τις* Hdt. ii. 48, *τις*, Hdt. i. 117, *ἄτις* β. 114, Hdt. i. 95, *ἄτις* M. 428; *ἄτις* S. 204 (*ἄτις* B. 188); *ἄτις* *ἄρα* Cyr. ii. 2. 13, *ἄτις* *ἄρα* α. 218, *ἄρα* Rep. Ath. 2. 17, *ἄρα* A. 554, Hdt. i. 138, *ἄρα* X. 450 (*ἄρα* A. 289); *τις* Hdt. v. 57, *τις*; Ω. 387, *τις*; v. 200, *ἄτις* α. 39, Hdt. viii. 65, *ἄτις* vii. 6. 24; *ἄτις* Hdt. ix. 27, *ἄτις* O. 491, *ἄτις* Hdt. ii. 82, *ἄτις* Soph. Ant. 1335; *ἄτις* O. 492 (*ἄτις* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ί*, *ίς*, *ίς*, *ίς*, and *ίς*. Forms which have the same letters may be often distinguished by the accentuation; as, *ίς*, *ίς*, *ίς*. Special care is also required in distinguishing the forms of *ίς*, those of *ίς*, the combined forms of *ίς* *ίς*, the same, and the contracted forms of *ίς*.

## CHAPTER VI.

## COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

## I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in -τερος, -α, -ον, and the *superlative* in -τατος, -η, -ον; but sometimes the *comparative* is formed in -ίων, -ιον, Gen. -ιονος, and the *superlative*, in -ιστος, -η, -ον.

## A. COMPARISON IN -τερος, -τατος.

§ 156. In receiving the affixes -τερος and -τατος, the endings of the theme are changed as follows;

1.) -ος, preceded by a long syllable, becomes -ω; by a short syllable, -ω-; as,

κούφος, <i>light</i> ,	κουφότερος,	κουφότατος.
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος.

REMARKS. α. This change to -ω- takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοξινότις* v. 376, *λαρότατος* β. 350, *ἰζυρότατος* P. 446, *ἰζυρότατος* ι. 105. In respect to *κινός*, *empty*, and *στίνος*, *narrow*, authorities vary.

β. A mute and liquid preceding -ος have commonly the same effect as a long syllable; as, *σφοδρίς*, *vehement*, *σφοδρίτερος*, *σφοδρίτατος*. Yet here, also, the Attic poets sometimes employ -ω- for the sake of the metre; as, *δυσσχημίστην* Eur. Ph. 1348, *βαρυσχημίστην* Ib. 1345, *εὐσχημίστην* Id. Hec. 620.

γ. In a few words, -ος is dropped; and, in a few, it becomes -αι-, -ισ-, or -ισ-; as,

παλαιός, <i>ancient</i> ,	παλαιότερος,	παλαιότατος.
φίλος, <i>dear</i> ,	φίλτερος,	φίλτατος.
φίλος, <i>friendly</i> ,	φιλαίτερος,	φιλαίτατος.
ἤσυχος, <i>quiet</i> ,	ἡσυχαιτερος.	ἡσυχαιτάτος.
ἐρῶμενος, <i>strong</i> ,	ἐρῶμενέστερος,	ἐρῶμενίστατος.
λάλος, <i>talkative</i> ,	λαλίστερος,	λαλίστατος.

NOTES. (a.) Yet also *καλαιότερος*, Pind. N. 6. 91, *φιλότιμος*, Mem. iii. 11. 18, *φιλότιμος* (§ 159) α. 268, *φιλοστοι*, Soph. Aj. 842, *ἀσυχώτερος*, Id. Ant. 1089.

(b.) The change of *-ος* into *-ις* belongs particularly to contracts in *-αι*. These contracts, and those in *-εις*, are likewise contracted in the Comp. and Sup.; as,

<i>ἀπλῖος</i> , simple,	<i>ἀπλοῖστος</i> ,	<i>ἀπλοῖστατος</i> ,
<i>ἀπλοῦς</i> ,	<i>ἀπλούστερος</i> ,	<i>ἀπλούστατος</i> .
<i>περφέριος</i> , purple,	<i>περφεριώτερος</i> ,	<i>περφεριώτατος</i> ,
<i>περφερώς</i> ,	<i>περφερώτερος</i> ,	<i>περφερώτατος</i> .

But *ἀπλωότερος*, less fit for war, Th. vii. 60, *ἐνχερώτερος*, Cc. 10. 11, *ἐπιπλωότερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γραιῖος*, old, *σχολαῖος*, at leisure; of *-ος* changed to *-αι*, *εὐδῖος*, clear, *τῖος*, private, *ἴσος*, equal, *μίσος*, middle (see §. below), *ἐξθῖος*, at dawn, *ἐψῖος*, late, *πρώϊος*, early; of *-ος* changed to *-ις*, *αἰδοῖος*, august, *ἄρῃος*, unmixed, *ἔσμενος*, glad, *ἔφθνος*, doubtful, *ἐπίσιδος*, level, *εὐζῖος*, pure, *ἡδυμος*, sweet (poet.); of *-ος* changed to *-ις*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχῖς*, poor.

δ. *Μίσος* and *ῖος* have old superlatives of limited and chiefly poetic use in *-ατος*; thus, *μίσατος*, midmost, Ar. Vesp. 1502, Ep. *μίσσαντος*, O. 222, *ῖατος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *ῖατος*, B. 824. Compare *ἰσχατος*, (*πρίατος*) *πρώτος*, and *ὑπατος* (§ 161. 2).

### § 157. 2.) *-εις* and *-ης* become *-εσ-*; as,

<i>χαριεῖς</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i> .
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενίστερος</i> ,	<i>πενίστατος</i> .

REMARK. In adjectives of the first declension, and in *ψυδής*, *-ος* becomes *-ις*; as, *πλειονίστατος*, *-ου*, *concelous*, *πλειονιστίστατος*; *ψυδής*, *-ιος*, *fulse*, *ψυδίστατος*. Except, for the sake of euphony, *ὑβριετής*, *-οῦ*, *insolent*, *ὑβριετῆτις* v. B. 3, *ὑβριετῆτατος*, Ib. 22 (referred by some to *ὑβριετός*).

### 3.) *-υς* becomes *-υ-*; as,

<i>πρεῦβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰδύτατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-ερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-*; as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,		<i>ἄρπηγιστατος</i> .
<i>ἐπιχαρῖς</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριτώτερος</i> ,	<i>ἐπιχαριτώτατος</i> .

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάτατος* λ. 483; *μίλας*

-ατος, *black*, *μελανότερος*, Δ. 277, and *μελανώτερος*, Strab.; ἀφ' ἡλξ, -ιας, *old* -*ly*, ἀφελανίστιος· βλάξ, -αύς, *stupid*, βλακώτερος, -ότατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακώτερος, and βλακώτατος or βλακίστατος. From ἔχαιρε, *disagreeable*, we find the shorter form ἐχαρίστιος, v. 392.

β. The insertion of -ο- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, τίπων, *ripe*, πικραίτερος Aesch. Fr. 244; πίον, *fat*, πίοτερος, Hom. Ap. 48, πίοτατος, I. 577 (as from the rare πίος, Orph. Arg. 508); ἰπιλάσμων, *forgetful*, ἰπιλασμέτατος, Ar. Nub. 790 (ἰπιλασμοίστερος, Apol. 6).

#### B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -us, -as, -os, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσαν (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσσαν, θάτιων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλείων,	πλείστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλίστος.
αἰσχροός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθιστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσαν and -ζων observe this distinction: -σσαν can arise only when the consonant preceding -ίων is κ, χ, τ, θ, or ϑ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, ἡδύς (originally ἡδύς, § 62), θάχιον θάσσαν, Neut. θάσσαν (the regular ταχίων is also common in late prose); ἰλάχης (Epic; ἰλάχια Hom. Ap. 197), *small*, ἰλάσσαν· πᾶχύς, *thick*, παχίων (Arat.) πᾶσσαν, ζ. 230; from τ. ἡν-, Comp. ἡσσαν, *inferior* (Ion. ἡσων, Hdt. v. 86); γλυκύς, *sweet*, γλυκίων (Σ. 109) γλυκίσσαν, Xenophon; μακρός, *long*, μάσσαν poet., Σ. 203, Aesch. Ag. 598; πρᾶνός (Epic, Il. 181), *strong*, πρίσσαν (Ion. πρίσσαν, Hdt. i. 66); βαθύς, *deep*, βαδίων (Hes. Op. 526) βαδίσσαν K. 226; βάδύς, *deep*, βαδίων (Tyrt. 3. 6) βάδίσσαν, Epicharm.; μέγας (the only adj. in -ας compared in -ίων, -ιστος), μεγάλων μείζων (Ion. μείζων Hdt. i. 202); ἰλίγος, ἰλίζων, Call. Jov. 72 (ὑπελίζους Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of πολός is πολι-, by syncope πλε-. From this short root are formed the comparative and superlative. Πλείων is a yet shorter form for πλείων. The longer form is more common in the contracted cases and plural, but the neut. πλείον is more used than πλείος, especially as an adverb. The neut. πλείον sometimes becomes πλείν, but only in such phrases as πλείν ἢ μύρια, *more than ten thousand*. The Ionic contracts -ις- into -ις- (§ 45. 3); as,



πλεῖν, πλεῖνος, πλείωνες, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλείη Δ. 395, and πλείη B. 129, are comparative in sense, though positive in form.

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τῆ κάλλος, -ος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ε. Most adjectives which are compared as above have also forms in -τιος and -τατος; thus, βραδύς, *slow*, βραδύτερος, βραδίων, and βράττων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βάρδιστος, Ψ. 310; μακρός, *long*, μακρότερος and μάσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ος, *length*) μήκιστος, Cyr. iv. 5. 28, Dor. μάκιστος, Soph. CEd. T. 1301. Other examples of double formation are αἰσχρός, ἰχθός, πυδός (poet.), *renowned*, εἰσγρός, *pitiable*, βαδύς, βραχύς, *short*, γλυκύς, σαχύς, *agreeable*, ταχύς, ὀπύς, *swift*, κακός (§ 160), φίλος (§ 156. α), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification, and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσων, κρείττων,	κράτιστος.
	λῶϊων,	λῶϊστος.

Poet. ἀμυνότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀριότερος, Theog. 548; βέλτιος, Æsch. Th. 337, βέλτατος, Id. Eum. 487; φέριος, Id. Pr. 768, φέρτατος H. 289, φέριος, Soph. CEd. T. 1159, and even Pl. Phædr. 238 d, φέριος, Pind. Fr. 92; λῶϊων, β. 169, λῶϊτιος, α. 376 (the pos. form λῶϊα occurs Theoc. 26. 32); κέρτερος, A. 266 (§ 71; so always in Hom.). Dor. βύντιστος, Theoc. 5. 76, κάρμων, Tim. ap. Pl. 102 d; Ion. κρείσσων (§ 159. β). Late ἀγαθάτατος, Diod. 16. 85.

ἀλγεινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κακιστος.
	χείρων,	χειριστος.
	ἥσσων, ἥττων.	

Poet. κακώτερος, α. 343; χειρότερος, O. 513, χειρίων A. 114, χειρώτερος, B. 248 (for the Epic χείρως, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἴσσω (§ 159. β).

μικρός, <i>small</i> ,	μικρότερος	μικρότατος.
ὀλίγος, <i>little</i> , few,	ἐλάσσων, ἐλάττων,	ἐλάχιστος.
	μείων,	ὀλγιστος.

Post. *λαχός*, *ἐλίζων* (§ 159. β); *μειότερος* Ap. Rh. 2. 368, *μῆντος*, Bion, 5. 10 (yet common reading *μήντα*).

*ῥᾶδιος*, *easy*, *ῥᾶν*, *ῥᾶστος*.

Post. *ῥᾶδιος*, λ. 146, *ῥᾶδιος*, Theoc. 574, *ῥᾶτις*, Z. 258, *ῥᾶτις*; Pind. O. 8. 78, *ῥᾶις*, λ. 565, *ῥᾶισις*, Theoc. 11. 7, *ῥᾶις*, τ. 577. The common foundation of the forms of this word appears to have been *ῥᾶι*.Δ. (see §§ 118, 119).

### § 161. 1. Examples of double comparison.

*ἰσχυρῶς*, *last, extreme*, *ἰσχυρότερος* (Οὗτοι γὰρ τοῦ ἰσχυρότου ἰσχυρότερον εἰσι ἄν. τ.). Aristl. Metaph. 10. 4), *ἰσχυρότατος*, H. Gr. ii. 3. 49.

*πρότερος*, *before*, comic *προτιμῆτερος* Ar. Eq. 1164 ;

ΚΑ. 'Ορῆ; ἰγὼ σοι πρότερος ἐσθίω διφρον.

ΑΔ. 'Ἄλλ' οὐ τράσιζας, ἀλλ' ἰγὼ προτιμῆτερος.

*πρῶτος*, *first*, *πρώτιστος*, *first of all*, B. 228.

*ἐλάχιστος*, *least*, *ἐλαχιστότερος*, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἀμεινότερος*, *ἀμεινίστερος*, &c.) in § 160. For *παλλώτερος* Th. iv. 118, is now read *πάλλιστος*.

### 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς*, *king*, *βασιλειότερος*, *more kingly*, *a greater king*, I. 160, *βασιλειότατος*, *the greatest king*, I. 69.

*ἱναῖος*, *friend*, *ἱναϊότατος*, *best friend*, Pl. Gorg. 487 d.

*κλίπτης*, *thief*, *κλιπτότατος*, *most adroit thief*, Ar. Plut. 27.

*κύων*, *dog*, *κύντιος*, *more dog-like*, *more impudent*, Θ. 483, *κύντατος*, K. 503.

*κέρδης*, *-ιος*, *gain*, *κερδίων*, *more gainful*, Γ. 41, *κερδιστος*, Æsch. Pr. 385.

*αὐτός*, *himself*, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipseissimus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

*ἄγχυς* or *ἄγχου*, *near*, *ἀγχύτιος*, *nearer*, Hdt. vii. 175, *ἀγχίτατος*, Eur. Pel. 2, oftener *ἄγχιστος* Soph. Œd. T. 919.

*ἄνω*, *up*, *ἀνώτερος*, *upper*, *ἀνώτατος*, *uppermost*, Hdt. ii. 125.

*ἡρέμα*, *quietly*, *ἡρεμίστερος*, *more quiet*, Cyr. vii. 5. 63.

*πλησίον*, *near* (*πλησίος* poet. and Ion.), *πλησιαιότερος* i. 10. 5, *πλησιαιότατος*, vii. 3. 29, also *πλησιίστερος*, *-ίστατος*.

*πρῶτον*, *of importance*, *πρῶτερον*, *more important*, Pl. Gorg. 458 c, *πρῶτερον*.

*ἔξ*, *out of*, *ἔξωτος*, *extreme*.

*πρό*, *before*, *πρότερος*, *former*, *πρῶτος* (§ 156. β), *first* (Dor. *πρῆτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ*, *above*, *ὑπέρτερος*, *superior*, *ὑπέρτατος* and *ὑσπερος*, *supreme* (*ὑπερότατος*, Pind. N. 8. 73).

*ὕστερος* (?), *later*, *ὑσπερος*, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, *ἐλγών, -ιστος* (from *ἐλγος, -ισ, pain*), and *ἔριστος* (like *ἐρις*, from *ἄρης* or a common root, and signifying originally *best in war*), and also § 159. 3, c. Add the poetic *πῆδιστος*, I. 642, *μυγών, -ιστος*, A. 325, E. 873, *μύχαιος*, Ap. Rh. 1. 170, *μυχαίταιος* φ. 146, *ὀπλίσιος, -τατος*, B. 707, Hes. Th. 137, &c.; and, from adverbs, *ἰστίσιος, -τατος*, O. 342, *παρείσιος, -τατος*, Y. 459, Ap. Rh. 2. 29, *ὕψιστος*, Théoc. 8. 46, *ὕψιον*, Pind. Fr. 232, *ὑψιστος*, Æsch. Fr. 720, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), <i>wisely,</i>	σοφώτερον, <i>more wisely,</i>	σοφώτατα, <i>most wisely.</i>
σαφῶς (from σαφής, § 157), <i>clearly,</i>	σαφέστερον, <i>more clearly,</i>	σαφέστατα, <i>most clearly.</i>
ταχύς (from ταχύς, § 159), <i>αἰσχυρῶς</i> (from αἰσχυρός, § 159),	θάσσον, θᾶπτον, <i>αἰσχίον,</i>	τάχιστα. <i>αἰχιστα.</i>

NOTE. The adverbial termination *-ως* is sometimes given to the Comp.; as, *χαλιταντίως, more severely, ἐχθύνως, in a more hostile manner.* So Sup. *ἐντομωτάτως, most concisely*, Soph. CEd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in *-τέρω* and *-τάτω*; as,

ἄνω, <i>up,</i>	ἄνωτέρω, <i>ἐκός, afar,</i>	ἄνωτάτω. <i>ἐκαστέρω,</i>
		ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι, or ἐγγυῶ, <i>near,</i>	ἔσσω, <i>μᾶλα, very,</i>	ἄγχιστα. <i>μᾶλλον,</i>
		μάλιστα.

So *πρῶτῃ, early*, and *ὀψί, late*, employ forms of the adjectives *πρῶτος, ὀψιος* (§ 156. c), derived from them. In *ἑσπερίως* ε. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἐγγύς, <i>near,</i>	ἐγγυτίω, <i>ἐγγύτιον,</i>	ἐγγυτάτω.
	(Not Att.) <i>ἐγγυον,</i>	ἐγγύτατα. <i>ἐγγυατα.</i>

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see §§ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λούμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *λουάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In *Etymology*, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside*, sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούομαι · βαίω, to go, βάομαι · γινώσκω, to know, γινώσκαι · σπῖ, to be, ἵσται · μαθήσκω, to learn, μαθήομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίσχωμαι, to receive, δύναμαι, to be able, ἠδῶμαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRES-ENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραφα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἔγγραφειν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done in* the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the *Greek tenses*, see ¶ 26.

NOTES. *a.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see ¶ 28.

### C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion or inquiry*; as, γράφω, *I am writing*; γράφω, *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn*.

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τραπεζιμην, *I knew not, whither I could turn*.

4. The IMPERATIVE expresses *direct command*, or *entreaty*; as, γράφε, *write*; τυπτίσθω, *let him be beaten*; δός μοι, *give me*.

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write*.

6. The PARTICIPLE partakes of the nature of an *adjective*; as, γράφων, *writing*.

NOTES. *a.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present and past*, or as *primary and secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

### D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

**NOTE.** The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

**REMARKS.** α. The *first person singular* of the *Present indicative active*, or, in deponent verbs (§ 166. 2), *middle*, is regarded as the **THEME** of the verb. The **ROOT** is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes.<sup>1</sup> A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

β. Verbs are divided, according to the *characteristic*, into **MUTE**, **LIQUID**, **DOUBLE CONSONANT**, and **PURE VERBS**; and according to the *affix* in the *theme*, into **VERBS IN -ω**, and **VERBS IN -μ** (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see **Syntax**.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing μ to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been -τ (cf. §§ 143, 148). By uniting these affixes with the root φα-, to say, we have the forms,

φάμ, I or we say,

φάτ, you, he, or they say.

§ 172. A *plural* was then formed by affixing the plural sign ς (§ 83), with the insertion of ι to assist in the utterance. Thus,

1 Person.

2 and 3 Persons.

Sing. φάμ

φάτ

Plur. φάμιν

φάτιν

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form ς (in some cases, σ or θ, in both which forms the θ would, by the subsequent laws of euphony, pass into ς, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing ς (cf. § 83), and in the 3d Pers. by inserting ς (cf. -ς-, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.	2 Pers.	3 Pers.
Sing. φάμ	φάς	φάτ
Plur. φάμιν	φάτιν	φάτιν
Dual φάμιν	φάτιν	φάτιν

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *ι-* (in Sanscrit, *ā-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *ι-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *ι* (§ 172) was lengthened to *η*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred *ε* (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. <i>φάμ</i>	<i>φάς</i>	<i>φάτ</i>	<i>ἴφам</i>	<i>ἴφας</i>	<i>ἴφαι</i>
P. <i>φάμιν</i>	<i>φάτε</i>	<i>φάιντ</i>	<i>ἴφамιν</i>	<i>ἴφαιτε</i>	<i>ἴφαιντ</i>
D. <i>φάμιν</i>	<i>φάτεσ</i>	<i>φάτεσ</i>	<i>ἴφамιν</i>	<i>ἴφαιτεσ</i>	<i>ἴφαιτεσ</i>

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτεμα*, *I strike*, the one *struck* rubs his head and cries *τύπτεμα*, *tüptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ε*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μηνμ*, passing of course into *-μην*, § 63). Thus *-μ* became *-μαι* and *-μην*; *-ς*, *-σαι* and *-σε*; *-τ*, *-ται* and *-τε*; *-ντ*, *-νται* and *-ντε*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *ελ* (which might be considered as arising from the *τ* by the addition of *θ*, since *τθ* must pass into *θθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *οθ*), after which either *ε* was inserted, to aid in the utterance, or, what became the common form, the final *ι* passed into its corresponding vowel *α* (§ 50). Thus *-ντ*, *-νται*, *-ντε* became *-νθι*, *-νθει*, *-νθειν*; and *-μιν* became *-μινθι* (*-μινθαι*), or commonly *-μινθα* (*-μινθα*). In respect to the form *-μινθαι*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	φά-μ	φά-ς	φά-τ	φά-μαι	φά-σαι	φά-ται
P.	φά-μιν	φά-τε	φά-ντ	φά-μινθα	φά-νθι	φά-νθαι
D.	φά-μιν	φά-τεσ	φά-τεσ	φά-μινθα	φά-νθιν	φά-νθιν



	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-τι	ἴφα-τε	ἴφά-μιν	ἴφα-σθι	ἴφα-τεσθι
D.	ἴφα-μιν	ἴφα-τεσθι	ἴφά-τεσθι	ἴφά-μιν	ἴφα-σθι	ἴφά-σθι

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -*o*- before a liquid, but otherwise -*i*- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -*i*- as a euphonic substitute for the -*o*- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ῖς	-ῖτ	γράφ-ομαι	-ῖσθαι	-ῖσθαι
P.	γράφ-ομιν	-ῖται	-ῖνται	γράφ-ομιν	-ῖσθαι	-ῖσθαι
D.	γράφ-ομιν	-ῖσθαι	-ῖσθαι	γράφ-ομιν	-ῖσθαι	-ῖσθαι
Sec. S.	ἰγράφ-ομ	-ῖς	-ῖτ	ἰγράφ-ομην	-ῖσθαι	-ῖσθαι
P.	ἰγράφ-ομιν	-ῖται	-ῖνται	ἰγράφ-ομιν	-ῖσθαι	-ῖσθαι
D.	ἰγράφ-ομιν	-ῖσθαι	-ῖσθαι	ἰγράφ-ομιν	-ῖσθαι	-ῖσθαι

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been *ν* (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of *ι* to assist the utterance. Thus the Inf. of φά- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of *σθ* (before which the *ν* fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφιν-σθ-αι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -*ν*, by adding *τ*, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φάντ-ς, γράφιν γράφιντ-ς (the kindred *σ* was here preferred as a connecting vowel to *τ*, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the *same*, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference; as, *βαρίαι*, but Lat. *barcam*); thus, *φάν φάμιν-ος, γράφιν γραφίμιν-ος*. We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

## SUBJECTIVE.

Inf. *φάναι, γράφιναι*  
Part. *φάντες, γράφοντες*

## OBJECTIVE.

*φάσθαι, γράφισθαι*  
*φάμινος, γραφίμινος*

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong *ιν* (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus, *ἴφαμ φάιμ, ἴφάμιν φάιμιν, ἱγραφομ γράφωμ, ἱγραφόμιν γραφόιμιν*. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels *-ο-* and *-ε-* had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to *-ω-* and *-η-*, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169. γ), as denoting present time, takes the primary affixes. Thus, *γράφωμ γράφωμ, γράφωμαι γράφωμαι, φάμ φάωμ, φάμιν φάωμιν*. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection *-εε* rather than *-εαι*, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding *ω*; thus, *-τω*. In the objective inflection, *-τω*, of course, becomes *-εω* (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign  $\nu$  (§ 172); thus, *-των, -εων*. The new Plur. was still further strengthened by prefixing  $\nu$  (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending *ων* (§ 181. γ) instead of  $\nu$ ; thus, *-τωνν* or *-ωνων*, (*-εωνν*) *-εωνν* or *-εωνων*. In the 2d Pers., it is convenient to regard  $\theta$  as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.	
Prim. S.	<i>γράφωμ</i>	<i>-εις</i>	<i>-ιτ</i>	<i>γράφωμ</i>	<i>-ης</i>	<i>-ητ</i>	
P.	<i>γράφωμιν</i>	<i>-εις</i>	<i>-ειτ</i>	<i>γράφωμιν</i>	<i>-ητι</i>	<i>-ωντ</i>	
D.	<i>γράφωμιν</i>	<i>-ιτων</i>	<i>-ιτων</i>	<i>γράφωμιν</i>	<i>-ητων</i>	<i>-ητων</i>	
Sec. S.	<i>ἱγραφομ</i>	<i>-εις</i>	<i>-ιτ</i>	<i>ἱγραφομ</i>	<i>-εις</i>	<i>-οιτ</i>	
P.	<i>ἱγραφομιν</i>	<i>-εις</i>	<i>-ειτ</i>	<i>ἱγραφομιν</i>	<i>-οιτι</i>	<i>-οιντ</i>	
D.	<i>ἱγραφομιν</i>	<i>-ιτων</i>	<i>-ιτων</i>	<i>ἱγραφομιν</i>	<i>-οιτων</i>	<i>-οιτων</i>	

*definite and complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *ἵμι*, to be, as an *auxiliary*, and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *ι* being lengthened in some of the forms from the influence of analogy or for euphony); thus, Aor. *ἰ-γράφ-ην*, Fut. *γράφ-ήσεμαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-τος*, instead of the simple root of the verb; thus, *γραφ-τός ἦν ἰστέχθην*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped, changed, prolonged, or both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ε-* or *-ω-* connective, was changed to *-α* and then contracted with the preceding vowel; after *-α-* and *-ω-* connective, and in the primary nude form (§ 173), was prolonged to *-μ*; and, in all other cases, became *-ν*. Thus, *ἔγραψαμ, γίγγραφαμ, ἰγιγγράφαμ* became *ἔγραψα, γίγγραφα, ἰγιγγράφα*. *γράφωμ* and *γράφωμ* became (*γράφωα, γράφωα*) *γράφω*, and *γράφωμ* and *γράφωμ* became *γράφω*. *γράφωμ, γράψωμ, γράψωμ, φάμ* became *γράφωμ, γράψωμ, γράψωμ, φάμ*. *ἔγραφον, ἰγιγγράφον, ἔφωμ* became *ἔγραφον, ἰγιγγράφον, ἔφων*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ι-* or *-η-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἔφατ ἔφα, ἔγραφετ ἔγραφε, ἔγραφεοντ ἔγραφεον, ἔγραφεατ ἔγραφεα, ἔγραφεοντ ἔγραφεα, γράφεατ γράφει, γράφεατ γράφει, γίγγραφεατ γίγγραφεα*. *γράφ-ι-τ* (*γράφει, γράφει*) *γράφει, γράψ-ι-τ* *γράφει, γράφ-η-τ* *γράφει* (written with the *ι* subsc. in imitation of the Ind.), *γράφ-η-τ* *γράφει*. *φάτ φάσι, φάντ* (*φάνει*, § 58) *φάσι, γράφοντ* (*γράφονσι*) *γράφουσι, γράφοντ* *γράφουσι, γίγγραφοντ* (*γίγγραφονσι*) *γίγγραφάσι, γράφοντ* (*γράφονσι*) *γράφουσι*.

NOTES. α. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φατί* Theoc. 1. 51, *τῶντι* 3. 48, *φαντί* 2. 45, *φιλάντι* 16. 101, *φῶντ* Pind. O. 2. 51, *ἰπτερίφοντι* 6. 36.

β. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μ* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴδωμι* I. 414, *ἴδωμι* X. 450, *ἰδίλωμι* (§ 66) A. 408, *παύσῃσι* δ. 191, *Σίῃσι* Σ. 601; so Dor. *ἰδίλωμι* (N. α.) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παράφθαισι* K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-αν* (i. e. by affixing *ι* instead of prefixing it, with a change of *τ* into *ρ*, as above, and the necessary insertion of a union-vowel, which

here, as after *e* in the Aor., was *-u-*, § 185). This form, in the Attic, is not used in those tenses which have *a* as a connecting vowel *-o-* or *-a-*, and scarcely in those which have *-u-* or *-au-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴφουε*, *ἰγυράφουε*, *λεᾷχῖουε*, *ἴφουε*, *ἰγυράφουε*, *λεᾷχῖουε* (§ 183).

3. Final *θ* was dropped after *-i*, connective; after a short vowel in the root, it became in the 2 Aor. *-s*, and in the Pres. (except *φμαί* and *σιμῶ*) *-i*, which was then contracted with the preceding vowel (*ai* becoming *u*); in other cases (except the irregular substitution of *-oi* for *-ai* in the Aor.) it was prolonged to *-i*. Thus, *γράφω* *γράφε*, *δίδω* *δίδω*, *δίδω* (*δίδω*) *δίδου*, *φάω* *φάε*, *γράφω* *γράφει*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-et* (compare the Eng. and German *-st*), which, according to § 63, must either drop *t* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *a*, becoming *-eta* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴσθeta* (§ 53), *ἴστα* (§ 55), *ῥαστα* (§ 56), *ἰστα*, *ῥυστα*, and *ῥηστα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); *αἶ, τίσθeta* v. 404, *ἴδιστα* T. 270, *ἰλίσθeta* A. 554, *βούλίσθeta* I. 99, *ἰσθeta* T. 250, *βύλυστα* O. 571, *κλίστα* Ω. 619, *ῥυστα*, *ῥίυστα* Sapph. 89, *ἰλίστα* Theoc. 29. 4, *χρῆστα* Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σε*, commonly dropped *ε* in those tenses in which a vowel uniformly preceded (cf. § 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γράφῃσαι* *γράφῃσαι* *γράφῃ* or *γράφῃ* (§ 37. 4), *γράφῃσαι* *γράφῃ* or *-ι*, *γράφῃσαι* *γράφῃ*, *γράφῃσαι* *γράφῃ* *γράφῃ*, *γράφῃσαι* *γράφῃ*, *γράφῃσαι* *γράφῃ*, *γράφῃσαι* *γράφῃ* *γράφῃ* (the contraction is here irregular), *γράφῃσαι* *γράφῃ*, *γράφῃσαι* *γράφῃ*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-i-* often inserted in the Opt. (§ 184); in *verbs in -μi* before the *subjective endings*, especially in the Ind. sing. (§ 224); in the euphonic affixes *-is* and *-is* of the Pres. and Fut. act. (§§ 203. *α*, 206. *β*): &c. This tendency does not appear before endings beginning with *ν*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the *subjective* far more than the *objective*, and in the *Sing.* more than the *Plur.* or *Dual*. We give here examples of the two last only of the cases that have been mentioned above: *φῶμι φημί* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φάς φῆς, φάσις φησί*, but Pl. *φῶμις ἴφῶν ἴφῶν, ἴφας ἴφας, ἴφα ἴφῶν*, but Pl. *ἴφῶμις* (§ 53); 2 Pers. *γῆφας γῆφῶν* (so some form *γῆφῶν* and *γῆφῶν* by lengthening the connecting vowel and dropping the flexible ending), *γῆφῆς γῆφῆς· γῆφῶν* (the old form of the Inf., § 176) *γῆφῶν* (this became the common form of the Pres. and Fut. inf. act.). *γῆφῆς γῆφῆς*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-is* and *-iv* remain in some varieties of the Doric; as, *συρίδης* Theoc. l. 3, *ἀμίλγης* 4. 3, *συρίδιν* 1. 14, *βίονιν* 4. 2, *γαρύιν* Pind. O. 1. 5, *τράϊιν* Ar. Ach. 788.

§ 184. V. The Opt. subjective was often rendered still more expressive, by adding to its connective *ι*, which was lengthened to *η* except before *ντ* (§ 183). This addition was most common before the endings which have no vowel, *-μ*, *-ς*, *-τ*, *-ντ*. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to *-αι*-connective, and rarely to *-ω*-connective except in contract forms. Thus, (γράφ-αι-ντ) γράφουσι, (γράφ-αι-ντ) γράψαισι, (φα-ι-μ) φαίην, (φα-ι-ς) φαίης, (φα-ι-τ) φαίη, φαίμεν φαίμεν, φαίτε φαίητε, (φα-ι-ντ) φαίην and φαίησαι, ἀγγελοῖεν (§ 41), τιμώην (§ 45), φιλοῖην (§ 46).

NOTES. α. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *υ* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus, γράψ-υ-αι-ς, (γράφ-υ-αι-ντ, § 181. 2) γράψυαι, γράψυαισι. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics; yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσιςαι A. 42, μίνυσαι Γ. 52, ψάψυαι Pind. P. 9. 213, ἀγγελοῖαι Theoc. 12. 19, διαβήξυαι Hdt. iii. 12; ἀλγύνυαι Soph. Œd. T. 446, δικάζυαι Ar. Vesp. 726, φήσυαι Pl. Gorg. 477 b, ἀρεταλίσυαι Æsch. Eum. 983, φθάζυαι Th. iii. 49.

β. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *ι* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See ¶ 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the rude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels *-ε-* and *-ι-*; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel *-α-* (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

α.) Verbs in both *-μι* and *-ω*, particularly the large class in *-νμι* and *-νω*; as, δείκνυμι and δεικνύω, to show.

β.) That verbs in *-μι* whose roots end in *ι*, *ε*, or *υ*, have, in the Impf. act. sing., a second and more common form in *-εν*; as, λείδην and (λείδην-εν) λείδουσι (§ 50), ιδέην and ιδέουσι (§ 51), ιδέειν and ιδέειναι (§ 52).

γ.) That verbs in *-ω* have the 2 Aor. *nude*, if the root ends in a vowel, except *ι*; as, (¶ 57) ἔβην (r. βα-), ἔγνων (r. γνω-), ἔδυν (r. δν-); but ἔπιον (r. πν-), 2 Aor. of πίω, to drink.

δ.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἔλτο A. 532; ἔρμιναι (Part.) Σ. 600; γέντο (= ἔλτο) Θ. 43; γέντο (= ἔγιντο) Hes. Th. 199, ἔγιντο Theoc. 1. 88; ἔλγμην ι. 513, δέκτο O. 88 (so even Pres. 3 Pers. pl., δέχεται M. 147, for δέχεται, § 60), Imp. δέξο T. 10, δέχθαι Ap. Rh. 4. 1554, Inf. δέχθαι ι. 23, Part. δέγμην; B. 794; ἔλλιετο A. 39; ἔκτο Hes. Th. 481; ἔλγμην ι. 335, λέκτο δ. 451, λέξο Ω. 650; μείνθη (3 Pers. du. for μείνανθη, § 60); ἔμικτο α. 433, μίετο Δ. 354; ἔετο E. 590, Æsch. Ag. 987, ἔετο Δ. 204, ἔεθαι Θ. 474, ἔρμηναι, A. 572, Soph. Œd. T. 177; πάλτο O. 645; πείθαι (for πείθεσθαι, §§ 55, 60) π. 708.

**NOTE.** These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

α.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -σ- and -σ-, and thus unite the forms of the 1st and 2d Aorists; as, *ἀείρετο* Hom. H. 16. 1; *ἰκόνετο* v. 75, *βήετο* E. 109, 221; *δύετο* H. 465, *δύετο* II. 129; *ῥέετο* E. 773; *αἰέετο* I. 617; *ἔετο* Γ. 250, contr. *ἔετο* (§ 45. 3) Δ. 264; *αἶετο* χ. 481, Call. Cer. 136, Ar. Ran. 482, *αἰέετο* T. 173, *ἔετο* α. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔειπεν*, *fell*, and the rare, if not doubtful, *ἔχεν*, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

α.) Reduplicated tenses, having the connectives -σ- and -σ-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

**NOTE.** These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, α was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel; then the former, the insertion of -α-; and then the latter, that this -α- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -αι*; 3. the *formation in -αα, -ααι* after a vowel; 4. the *formation in -αα, -ααι* after a consonant (after a labial or palatal mute, softened to -α, -αι, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted α are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second* (§ 199. II.).

## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes;  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε-, in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβουλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
τίσσω, to throw,	ἔτίσπον,	ἔτιψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

## § 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικω, to injure,	(ἐὰδικον) ἔδικον,	(ἐὰδικησα) ἔδικησα.
ἄλλω, to contend,	ἔαλλον,	ἔαλησα.
ἐλπίζω, to hope,	ἔελπιζον,	ἔελπισα.
ἱκίσταμαι, to supplicate,	ἔικίσταμαι,	ἔικίσταμαι.
ἐρῶ, to erect,	ἔερθον,	ἔερθωσα.
ὕβριζω, to insult,	ἔὕβριζον,	ἔὕβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*; ' as,

αἰτῶ, to ask,	ἤτουν (§ 25. 3),	ἤτησα.
αὐξάνω, to increase,	ἠύξανον,	ἠύξησα.
αἰσχύνομαι, to pity,	ἤστυζον,	ἤστυσα.
So also, οἶμαι, to think,	ἠόμην,	ἠόησα.

3. In other cases, the *e*- is absorbed by the initial vowel or diphthong, without producing any change; as,

<i>ἄγιομαι</i> , to lead,	<i>ἄγούμην</i> ,	<i>ἄγησάμην</i> .
<i>ἄφελος</i> , to profit,	<i>ἄφίλου</i> ,	<i>ἄφίλησα</i> .
<i>ἔλω</i> , to yield,	<i>ἔλεον</i> ,	<i>ἔλεα</i> .
<i>ἰονίζομαι</i> , to awe,	<i>ἰονιζόμην</i> ,	<i>ἰονισάμην</i> .
<i>οὐτάζω</i> , to wound,	<i>οὐταζόν</i> ,	<i>οὐτασα</i> .

NOTE. In verbs beginning with *eu*, and in *εἰπάω*, to conjecture, and *αἶνω*, to dry, usage is variable; as,

<i>εὐχομαι</i> , to pray,	<i>εὐχόμην</i> , <i>εὐχόμεν</i> ,	<i>εὐξάμην</i> , <i>εὐξάμεν</i> .
<i>εἰπάω</i> ,	<i>εἰπάζον</i> , <i>ἔπαζον</i> (Att.),	<i>ἔπασα</i> , <i>ἔπασα</i> .

See, also, the Plup. *ἔειπεν* (§ 58), and *ἔειπεν* (§ 56).

§ 189. REMARKS. 1. The verbs *βούλομαι*, to will, *δύναμαι*, to be able, and *μέλλω*, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. *ἔδουλόμην* and *ἠδουλόμην*, Aor. P. *ἔδουλήθην* and *ἠδουλήθην*.

2. In a few verbs beginning with a vowel, the *e*- constitutes a distinct syllable, with, sometimes, a double augment; as,

<i>ἐγγύμι</i> , to break,	<i>ἐνίγγον</i> (§ 188. 2),	<i>ἔαξα</i> .
<i>ἐνίγω</i> , to open,	<i>ἐνίγουν</i> ,	<i>ἐνίγηα</i> .
<i>ἔθω</i> , to push,		<i>ἔωσα</i> .

Add *ἐλίσσεμαι*, to be captured, *ἐνδάω* (Ion. and Poet.), to please, *ἰδάω*, to see, *κύβω*, *ἰνίωμαι*, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. 3); as, *ἔφαζον* *ἔαζον* γ. 298, iv. 2. 20; *ἔφάδων* *ἔάδων* Hdt. ix. 5, *ἔάδων* γ. 143, *ἔφάδε* *ἔάδε* Hdt. i. 151, *ἔφάδεν* *ἔάδεν* (cf. §§ 71, 117. 2) *ἔα*. 340.

3. In a few verbs beginning with *e*, the usual contraction of *ee* into *ei* (§ 36) takes place; as,

<i>ἔειω</i> , to permit,	<i>ἔειον</i> ,	<i>ἔεισα</i> .
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Add *ἔμμιζω*, to accustom, *ἔλίσσω*, to roll, *ἔλπω*, to draw, *ἔσω*, to be occupied with, *ἔργάζομαι*, to work, *ἔρπω*, to creep, *ἔστιάω*, to entertain, *ἔχω*, to have; the Aorists *ἔλεον*, took, *ἔσεν* (Ion. and poet.), set, *ἔμεν* and *ἔμην* (§ 54); and the Plup. *ἔειπέναι* (§ 48), stood.

4. An initial *α*, followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, *ἄνω*, to hear, *ἄϊον* (yet *ἠήϊον* Hdt. 9. 93). See, also, *ἠελλίσσω* (§ 280). An initial *ο* sometimes remains even when followed by a consonant; as, *οἰστέω*, to sting, *οἰστέησα* Eur. Bac. 32 (cf. *οἶδα*, § 191. 3). So *ἱλληνίσθην* (that the word "Ἑλλην" may not be disguised), Th. ii. 68, and in poetry *ἰζόμην*, *καθιζόμην*, Æsch. Eum. 3, Prom. 229. In these words *ε* is long by position.

5. An initial *ε* followed by *ο* unites with this vowel, instead of uniting with the augment; thus, *ἑορτάζω*, to celebrate a feast, (*ἑορτάζον*) *ἑώρταζον*. So, in the Plup, *ἑρπουν*, and the poet. *ἑώρπουν*, *ἑώργουν*, from Perf. *ἑοκα*, *ἑοκα*, *ἑοργα*.



## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re-double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except *γν*, and, commonly, *βλ* and *γλ*), the initial consonant is repeated, with the insertion of *ε*; but, otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment* is *prefixed* to the reduplication, except when this has the same form with the augment. Thus,

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἰβέουλεύκαμεν.
γράφω, to write,	γέγραφα,	ἰγγράφευ.
φιλῶ, to love,	πεφίληκα (§ 62),	ἰεφίληκαμεν.
χρῶμαι, to use,	πέχρημαι,	ἰεχρήμην.
θνήσκω, to die,	τέθνηκα,	ἰεθνήκαμεν.
ψάλλω, to prate,	ἱψέψαλθην (§ 62. α),	ἱψέψαλθήμεν.
γνωρίζω, to recognize (§ 187),	ἠγνώρικα,	ἠγνωρίκαμεν.
βλάπτω, to bud,	ἱβλάπτηκα,	ἱβλάπτηκαμεν.
βλάπτω, to hurt,	βέβλαφα,	ἰβέβλαφευ.
γλύφω, to sculpture,	ἠγλύμμαι, γέγλυμμαι,	ἠγλύμμεν.
ζηλώ, to emulate,	ἱζήλωπα,	ἱζήλωπαμεν.
ψύδομαι, to lie,	ἱψύδομαι,	ἱψύδομεν.
στεινύνω, to crowd,	ἱστειφύνωκα,	ἱστειφυνάμεν.
αὐξάνω (§ 188. 1), (ἀαδίπηκα) ἠδίκηκα,	ἠδίκημαι,	ἠδίκημεν.
αὐξάνω, to increase (§ 188. 2),	ἠύξηναι,	ἠύξηναι.
ἡγίωμαι, to lead (§ 188. 3),	ἡγήμαι,	ἡγήμεν.
ἰδῶ, to see (§ 189. 2),	ἰώρεκα,	ἰωρέκαμεν.
ἀνίσταμαι, to buy (§ 189. 2'),	ἰάνημαι,	ἰανήμεν.
ἐργάζομαι, to work (§ 189. 3),	ἰεργασμαι,	ἰεργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, *ει-* commonly takes the place of the regular reduplication, for the sake of euphony:

λαγχάνω, to obtain by lot,	ἑλληκα and λίλογχα, ἑλληγμαι.
λαμβάνω, to take,	ἑλληφα, ἑλλημμαι and λίλημμαι.
λέγω, to collect,	ἑλλοχα, ἑλλιγμαι and λίλιγμαι.
μείρομαι, to share,	ἑμμερμαι, ἑμέμεν.
εἰπ-, to say,	ἑερεκα, ἑερεμαι (§ 53).

2. Some verbs begin with *α*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀνίσταμαι, to anoint,	ἀλλήλιφα,	ἀλλήλιμμαι.
ἵλαυνω, to drive,	ἱλήλαπα,	ἱλήλαμμαι.
ἰερεύω, to dig,	ἰερέρυχα,	ἰερέρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb *ἀκούω*, to *hear*; thus, *ἀκούσθαι*, *ἀκούσθην* · but, from *ἀκούω*, *ἀκούσας*, *ἠκούσθην*. This reduplication prefers a short vowel in the penult; as, *ἀλλάσθαι*, though *ἤλυθα* (§ 269); *ἠλόησα* (§ 301).

3. The verb *μυμήσκω*, to *remember*, has, in the Perf., *μύμημαι* · *πτάσμαι*, to *acquire*, has commonly *πίπτημαι* (i. 7. 3), but also *ἵπτημαι* (properly *ἵοναι*, as Hdt. ii. 42, yet also *Æsch. Pr. 795*, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, *πίπτονκα*, *πίπτημαι*. For *ἵκω*, to *seem*, and the poet. *ἵκωσα*, *ἵκωγα*, cf. § 189. 2. For *δίδω* (§ 58), cf. § 189. 4. The poet. *διδωγα*, to *command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. *ἰγνώρισα* (§ 187), *ι-* is prefixed to denote past time, but in the Perf. *ἰγνώρισα* (§ 190), it is a euphonic substitute for the full redupl. *γι-*. In like manner, analogy would lead us to regard the Aor. *ἠδίκησα* (§ 188. 1) as contracted from *ἰαδίησα*, but the Perf. *ἠδίκηκα* (§ 190), as contracted from *ἠαδίηκα*, the initial vowel being doubled to denote completeness of action. In the Perfects *ἵμαρμαι* (R. 1), and *ἵστηκα* (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, *ἰώρδωκα*, *ἰώνημαι* (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

<i>προσγράφω</i> , to <i>ascrive</i> ,	<i>προσγράφον</i> ,	<i>προσγράφω</i> .
<i>ἐξέλαινω</i> , to <i>drive out</i> ,	<i>ἐξέλαινον</i> ,	<i>ἐξήλαμνα</i> .

REMARKS. 1. Prepositions ending in a vowel, except *περί* and *πρό*, suffer elision (§ 41) before the prefix *ι-*. The final vowel of *πρό* often unites with the *ι-* by crasis (§ 38). Thus, *ἔπεσάλλω*, to *throw away*, *ἔπιδάλλον* · *περιβάλλω*, to *throw around*, *περίεβαλλον* · *προβάλλω*, to *throw before*, *προέβαλλον* and *προὔβαλλον*.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix *ι-*; as, *ἰμβάλλω*, to *throw in* (§ 54), *ἰνίβαλλον* · *ἰκβάλλω*, to *throw out* (§ 68), *ἰξίβαλλον*.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, *ὑπίσταμαι*, to *understand*, *ὑπιστάμεν* · *ἰνοχλῖω*, to *trouble*, *ἠνόχλουν*, *ἠνόχληκα* · *καθιύδω*, to *sleep*, *καθιύδον*, *καθιύδον*, and *καθιύδον* (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, *διατάω*, to *regulate* (from *διαίτα*, *mode of life*), *δήτησα* and *ἰδήτησα*, *διδήτησα*, *ἰδιδήτησα* · *ἱκκλησιάζω*, to *hold an assembly* (*ἱκκλησία*), *ἱκκλησιάζον* and *ἱκκλησίαζον*, *ἱκκλησίασα* · *περοίνω*, to *act the drunkard* (*πέροινοι*), *ἱσαρήνησα* v. 8. 4; *ἰγνυάω*, to *pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles *δυσ-*, *ill*, and *εὖ*, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes after

these particles; as, *δυσαρσείω*, to be displeased, *δυσηρέστον*· *εὐεργετέω*, to benefit, *εὐηργέτουν* and *εὐεργέουν*.

III. Other compounds receive the augment and reduplication at the *beginning*; as, *λογοποιέω*, to fable, *ἐλογοποιοῦν*· *δυστυχέω*, to be unfortunate, *ἐδυστύχησα*, *διδυστύχηκα*· *εὐτυχέω*, to be fortunate, *εὐτύχουν* or *ἡτύχουν* (§ 188. N.); *δυσωπίω*, to shame, *ἐδυσώπων*. Yet *ἱπποειτρόφηκα*, Lycurg. 167. 31.

#### DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴθηναι* A. 2, *ἔθηναι* 55; *ᾤεσθαι* A. 33, 457, 568, *ᾤεσθαι* 188, 245, 345, 357, 511, 595; *ἔβλεψεν* Δ. 459, 473, *βέβλεψεν* 480, 499, 519, 527; *ἔρωςεν* Σ. 493, *ᾤρωςεν* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔργον* Hdt. i. 70, *ἔργον* iii. 47; *ἀπῆλλαξε* Id. i. 16, *ἀπαλάλασσε* 17; *ἀπὸλαύνοντο* Id. vii. 210, *ἀπῆλυνον* 211; *διδοῦλανε* Id. i. 94; *ἔφθην*, *ἔφατο* Id. i. 19, *ἔμνησεν* 86; *ἔργαζοντο* Ib. 66, *κατίεργασσε*, *κατιεργασμίνου* 123; *ἔπεργμινος* ii. 99 (so Ep. *ἔρχεσθαι* Π. 481, *ἔρχεσθαι* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νίσι* or *ινίσι* Hdt. i. 155; *παρισπινυάδατο* vii. 218, *παρσπινυάδατο* 219; and even, for euphony's sake, *ισαλιλλόγησε* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τιτιλιυνήκει* vi. 4. 11, *ἔπεδιδράκει* Ib. 13, *διαδεδέκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *πύσσει* Soph. Oed. C. 1606, *ρίγησαν* 1607, *ᾤῶξεν* 1624, *πέλει* 1626.

2. For such forms as *ἔριζεν* ψ. 56, *ἔριζεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισεν* A. 33, *ἔλλαζε* Θ. 371, *ἔμυθεν* ε. 226, *ἔνιον* Φ. 11, *ἔσσιναι* E. 208, see § 71. For the Dor. *ἔργον* for *ἦργον* Theoc. 13. 70, &c., see § 44. 1. For *ἔμεντομαι*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with *β*, *ἔμμερε* A. 278, *ἔσσυμαι* N. 79. For *διδιδεκε* I. 224, *διδιδεκα* A. 555, *διδιδε* Σ. 34, *εικυῖται* Σ. 418, see § 47. N. Compare *κεκλήσται* Ap. Rh. 4. 618, and *κεκλήσται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. α), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδας* 9. 448, *κεκάνων* Δ. 334, *κεκάνοντο* Δ. 497, *κεκάνω* A. 168, *κεκίθωναι* ζ. 303, *κεκίχωναι* Η. 80, *κεκίχοντο* δ. 388, *κεκίχοντο* B. 600, *κεκίχοντο* Δ. 127, *κεκίχοντο* Hom. Merc. 145, *κεκίχοντο* Hes. Sc. 252, *κεκίχοντο* Ib. 245, *κεκίχοντο* Γ. 355, *κεκίχοντο* or *κεκίχοντο* Pind. P. 2. 105, *κεκίχοντο* A. 100, *κεκίχοντο* K. 204, *κεκίχοντο* A. 591, *κεκίχοντο* α. 310, *κεκίχοντο* in

Hezych., *τινίσκοντο* A. 467, *τινίσκονται* Call. Di. 61, *σπιδόμενοι* i. 277, *σιχόμενοι* Il. 600; with the augment sometimes added, *κίελλιντο* Δ. 508, *κίελλιντο* Z. 66, *σιώλωντο* 9. 264, *σιωλόωντο* M. 162, *σιώλωντο* E. 504, *σέρραδι* H. 500, *σιέρραδος* K. 127, *σίρμαι* Z. 374, *ίτιρμαι* 515, *σίρμαι* Theoc. 25. 61, *σίρμαι* N. 363, *ίτιρμαι* Δ. 397; Att. Redupl. *ήγαγιν* Δ. 179, *ήγάγιντο* X. 116, *ήναχιν* Il. 822, *ήνάχοντο* π. 342, *ήλαλιν* Y. 185, *ήραρον* M. 105, *ήραρον* Δ. 110, *ήραρίοντο* Ap. Rh. 1. 369, *παρήταφιν* H. 360, *ήξατάφοντο* I. 376, *ίρίσπιντο* (also edited *ίρίσπιντο* and *ίρίσπιντο*) O. 546, 552, Y. 473, *ήραρον* B. 146. Two Second Aorists are reduplicated at the end of the root: *ήνίστατο* from r. *ίνα*, B. 245, and *ήρύσκατο* from r. *ίρυκα*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *ήρᾶεν* Soph. El. 147, *κίελλόμενοι* Id. CEd. T. 159, *ίτιρμαι* Ib. 1497, *ήξαταφών* Eur. Ion, 704. "*ήγαγον* remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[TT 28-31.]

#### I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εἰμι*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode.

4. The INFINITIVE, belonging to the Infinitive mode.

5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS.

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-αι, ἐβούλευ-σ-α, βουλεύ-σ-ομαι, ἐβουλευ-σ-άμην (¶¶ 34, 35); πεφιλῆ-σ-ομαι (¶ 46); βεβούλευ-κ-α, ἐβιβουλεύ-κ-ειν · βουλευ-θε-ιην · βουλευ-θησ-ομαι · βουλεύ-ω, βουλεύ-ομαι, ἐβούλευ-ον, ἐβουλευ-όμεν, βεβούλευ-μαι, ἐβιβουλεύ-μην.

§ 199. REMARKS. I. The sign -θη-, except when followed by a vowel or by ντ, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, ἐβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θε-ω, § 36) βουλευθῶ, (βουλευ-θε-ιην, § 32) βουλευθειην · βουλευ-θη-ντων, (βουλευ-θη-ντες, § 58) βουλευθεῖς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπικα, 2 Perf. πέποιθα · 1 Plup. ἐπεπείκειν, 2 Plup. ἐπεποθέιν (¶ 39); 1 Aor. pass. ἡγγέλθην, 2 Aor. pass. ἡγγέλην · 1 Fut. pass. ἀγγελεύσομαι, 2 Fut. pass. ἀγγελέσομαι (¶ 41). See §§ 180, 186.

NOTES. *a.* The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

*β.* The regular or *first* tenses will be usually spoken of simply as *the Aorist, the Perfect, &c.*

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign *-σ-* becomes *-ε-* (§ 50),

*a.)* In the Future of *liquid verbs*. See § 56.

*β.)* In Futures in *-ίσω*, from verbs in *-ίζω*; thus, *κομίσω* (*κομίσω*) *κομίσω*, *κομίσιν κομίσιν*, *κομίσων κομίσων*. Mid. *κομίσομαι* (*κομίσομαι*) *κομίσομαι*, *κομίσεται κομίσεται*, *κομίσόμενος κομίσόμενος* (§ 40).

*γ.)* In the Future of *καθίζομαι*, to sit (root *ιδ-*); thus, (*καθίδεσθαι*, *καθιδέομαι*) *καθιδεύμαι*. Add the poetic (*τίκτεσθαι*) *τίκτεσθαι* Hom. Ven. 127, and (*μάθεσθαι*, *μάθεμαι*, § 45. 3) *μαθεύμαι* Theoc. 11. 60. See also *b.* below.

2. Some Futures in *-άσω* and *-έσω* drop *-σ-*.

Thus, *ιλάσω*, to drive, F. *ιλάσω* (*ιλάω*) *ιλάω*, *ιλάσεις ιλάσεις*, *ιλάσει ιλάσει*. *ιλάσειν ιλάσειν*. *ιλάσων ιλάσων*. *τελίσω*, to finish, F. *τελίσω* (*τελίω*) *τελίω*, *τελίσεις τελίσεις*, *τελίσει τελίσει*. *τελίσειν τελίσειν*. *τελίσων τελίσων*. Mid. *τελίσομαι* (*τελίωμαι*) *τελούμαι*, *τελίσεται τελίσεται*, *τελίσόμενος τελούμενος*. *χίω*, to pour, F. (*χίω*) *χίω*, (*χίσεις*, *χίσει*) *χίω*. Mid. (*χίσομαι*) *χίωμαι*. Add *καλέω*, to call, *μάχομαι*, to fight, *ἀμφιέννυμι*, to clothe; all verbs in *-έννυμι*; sometimes verbs in *-άζω*, particularly *βιδέζω*, &c.

NOTE. The contracted form of Futures in *-άσω*, *-έσω*, and *-ίσω*, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, *ιλάσεται* vii. 7. 55, *τελίσεται* Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, *λεημύει*; will you lay waste? for *λεημύσει*, Th. iii. 58.

3. A few verbs, in the Future middle with an *active* sense, sometimes add *ε* to *-σ-*, after the Doric form (§ 245. 2).

Thus, *πλίσω*, to sail, F. *πλίσσομαι*, oftener (*πλιν-σί-μαι*) *πλινσεύμαι*. *φύγω*, to flee, *φύξομαι* and (*φινξίμαι*) *φινξεύμαι*. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are *πλάλω*, to weep, *νίω*, to swim, *παίζω*, to sport, *πίπτω*, to fall, *πνίω*, to blow, *πυνθάνομαι*, to inquire, *χίζω*.

REMARK. *a.)* The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

*b.)* In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, *ιδίω*, to eat, F. *ίδωμαι*, Δ. 237, Ar. Nub. 121 (in later comedy *ιδεύμαι*, cf. *γ.* above); *πίνω*, to drink, F. *πίνωμαι*, π. 160, Cyr. i. 3. 9 (later *πινύμαι*); *εἶμι*, to go, commonly used as Fut. of *έρχομαι*. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

## § 201. IV. The sign of the AORIST,

1.) Becomes *-s-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἴσα* (§ 53), *ἄνεγα* (r. *ἰνιγν-*, to bear), *ἔχια* (Ep. *ἔχισα*), from *χία*, to pour, and the poetic *ἔκισα* (Ep. *ἔκησα* and *ἔκισα*), from *καίω*, to burn. Add the Epic *ἡλιδάμην* and *ἡλινάμην*, N. 436, 184, *ἰονισα* E. 208, *δατίασθαι* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἴκησα*, *ἴδωσα*, and *ἴστα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἠπάμην* Eur. El. 622, with the very rare Part. *ἠπάμινος*, Æschin. 72. 9. The other dialects add *ἰθηκάμην*, K. 31, *σηπάμινος* Pind. P. 4. 52.

NOTE. These Aorists in *-σα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-σ*, which became a connecting vowel; and then *-σ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἰθην-ν ἰθην-σ ἰθην-σ-α*, *ἰθησας*, *ἰθησι*, *ἰθησαν* · *ἴδων ἴδωσα*, ἦν *ἴστα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

## B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, *foundation*); as, in the Pres. of *βουλιόω*, *βουλιον-*; in the Fut., *βουλιουσ-*; in the Perf. act., *βιβουλιονσ-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλιόω-ω*, *βουλιός-ω*, *βουλιού-εις*, *βουλιόουσ-ις* · *βουλιόου-ομαι*, *βουλιός-ομαι* · *βουλιού-ομαι*, *βουλιόουσ-ομαι*, *βουλιούθης-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-σ-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-σ-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἰβουλιόω-α-μιν*, *ἰβουλιουσ-έ-μην* · Pf. *βιβουλιόω-α-μιν* · Plup. *ἰβουλιού-ο-ν* · Pres. *βουλιόω-ο-μιν*, *βουλιό-ε-τε*, (*βουλιό-ο-σι*, § 58) *βουλιούσι* · *βουλιό-ο-μαι*, (*βουλιό-ε-μαι*, § 37. 4) *βουλιούη*, *βουλιό-ε-σσι* · Impf. *ἰβούλιν-ο-ν*, *ἰβούλιν-ι-ς* · *ἰβουλιό-έ-μην*, *ἰβουλιό-ε-το* · F. *βουλιόω-ο-μιν*, *βουλιόω-ε-τον* · *βουλιόω-έ-μιθα*, *βουλιόω-ε-σθον* · *βουλιούθης-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-σ-* and *-ει-*, either by union with the ending, or by simple protraction, become *-ω* and *-ει*; as, (*βούλιν-ο-μ*, *-ο-σ*) *βουλιόω*, (*βούλιν-ει-ε*) *βουλιόουσ*, (*βούλιν-ο-σ*, *-ει-ε*) *βουλιόω* · *βουλιόωω*, *βουλιόουσ*, *βουλιόωσι*, *βουλιόωσι*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -ι- takes the place of -α-; as, (ἰσούσιν-α τ) ἰσούσιν, βεβούσιν. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ι- commonly takes the place of -α-.

NOTE. The original connective of the Plup. was -α-, which remained in the Ion. (§ 179); as, *ἦν* *Ξ.* 71, Hdt. ii. 150, *ἰσθάναι* *ζ.* 166, *ἰσθάναι* *α.* 90, *ἦν* *B.* 832, *ἦν* *Σ.* 404, *ἰσθάναι* Hdt. i. 11, *συνθάναι* Id. ix. 58. The earlier contraction into -α- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. *ἦν* Soph. Ant. 18, *ἰσθάνη* Ar. Eccl. 650, *πικάνη* Id. Ach. 10; 2 Pers. *ἦν* Soph. Ant. 447, *ἦν* *α.* 93, *ἰσθάνη* Ar. Eq. 822; 3 Pers. *ἦν* A. 70, Soph. CEd. T. 1525, *ἰσθάνη* Theoc. 10. 38. By precession (§ 29), -α- passed into -ι-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -ι-); as, *ἰσθάναι* *Σ.* 557; so *ἰσθάναι* Theoc. 1. 139. In the 3 Pers. pl., -α- became -ι-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., *ἦν* for *ἦναι*, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. *βουλεύ-ω*, Subj. *βουλεύ-ω*, *βουλεύ-ω* · *βουλεύ-ι-ε*, *βουλεύ-η-ε*, *βουλεύ-η-ε* · *βουλεύ-η*, *βουλεύ-η* · *βουλεύ-ο-μεν*, *βουλεύ-ω-μεν* · *βουλεύ-ι-τι*, *βουλεύ-η-τι* · (*βουλεύ-ο-σι*, *βουλεύ-ω-σι*, § 58) *βουλεύουσι*, *βουλεύουσιν* · *βουλεύ-ο-μαι*, *βουλεύ-ω-μαι*, *βουλεύ-ω-μαι* · *βουλεύ-ι-ται*, *βουλεύ-η-ται*, *βουλεύ-η-ται*.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is *followed* by η in the *subjective* forms, but receives *no addition* in the *objective*. In other cases, the ι takes *before it* α in the Aor., and ο in the other tenses. The connective ι always forms a *diphthong* with the preceding vowel.

Thus, *ἰστα-ίη-η*, *ἰστα-ί-μην* (§ 48), *τιθε-ίη-η*, *τιθε-ί-μην* (§ 50), *βουλεύ-ιη-η* (§ 35), *δίδω-ίη-η*, *δίδω-ί-μην* (§ 51); *βουλεύ-αι-μι*, *βουλεύ-αι-μην* · *βουλεύ-οι-μι*, *βουλεύ-οι-μην*, *βουλεύ-οι-μην*, *βουλεύ-οι-μην* · *Τ-οι-μι* (§ 56), *δουκνύ-οι-μι*, *δουκνύ-οι-μην* (§ 52).

REMARKS. 1. In Optatives in -ίη-, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, *ἰσταίμεν*, *ἰσταῖτε*, *ἰσταῖν*, *ἰσταῖτον* (§ 48), *βουλεύειν* (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (*ἰσπεμφθῆσαν* Th. i. 38).

2. In *contract subjective forms*, whether Pres. or Fut., the connective ω often assumes η; as, *φιλι-ω-μι*, contr. *φιλοι-μι* or *φιλίη-ω* (§ 46); *ἀγγαλίσ-ω* (§ 41, § 56).

NOTES. α. The form of the Opt. in -ίη-, for -οι-μι, is called the *Attic Optative*, though not confined to Attic writers; as, *ἰσθάνη* Hdt. i. 89, *εἰσθάνη* Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -έω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs (*ἰσθάνησαν* Eschyl. 41).



29). It is likewise found in the Perf., as *πιστεύειν* (§ 39) *Ar. Ach.* 940, *ἐπισφειγείην* *Soph. CEd. T.* 840, *προεγγλύνειν* *Cyr. ii.* 4. 17; and in the 2 Aor. of *ἵχμι*, to *have*, which has, for its Opt., *σχέειν* in the simple verb (*Cyr. vii.* 1. 36), but *σχέμι* in compounds (*κατέσχες* *Mem. iii.* 11. 14). So *λαίην* (§ 56) *Symp.* 4. 16.

β. See, in respect to the insertion of *η* (i) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *υ* prefixed; as, *βουλιύσ-ιαι-ς*. See § 184. α.

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλιῦσ-α-τι*, *βουλιῦσ-α-σθε*, *βουλιῦσ-α-ι*, *βουλιῦσ-α-σθαι* · *βουλιέ-ε-τι*, *βουλιέ-ε-σθε*, *βουλιέ-ε-σθαι*, *βιβουλιεν-έ-ναι*, *βουλιέ-ε-σθαι*, *βουλιέσθ-ε-σθαι*.

REMARKS. α. Before *ι* in the Imperative, *-ε-* takes the place of *-α-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλιε-έ-ντων*, *βούλιε-ε-οι* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ε-* is lengthened to *-υ-* (§ 185); as, *βουλιέ-υ-ν*, *βουλιέ-υ-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλιῦσ-α-ντες*, § 109) *βουλιύσας*, *βουλιουσ-ό-μηνος* · (*βουλιέ-ε-ντες*, § 109) *βουλιών*, (*βουλιέ-ε-ντσα*, § 132) *βουλιύσας*, (*βουλιέ-ε-ντ*, § 63) *βουλιών* · *βουλιύσων* · (*βιβουλιεν-έ-τες*, §§ 112. α, 179) *βιβουλιεντός*, (*βιβουλιεν-έ-τσα*, § 132. 1) *βιβουλιεντός*, (*βιβουλιεν-έ-τ*, § 103) *βιβουλιεντός* · *βουλιε-ό-μηνος*, *βουλιουσ-ό-μηνος*, *βουλιεσθ-ό-μηνος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of all verbs.

In the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλίε-θη-ν* (§ 199); *βιβούλιεν-μαι*, *ἰβουλιέ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστα-μήν* (§ 48). In the Inf. and Part., the connecting vowels *-ε-* and *-ο-* are inserted after *ι*; thus, *ἰ-έ-ναι*, (*ἰ-έ-ντες*) *ἰόν* (§ 56). So, in the Imperative, *ἵντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μι*, *ἵστα-θι*, *ἵστα-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδώς* (§ 58). So, in the Inf., *διδύναι*, with which compare *ἵναι*, above.

## C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person*, and, in part, of *tense* and *mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-ο-*, *-ω-*, or *-α-* *connective*, is dropped or absorbed; after *-οι-* and *-αι-*, and in the *nude Present* (§ 206. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, έβούλευσ-α (so after *-εα-*, contr. *-η-*, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ιστη-μι (¶ 48); έβούλευ-ο-ν, έβιβουλεύκ-ει-ν, έβουλεύθη-ν, βουλευθαίη-ν · φιλοίη-ν, άγγελοίη-ν (§ 205. 2); ιστη-ν, ισταίη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφου, for τριφουμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε-* *connective*; after *-α-* *connective*, it becomes *-ν*, with a change of *-α-* to *-ο-* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (*αι* becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θι-ς, δό-ς, ξ-ς (¶¶ 50, 51, 54); (ιστῆ-ε) ιστη, (τιθη-ε) τιθει, (δι-δο-ε) διδου, (δείκνῃ-ε) δείκνῃ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθητι (§ 62), ιστῆθι (¶ 48), ισθι, διδῆθι (¶ 58), and, in like manner, φῆθι, ῖθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλάθι Theoc. 15. 143, έπομνῆθι Theoc. 1195.

NOTE. In composition, στήθι, βῆθι, and ῖθι (¶¶ 48, 56, 57) are often shortened to στή, βῆ, and ῖ; as, παρέσθαι for παρέσστη, κατέβῆ for κατέβη, πρόσθι for πρόσθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 206. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύη or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (έβουλεύ-ε-ο) έβουλεύου, (έβουλεύσ-α-ο) έβουλεύσασα · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, έβιβούλευ-σο · ιστα-σαι, ιστα-σο and (ιστα-ο) ιστω (¶ 48); τιθε-σαι

and (τιθῆ-αι) τιθῆ, (ἔθῆ-ο) ἔθου (§ 50); διδο-σο and (διδο-ο) διδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βούλει-α-ο) βούλεισαι. (b) The contraction of -σαι into -αι (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλει, αἶνι, and ἔψυ. (c) In verbs in -μι, -σαι remained more frequently than -ει, and was the common form if α or ο preceded. Yet poet. ἰρίσας Æsch. Eum. 86, δύνει or δύνη (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -ει in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἵστη-τ) ἵστησι, ἵστη (§ 48); ἐβούλετο, βεβούλευκε, (βούλετο-ε-τ) βουλεύει. See § 181. 2.

NOTE. The *paragoge* ε (§ 66), which is regularly affixed only to ε and simple ι, is in a few instances, found after -υ in the Plup., and follows ἦ in the Impf. of εἶμι, even before a consonant; thus, 3 Pers. ἦεναι ὄει (§ 58) Ar. Vesp. 635, ἦν οὐδίστω (§ 56) Id. Plut. 696, ἰσπεσέναι οἶα Id. Nub. 1347, ἰστέκων αὐτοῦ Ψ. 691, βεβλήκων αἰχμή E. 661, ἦν δι i. 2. 3. In all these cases, the ε appears to have been retained from an uncontracted form in -ει(ν). See § 203. N., 230. γ. So Impf. ἦεναι εἶμι Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.

1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα· thus, βουλεύο-μεν, βουλεύό-μεθα, and poet. βουλεύό-μεσθα.

NOTE. Of the form in -μεσθαι (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδύμεσθαι Ψ. 485, λαλόμεσθαι Soph. El. 950, ἰερόμεσθαι Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ῥηματιστής), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ει. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε· Du. 2, βουλεύετον, ἐβουλεύετον· Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. δῶκετον K. 364, τεινέχκετον N. 346, λαφύσσειτον Σ. 583, θωρήσειτον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχίστην Soph. Oed. T. 1511, ἀλλαξάτην Eur. Alc. 661, εὐρίστην, ἰσθημίστην Pl. Euthyd. 273 a.

§ 213. THIRD PERS. PL. 1. The ending -σι, in the *pri-*

*mary tenses*, becomes *-ναι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (βουλεύομαι, § 58) βουλεύονται, βουλεύουσιν, βεβουλευμένοι, βουλεύωσι· ἰστάται, ἰστάταις (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν· βουλεύοι-εν, βουλεύσαι-εν, βουλευθεῖ-εν· ἐβεβουλευ-ε-σαν, ἐβουλεύθ-η-σαν, βουλευθείη-σαν· ἴστα-σαν, ἴστη-σαν, ἴσταται-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-σται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἶσι* and *ῆσαν* (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθείρω (r. φθαρ-), *to waste*, γεγραμμένοι εἶσι, γεγραμμένοι ῆσαν (§ 36).

REMARK. The forms in *-σται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from ερίσκω (r. τρακ-), *to turn*, (τίτρακ-νται) τιτράσκονται Pl. Rep. 533 b; from τάσσω (r. ταγ-), *to arrange*, (τίταγ-νται) τιτάχονται iv. 8. 5, ἰτιτάχεται Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In ἴσταν and ἴων (§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-ε* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, βουλεύ-ει-ν, βουλεύσ-ει-ν· βουλεύσ-α-ι· βεβουλευ-ε-ναι, βουλευθῇ-ναι· ἰσά-ναι, σιγῇ-ναι, ἰσά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the *REGULAR AFFIXES* of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the AFFIXES of the Pres. and Impf. of VERBS IN *-μι* (§ 208. 2), see §§ 29, 30. The AFFIXES of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The AFFIXES of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλιών (§ 34; 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλιών· Fut. Ind. and Aor. Subj. βουλιώσω· Ind. and Imp. βουλιόει, βουλιόεθι· Ind.

Pl. 3, and Part. Pl. Dat. βουλιούουσι, βουλιόουσι · Imp. Pl. 3, and Part. Pl. Gen. βουλιούντων, βουλιονάντων, βουλιονίντων · Act. S. 3, and Mid. S. 2, βουλίωσι, βουλίσουσι · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, βουλίωγ · Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, βουλίωγ · Aor. Imp. βούλιυσεν, Fut. Part. βουλιύσων · Opt. Act. S. 3, βουλίωσαι, Inf. Act. βουλιῶσαι, Imp. Mid. S. 2, βούλιυνται.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated : 1. the Pres. and Impf. act. and pass. ; 2. the Fut. act. and Mid. ; 3. the Aor. act. and mid. ; 4. the Perf. and Plup. act. ; 5. the Perf. and Plup. pass. ; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

## II. UNION OF THE AFFIXES WITH THE ROOT.

### A. REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to roots ending in α, ε, or ο, CONTRACTION takes place, according to the rules (§§ 31 – 37). See the paradigms (§ 45 – 47).

NOTE. α. Verbs in which this contraction takes place are termed CONTRACT VERBS, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prooody.

β. The verbs κᾶω, to burn, and κλάω, to weep, which have likewise the forms καίω and κλαίω, are not contracted. Dissyllabic Verbs in -ίω admit only the contractions into ι; thus, πλίσω, to sail, πλίσις πλίεις, πλίει πλίει, πλίειμι, πλίεισι πλίειν, πλίεισι. Except δίσω, to bind; as, τὸ δύν, τῷ δύνει Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in -αω are throughout the same. See § 45. The contract Inf. in -ᾶν is likewise written without the ι, subac.; thus, τιμᾶν, as contr. from the old τιμάειν (§§ 25. β, 176, 183). So φιλεῖν, δηλοῖν may be formed from the old φιλείν, δηλείν.

### B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony; as,

γράφω (§ 36, root γραφ-); γράψω, ἔγραψα, γίγραψαι (§ 51); γίγραφα, ἱγίγραφην (§ 61); γίγραμμαι, γίγραμμίνος (§ 53); γίγραπται (§ 52); γίγραφθαι, γίγραφθαι (§ 60).

λίσσω (§ 37, ι. λισ-, λισσ-); ἐλίσθην, ἐλίσθισμαι (§ 52).

πράττω (§ 38, ι. πραγ-); πράξω, πράξομαι, ἐπράξαμεν, ἐπράξαο (§ 51); ἐπράξαο (§ 61); πρίσκειται, ἐπρίσκει, ἐπρίσκει, ἐπρίσκειται (§§ 52, 60).

πίδω (§ 39, r. πιδ-, πιδ-); πείσω, πείσωσε, πείσωθε, πεισῶσθαι (§ 55); τίτωκα (§ 61); πείσσομαι, πεισίσσῃην (§ 53); πείσσομαι, πεισίσθην (§ 52).

ἄγγιλλω (§ 41, r. ἄγγιλ-); ἄγγιλλω, ἄγγιλλῶμαι, ἄγγιλλα, ἄγγιλλάμενος (§ 56); ἄγγιλλε (§ 60).

REMARKS. α. In the liquid verbs κλίσω, to bend, κρίνω, to judge, πείνω, to slay, τείνω, to stretch, and πλύνω, to wash, *ν* is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κίπλωμαι, ἐκλίσθην and ἐκλίσθην, Γ. 360, H. Gr. iv. l. 30; κίρνω, κίρνωμαι, ἐκρίθην and Ep. ἐκρίθην, N. 129.

β. In other verbs, *ν* characteristic, before *μ*, more frequently becomes *σ*, but sometimes becomes *μ* or is dropped (§ 54); as, πείφασμαι, πεφασμένος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παροξυμμένος or παροξυμένος.

γ. Before *μ* in the affix, neither *μ* nor *ν* can be doubled; hence, κίκαρμαι, ἐλάττωμαι (§ 44), for κίκαρμμαι, ἐλάττωμμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here *α̃* becomes *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as,

τιμάω (§ 45), τιμήσω, τιμήσω, τιτίμηκα, τιτίμημαι, τιτιμήθην.

φιλέω (§ 46), φιλήσω, φιλήσομαι, πεφιλήμαι, πεφιλήσομαι.

δηλόω (§ 47), δηλώσω, δηλώσεσθαι, ιδιδηλώμενος, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. τίσει, Pf. P. τίσιμαι.

φύω, to produce, F. φύσω, A. ἰρύσω, Pf. εἰφύκα.

ἵκω, to permit, F. ἵκω, A. ἰάσω (§ 189. 3), Pf. ἰάκα.

θηρεύω, to hunt, F. θηρεύω, A. θιρέω, Pf. τιθήρεκα (§ 62).

NOTES. α. Χράω, to utter an oracle, χράομαι, to use, and τιστεύω (r. τρα-), to bore, lengthen *α̃* to *η*; as, F. χρήσω, χρήσομαι, τρήσω. Ἀλοάω, to threaten, with the common F. ἀλοήσω, has also the Old-Att. ἀλοάω.

β. In the Perf. of verbs in -μαι, *ε* is lengthened to *η*, instead of *η* (§ 29); as, τίδικα, τίδικμαι (§ 50); ἵκα, ἵμαι (§ 54).

§ 219. REMARKS. I. Some verbs retain the short vowel, and others are variable; as,

σπάω, to draw, F. σπάω, A. ἰσάω, Pf. ἰσάκα, Pf. P. ἰσασμαι (§ 221), A. P. ἰσάσθην.

τελείω, to finish, F. τελίσω, τελῶ (§ 200. 2), A. ἐτίλιστα, Pf. τετίλιστα, Pf. P. τετίλισμαι, A. P. ἐτίλίσθην.

ἔριω, to plough, F. ἔρισω, A. ἥρισω, A. P. ἥρίσθην (Ion. Pf. P. Part. ἀρηρ-μίνε, Σ. 548, Hdt. iv. 97, § 191. 2).

δίδω, to bestow, F. δέσω, A. δέσω, 3 F. διδήσομαι · Pf. δίδικα, Pf. P. δίδικμαι (δίδισμαι Hipp.), A. P. ἐδίδην.

θύω (ῥ), to sacrifice, F. θύσω, A. ἰθύσω, A. M. ἰθύσάμενος · Pf. τίθύκα, Pf. P. τίθύμαι, A. P. ἐθύθην (§ 62).

NOTES. α. Verbs in -ανθῃ and -ανθῃμαι, and those in which the root ends

in 2d., for the most part retain the short vowel; as, γάλα, to lough, F. γαλάσκει, A. ιγάλασκ, A. P. ιγάλασθαι.

β. The short vowel remains most frequently before *θ*, and least frequently before *σ*. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In *seven familiar dissyllables*, mostly implying *motion*, F appears to have been once attached to the root (see §§ 22. δ, 117):

Σίω, to run (r. ΣιF-), F. (ΣιFσμαι) Σιώνμαι (Σιόν only Lyc. 1119). See § 166. α.

πίω, to swim, F. πιώνμαι, -ῶμαι (§ 200. 3), iv. 3. 12, A. Πισσα, Pl. νίνισσα. πλίο, to sail, F. πλιόναι, commonly πλιόνισμαι, v. 6. 12, στ πλιονύμαι, v. 1. 10, A. Πισσινα, Pl. πίνισσινα, Pl. P. πίνισσιναι (§ 221).

σνίο, to breathe, F. σνιόναι, Dem. 284. 17, commonly σνιόνισμαι Eur. Andr. 555, στ σνιονῶμαι, Ar. Ran. 1221, A. Πισσινα, Pl. πίνισσινα.

Add *ῖω*, to flow, *καίω*, to burn, and *αλείω*, to wash.

221. III. After a *short vowel* or a *diphthong*, *σ* is usually inserted before the *regular affixes* of the *Passive* beginning with *θ*, *μ*, or *τ*; as,

σάω, to draw (§ 219), Pass. Pl. ἴστα-σ-μαι, ἴστασαι, ἴστα-σ-ται, ἴσά-σ-μινα · ἴστα-σ-μένος · A. ἴσά-σ-θην · F. σπα-σ-θήσεται.

τιλίο, to finish (§ 219), Pass. Pl. τιτίλισμαι, τιτιλισμένος · Plup. ἰτιτιλίσμεν, ἰτιτιλίσαι, ἰτιτιλίσαι · A. ἰταλίσθην · F. τιλισθήσεται.

κίλιον, to command, Pass. Pl. κικίλισμαι, κικίλισναι, κικίλισμένος · Plup. ἰκικιλίσμεν · A. ἰκιλίσθην · F. κιλισθήσεται.

REMARKS. α. In some verbs, *σ* is omitted after a *short vowel* or *diphthong*; in some it is inserted after a *simple long vowel*; and some are *variable*; thus, ἡρόθην, δίδιμαι, ἰδίδην, τίθιμαι, ἰτίθην (§ 219); βιζούλιμα, ἰζουλίθην (§ 35); χέω, to heap up, κίχνομαι, ἰχάσθην · χράμαι, to use, κίχρημαι, ἰχρήσθην · μίμνημαι, to remember, ἰμνήσθην · σάω, to stop, σίπαυμαι, ἰσαύσθην and ἰσαύθην · ῥώνιμι (r. ῥο-), to strengthen, ῥήρωμαι, ἰρήσθην · δέω, to do, δίδραμαι and δίδραμαι, ἰδράσθην · δραύω, to dash, τίδραμαι and τίδραμαι, ἰδραύσθην. It will be observed that the *σ* is attracted most strongly by the affixes beginning with *θ*.

β. When *σ* is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form; as, Pl. 3, ἴστασμέναι σισί, κικιλισμέναι ἴσαν. See § 213. 2.

§ 222. IV. The *regular close affixes* are annexed with the *insertion of η*,

1.) To *double consonant* roots, except those which end in a *labial* or *palatal mute* not preceded by *σ*, and those which end in a *lingual mute* preceded by *ν*; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σω, ηὔξ-η-σα, ηὔξ-η-κα, ηὔξ-η-μαι, ηὔξ-ή-θην, αὔξ-η-θήσεται.

ἴψω, to cool, F. ἰψήσω, A. ἰψήσω. ἔω, to smelt, F. ἔξω, A. ἔξω. μέλλω, to be about to, to purpose, to delay, F. μελλήσω, A. ἐμελλήσω and ἐμελλήσω (§ 189. 1).

ἔρρω, to go away, F. ἐρήσω, A. ἔρρω, Pf. ἔρρω.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λάμψω, to shine, F. λάμψω, A. ἱλαμψω, 2 Pf. λίλαμψα. ἔρχω, to lead, to rule, F. ἔρξω, A. ἔρξω, Pf. P. ἔρχομαι, A. P. ἔρχομαι. σπίνδω, to make a libation, F. (σπίνδω, §§ 55, 58) σπίνσω, A. ἰσπίνσω, Pf. P. (ἰσπίνδωμαι, ἰσπίνωμαι, § 53) ἰσπίνωμαι, A. P. ἰσπίνωμαι, late Pf. A. ἰσπίνω.

2.) To *liquid* roots in which the characteristic is preceded by a *diphthong*, and to a few in which it is preceded by *s*; as,

βούλωμαι, to will, F. βουλήσωμαι, Pf. βουλήσωμαι (Ep. 2 Pf. βούλωμαι A. 113), A. ἰβουλήσω and ἰβουλήσω (§ 189. 1).

ἰώλω, and shortened θίλω, to wish, F. ἰώλω and θίλω, A. ἰώλω and θίλω, Pf. ἰώλω and θίλω, and late τήλω.

μέλω, to concern, F. μελήσω, A. ἐμελήσω, Pf. ἐμελήσω (Ep. 2 Pf. as Pres. μέλωμαι, B. 25), A. P. ἐμελήσω. This verb is commonly used impersonally: μέλει, it concerns, μελήσει, &c.

μένω, to remain, F. μείνω, A. ἔμεινα, 1 Pf. ἐμείνω (cf. 54. γ), 2 Pf. ἐμείνω.

νέμω, to distribute, F. νείμω, and later νείμω, A. ἔνεμα, Pf. ἐνέμω, Pf. P. ἐνέμωμαι, A. P. ἐνέμωμαι and ἐνέμω (R. α).

3.) To a few other roots; as,

δέω, to need, F. δέσω, A. ἰδέσω (Hes. Σ. 100), Pf. δέσω. Mid. δέωμαι, to need, to beg, F. δέωμαι, Pf. δέωμαι, A. P. ἰδέσω. The Act. is most common as impersonal: δέω, there is need, δέσει, ἰδέσει, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and εὔδω (§ 188. N.), F. εὔδω.

οἶμαι, to think, F. οἶσμαι, A. P. οἶσμαι. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, οἶμαι. In Hom. we find the forms οἶμαι, οἶω, οἶω (Dor. οἶω Ar. Lys. 156), οἶσμαι, οἶσμαι, with *i* commonly long. See R. γ.

ἔρχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. ἐρχομαι, Pf. ἔρχομαι, and post. ἔρχομαι or ἔρχομαι (R. β) Soph. Aj. 896 (ἔρχομαι K. 252).

πείνω, to strike, F. πείνω, in Att. poetry πείνω, Ar. Nub. 1125, A. ἔπεινω, Pf. πείνω, A. P. ἔπεινω.

REMARKS. α. In a few verbs, *s* is inserted instead of *n* (cf. 219); as,

ἔχθωμαι, to be vexed, F. ἔχθωμαι, A. P. ἔχθωμαι.

μάχομαι, to fight, F. μαχίσωμαι, μαχίσωμαι (§ 200. 2), A. ἱμαχίσωμαι, Pf. ἱμαχίσωμαι (Ion. μαχίσωμαι, Hdt. vii. 104, F. μαχίσωμαι A. 298).

β. In a very few verbs, we find the insertion of *o* or *u*. See ἔρχομαι (3. above), ἔμεινω, ἔμεινω, ἔμεινω (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of *euphony*. That the vowel should be commonly *n*, rather than *ε*, results from



§ 218. In *δια*, to read, and *διόμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*διΦομαι*) *διόμαι*, *διόφωμαι*, *διόφωσα*, and in the long *ι* of *διόμαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that *remain close* (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλῶν* (§ 222), Ar. Vesp. 222, 2 A. *ἵκαλον*, Pl. *βίβλασσα* (§ 218), Pl. P. *βίβλασμα*, 3 F. *βίβλάσσομαι*, A. P. *ἰβλάσθην*.

*πάμπω* (r. *παρ-*, transp. *πμα-*), to labor, to be weary, F. *παμπῶμαι*, 2 A. *ἰπαμν*, Pl. *κίπμησα*.

### C. VERBS IN -μι.

[For the paradigms, see TT 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*α* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (§ 48; r. *στᾶ-*), *ἵστην* · *τίθημι* (§ 50; r. *θε-*), *τίθειν* · *δίδωμι* (§ 51; r. *δο-*), *έδιδων* · *δείκνυμι* (§ 52; r. *δεικ-*), *είδεικνυν* · *εἶμι* (§ 56; r. *ῖ-*), *εἶ*, *εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήτωσαν*, *στήναι* · *στάντων*, (*στά-ντες*) *στάς* · *ἀπιδράν* (§ 57; r. *δρά-*), *ἀποδράναι* · *ἔγνων* (§ 57; r. *γρο-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώναι* · *γρόντων*, (*γρόντες*) *γρούς*.

EXCEPTION. The short vowel *remains*, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵκημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵκωμι*, *ῖς*, *ῖναι*, (*ῖι-ντες*) *ῖις* · *ἵκωμι*, *ῖς*, *ῖναι*, (*ῖι-ντες*) *ῖις* · *εἶμι* (§ 54; r. *ι-*; for the augment, see § 189. 3), *ῖς*, *ῖναι*, (*ῖι-ντες*) *ῖς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἰετᾶν* and *οὐτεᾶν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζῆμαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὠνήμην*, and later *ὠνάμην* · *πλήπλημι*, to fill, 2 A. M. poet. *επλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *εἶθεον*, contr. *εἶθον*, *εἶθεις* *εἶθεις*, *εἶθες* *εἶθες* · *εἶδοον* *εἶδουν* · *εἰκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs* in -*υμι*, which may be regarded as having a second but less Attic theme in -*υω* (§ 185. α); thus, *δαίνυμι* and *δαίνυω*, *δαίνυεις* and *δαίνυω*, *δαίνυσαι* and *ιδάινυσαι*, *δαίνύς* and *δαίνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -*μι* differ from other verbs only in the mode of contracting -*αη* and -*οη* (§§ 33, 37. 3); thus, *ιστά-ω* *ιστῶ*, *ιστά-ης* *ιστῆς* · *ιστά-ωμαι* *ιστῶμαι*, *ιστά-ῃ* *ιστῇ* · *τιθί-ω* *τιθῶ*, *τιθί-ης* *τιθῆς* · *τιθί-ωμαι* *τιθῶμαι*, *τιθί-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δεικνύ-ω*, *δεικνύ-ωμαι* · *ῖ-ω* (§ 56). If, however, *φ* precede -*αη*, the contraction is into *α*; as, *ἀποδρῆς* (§ 57).

2. VERBS IN -*ωμι* have a second form of the Opt. act. in -*ώην*, which is most frequent in late writers, but is not confined to them; as, *ἀλώη* ξ. 183 (*ἀλόην* X. 253), *βίωην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιώη* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs* in -*ω*; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, lb. 10. So even *κρέμω* for *κρέμωμι*, Ar. Vesp. 298; *μαρτοίμην* for *μαρτοίμωμι*, λ. 513; and *ἀφίετε* for *ἀφίετεμι*, Pl. Apol. 29 d.

4. In a few instances, verbs in -*υμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *δασκιδανύσθαι* for *δασκιδανύθαι*, *δασκιδανύσθαι*, Pl. Phaedo, 77 b, d; *πηγρύττω* for *πηγρύττωμι*, lb. 118 a. Add the poet. *ιδύμην* II. 99, *φύη* Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαίνυτο* (for -*υντο*) σ. 248; and the similarly formed *φρίμην* α. 51, *φρίτω* λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδραν*, *ἔγνων*, *ἔδυν* (§ 57).

NOTES. α. Except *ἵκισιν* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *σεύλλομαι*, to *dry up*, 2 A. (τ. *σευλ-*, *σευλα-*) *σευλην*, Opt. *σευλαίην*, Inf. *σευλῆναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλέω*, to *break*, 2 A. Part. *κλέας* Anax. Fr. 16; *κλέω*, to *hear*, poet., 2 A.

Imp. *πλῆ* A. 37, Eur. Hipp. 872, *πλῆ* B. 56, *ἄε* Cho. 399, redupl. *πλάλῃ* E. 284, *πλάλῃ* Γ. 86; *λάω*, to loose, 2 A. M. *λάω* Φ. 80, *λάω* 114, *λάω* H. 16; *φάω*, to produce, 2 A. *ἴφω*, Cyt. ii. 1. 15, Subj. *φάω*, Opt. *φάω* (§ 226. 4), Inf. *φύω*, Part. *φύς*.

## REMARKS UPON PARTICULAR VERBS.

*Φημί*, to say.

[T 53.]

§ 228. (a) In certain connections, *φημί*, *ἴφω*, and *ἴφω* are shortened, for the sake of vivacity, to *ἡμί*, *ἴ*, and *ἴ* - thus, *ἴ*, ὅ γ' ἴγ' *said I*, Ar. Eq. 634; *ἴ* ὅ γ' *said he*, Pl. Rep. 327 b, c; *ἴ*, *he spoke*, A. 219; *παῖ, ἡμί, παῖ, παῖ, βοῦ! I say, boy! boy!* Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written *φῆς*, as if contracted from *φῆσῃς*. For *ἴφω*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάσθε* x. 562, Imp. *φάσθε* x. 168, *φάσθε* x. 100, *φάσθε* I. 422 (Inf. *φάσθαι* A. 187, *ἄε* Pers. 700); Pf. P. S. 3 *εἴφω* Ap. Rh. 1. 988, Part. *εἴφω*, *εἴ*, 127.

*ἵημι*, to send.

[T 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἵῃσι* and *ἵῃσι* (for *ἵε-σι*, *ἵῃσι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἵω*, which occurs only in composition (*πρῶτω* i. 88, *ἵφω* Pl. Euthyd. 293 a), seems either to have come from *ἵω* (which is of doubtful occurrence) by precession, or to have been formed after the analogy of *ἵω*, *ἵω*, or of the Plup. (d) For the Opt. forms *ἵωμαι* and *ἵωμαι*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἵω* and *ἵω* - thus, Impf. *ἵωμαι* A. 273, Imp. *ἵωμαι* Theog. 1240, Pf. P. Part. *ἵωμαι* Hdt. v. 108 (§§ 69. a, 192. 3; cf. *μυθίζω*, Anacr. Fr. 78); Pr. *ἵωμαι* Hdt. ii. 165. In the S. S. we find *ἵω* Mk. 1. 34, *ἵω* Rev. 2. 20, Pf. P. *ἵωμαι* Mt. 9. 2, 5.

*ἵημι*, to be.

[T 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *έ-*,

1.) Before a vowel, unites with it; thus, (*έ-σι*, *έ-σι*, § 58) *εἰσὶ* (*έ-σι*) *ῶ*, (*έ-ης*) *ῆς* - (*έ-την*) *εἴην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*έ-ντις*, § 109) *ὄν*, Imp. (*έ-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

a.) It becomes *ι* in the forms *ἵμι*, *ἵς*, *ἵ*, *ἵμαι* (cf. §§ 218. β, 224. E. The form *ἵ*, both here and in § 56, is either shortened from *ἵς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *ο* (compare § 221);



tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἵστηκειν, *I stood*, F. Pf. ἵστηξω, *I shall stand*; μινύσκω, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνήμην, *I remembered*, F. Pf. μινύσομαι, *I shall remember*; Plup. ᾔειν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See §§ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *Participle* with the *auxiliary verb εἶμι* (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ᾧ, *Opt. βεβουλευκώς εἶην* · Pf. P. Subj. βεβουλευμένος ᾧ, *Opt. βεβουλευμένος εἶην*.

REMARKS. α. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a *Pres.*; as, ἰστέω, vi. 5, 10, ἰσῶ, Pl. Gorg. 468 b, ἰσταίην, Y. 101 (§ 48), πιστεύειν (§ 205. α), διδῶ (§ 58), Rep. Ath. 1. 11; εὐλόφειν Pl. Pol. 269 c, πιστεύειν v. 7. 26, βιβλάειν Th. ii. 48, πιστάειν Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few *pure verbs*, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named, Opt. (κεκλη-ί-μην) κεκλήμην, κέκληο Soph. Ph. 119, κέκλητο, &c.*

κτάμαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess, Subj. (κεκτά-ω-μαι) κεκτῶμαι, κεκτῇ, κεκτῆται Symp. 1. 8; Opt. (κεκτε-ί-μην) κεκτῆμην, κέκτηο, κέκτητο Pl. Leg. 731 c, or (κεκτε-σ-ί-μην) κεκτῆμην, κεκτῶ, κεκτῶτο Ages. 9. 7.*

μίμνημαι (§ 233), *Subj. μιμνήμην, Pl. Phil. 31 a, Opt. μιμνήμην Ω. 745, μιμνήτο Ar. Plut. 991, or μιμνήμην, μιμνήτο (or μίμναι) I. 7. 5, μιμνήτο Cyr. i. 6. 3.*

For κάθημαι, see § 59. Add *Subj. βιβλάσθαι Andoc. 22. 41, πιστάσθαι Pl. Rep. 564 c; Opt. λιλύτο σ. 238 (cf. § 226. 4).*

§ 235. 2. The Perfect, in its *proper sense*, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the *sense of the Pres.*; and, even in these, the *Imperative active* is scarcely found except in the *nude form* of the 2d Perf. (§§ 237, 238); yet ἄνοιγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεδηκίτω Luc. de Hist. Scrib. 45, ἰοικίτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -αν of

the **SECOND PERFECT** and **PLUPERFECT** are annexed with the following changes in the preceding syllable.

1.) *s* becomes *o*, and *ei* becomes *oi*; as, μένω, *to remain*, 2 Pf. μέμονα · δέρομαι, *to see*, poet., δέδορκα · λείπω, λείποινα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κέκλοφα · τρέπω, *to turn*, τίτροφα · σίμω, *to send*, σίπομφα · δίδωκα (§ 58). (b) Analogous to the change of *s* into *o*, is that of *η* into *ω* in βήγνυμι, *to break*, 2 Pf. ἔβην. (c) In the following Perfects, there appears to be an insertion of *o* or *ω* (§ 222. β): ἄγω, *to lead*, ἄγηχα (§ 191. 2), Dem. 239. 1, ἔσθω, *to eat*, ἐσθόκα, iv. 8. 20 (Ep. Pf. P. ἔσθωμαι, χ. 56), ἰσθω (r. *id-*), *to be wont*, preteritive, εἴχωκα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφίονται (§ 229. c); ἄωρετο γ. 272, Theoc. 24. 43, for ἤετο or ἤρετο, Plup. 8. 3 of αἶρω or αἶρω, *to raise*; ἐνάχαστο M. 340, Plup. Pl. 3 of ἐτίχω · ἐσθόμαι (N. c).

2.) Short *a*, *i*, or *r*, before a *single consonant*, is *lengthened* (*a*, not preceded by *ε* or *ρ*, § 29, becoming *η*); as, φαίνω, πέφνηα (§ 42; r. φᾶν-); θάλλω, *to bloom*, ἐθῆλα · ἄγγυμι (r. ἄγ-), *to break*, ἔγγα · κρύζω, κέκρυγα (§ 238. β); κέκρυγα (r. κρύγ), *to creak*, pret.; μυνάομαι (r. μῦκ-), *to bellow*, μέμυκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάληα (§ 191. 2). In λάσσω (r. λᾶκ-), *to sound*, *a* is not changed into *η* in the Att.; thus, 2 Pf. λίλασσα, Ar. Ach. 410 (λίλασσα, X. 141).

§ 237. IV. NUDE FORMS. In the **SECOND PERFECT** and **PLUPERFECT**, the connecting vowel is sometimes omitted in the *Indicative plural* and *dual* (§ 186). When this omission takes place, (a) the Ind. sing. is commonly *supplied* by forms from a *longer base* (cf. § 201. N.); which forms likewise occur in the *plural* and *dual*, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (c) the Part. is *contracted*, if the characteristic is *a* or *o*. Thus,

Pf. Ind. Sing. ἴστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκα-, § 186), ἵστημαι, ἵστημι, Pl. ἵστα-μιν Pl. Gorg. 468 b, and rarely ἵστηκαμιν, ἵστα-τι, (ἵστα-ντι, ἵστα-σσι, § 58) ἵστασι (ἵστακασι Δ. 434); Subj. (ἵστα-ω) · ἵσταω and ἵστημι · Opt. ἵσταίην (poet.); Imp. ἵστα-θι (poet.) Ar. Av. 206; Inf. ἵστασθαι iv. 7. 9; Part. Ep. ἵστα-ώς, -ότος T. 79 (also ἵστηώς Hes. Th. 519), commonly contr. ἵσώς (§ 22. 8) i. 3. 2, (ἵστα-ί-σσα) ἵσῶσα, (ἵστα-ί-ς) ἵσώς and sometimes, by syncope, ἱσός Pl. Parm. 146 a, Ion. ἱσώς (§ 48. 1), -ῶτος Hdt. ii. 38; also ἵστηκάς Pl. Meno. 93 d. Plup. Sing. ἵστα-μιν or ἵσθήκαμιν, -υι, -υι, Pl. ἵστα-μιν, ἵστα-τι, ἵστα-σαν i. 5. 13 (ἵσθήκαμιν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθηκα (base τίθη-, τίθηκα-), -ας, -ι, Pl. τίθηκαμιν Pl. Gorg. 492 c, τίθησιν, τίθησι iv. 2. 17, Du. τίθησαν iv. 1. 19; Subj. τίθηκα, Th. viii. 74; Opt. τίθαίην, Cyr. iv. 2. 3;

Imp. *τιθέναι*. X. 365, *τιθέντω* Pl. Leg. 933 e, &c.; Inf. *τιθέναι* Mem. i. 2. 16, *τιθέναι* Soph. Aj. 474, and Poet. (*τιθέναι-ι-ναι*) *τιθέναι* Aesch. Ag. 539; Part. *τιθέν-ώς*, Pind. Nem. 10. 139, commonly contr., with the insertion of *ι* (cf. §§ 35, 48. 1), *τιθένώς*, -ώς, -ώς or -ίς, vii. 4. 19, ε. 331, Ep. *τιθένώς* or *τιθένώς*, -ίς or -ώς, α. 289, P. 435. Plup. Sing. *τιθέναι*, -αι, -αι, Pl. *τιθέναι*, -αι, -αι, H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδωκε* Cyr. i. 4. 12, and *δίδωκε* Soph. Oed. C. 1469 (¶ 58; base *διδ-*, *διδωκε*), *δίδωκε* and *δίδωκε*, *δίδωκε* and *δίδωκε*. Pl. *δίδωκε* Th. iii. 53, *δίδωκε*, (*δίδωκε*, § 58) *δίδωκε* Pl. Apol. 29 a; Subj. *δίδωκε*. Imp. *δίδωκε* Ar. Vesp. 373; Inf. *δίδωκε* (§ 208. 3) Rep. Ath. i. 11, and *δίδωκε* Eur. Sup. 548; Part. *δίδωκε* Pl. Prot. 320 a (contr. or sync. *διδωκε* Ap. Rh. 3. 753), and *διδωκε* Eur. Ion. 624. Plup. Sing. *δίδωκε* Pl. Charm. 175 a, and *διδωκε*, -αι, -αι. Pl. *δίδωκε*, *δίδωκε*, *δίδωκε* Pl. Leg. 685 c (*διδωκε* iii. 5. 18).

Pf. Ind. Sing. *αἶσα* (¶ 58; base *αἶ-*, *αἶσα*), *αἶσα* (for *αἶσα-αἶσα*, § 182; *αἶσα* scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *αἶσα* Eur. Ion. 999), *αἶσα*. Pl. (*αἶσα*, § 53) *αἶσα* ii. 4. 6, (*αἶσα*, § 52) *αἶσα*, (*αἶσα*, the *δ* becoming *σ* in imitation of the other persons) *αἶσα*, and rarely *αἶσα* Pl. Alc. 141 e, *αἶσα*, *αἶσα*. Imp. (*αἶσα*) *αἶσα* ii. 1. 13. Plup. Sing. *αἶσα*, Pl. *αἶσα*, &c., and poet. (*αἶσα*) *αἶσα* Eur. Hec. 1112, (*αἶσα*) *αἶσα*, (*αἶσα*) *αἶσα* Aesch. Prom. 451.

Plup. Sing. *ἦεν* (¶ 56), *ἦεν*, *ἦεν*, Pl. *ἦεν*, -αι, commonly *ἦεν* Pl. Rep. 328 b, *ἦεν* vii. 7. 6, *ἦεν* Cyr. iv. 5. 55, sometimes Ion. *ἦεν* ε. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

a. PURE. *ἀείναι*, to *sing*; Pf. Pl. 1 *ἀείναι* Ar. Fr. 428, Inf. *ἀείναι* Ath. 423 a. In imitation of these comic forms, we find also, from *διδωκε*, to *sup*, *διδωκε* and *διδωκε* Ath. 422 e, Ar. Fr. 243.

*βαίνει*, to *go*; Pf. *βίβηκε* (r. *βα-*), 2 Pf. Pl. poet. *βίβηκε*, *βίβηκε*, *βίβηκε* B. 134, *βίβηκε* Soph. El. 1386; Subj. Pl. 3 *βίβηκε* Pl. Phaedr. 252 e; Inf. *βίβηκε* Eur. Heracl. 610, Hdt. iii. 146; Part. Ep. *βίβηκε*, -ναι, -ώς, E. 199, Ω. 81, Att. contr. *βίβηκε*, -ώς, -ώς, Soph. Ant. 67, 996, Oed. C. 314, H. Gr. vii. 2. 3, Pl. Phaedr. 254 b. 2 Plup. Pl. *βίβηκε*, -αι, -αι B. 720.

*βιβάζω*, to *eat*; 1 Pf. *βίβηκε* (r. *βη-*), 2 Pf. Part. (*βίβηκε*) *βίβηκε*, -ώς, Soph. Ant. 1022.

*γίγνομαι* (r. *γα-*, γιν-, γιγν-), to *become*; 2 Pf. *γίγνομαι*, poet. Pl. 2 *γίγνομαι* (Ep. for *γίγνομαι*) Hom. Batr. 143, 3 *γίγνομαι* Δ. 41; Inf. *γίγνομαι* (Ep. for *γίγνομαι*) E. 248; Part. Ep. *γίγνομαι*, -ναι, -ώς, Γ. 199, I. 456, Att. contr. *γίγνομαι*, -ώς, -ώς, Eur. Alc. 532, 677. Plup. Du. 3 *γίγνομαι* α. 138.

*μίμνημι* (r. *μα-*, μιν-, § 236. 1), to *be eager*, pret., E. 482, *μίμνημι* Aesch. Sept. 686, *μίμνημι* Soph. Tr. 982, Pl. *μίμνημι* I. 641, *μίμνημι* H. 160, *μιμνάμι* K. 208, Du. *μίμνημι* Θ. 413; Imp. 3, 3 *μιμνάμι* Δ. 304; Part. *μιμνάμι*, -ναι, -ώς, Δ. 40, 440, Θ. 118, and *μιμνάμι*, -ίς, Π. 754, B. 818. Plup. Pl. 3 *μίμνημι* B. 863.

*πίπτω*, to *fall*; 1 Pf. *πίπτω* (r. *πι-*, πτε-); 2 Pf. Part. Ep. *πίπτω*, -ώς, Φ. 503, and *πίπτω*, -ναι, -ίς, and -ώς, γ. 98, Ap. Rh. 2. 832, Att. contr. *πίπτω*, -ώς, Soph. Ant. 697, 1018.

*τίτλω* (r. *τλω-*), to *be*, pret., Pl. *τίτλω* α. 311; Imp. *τίτλω* A.

586; Inf. *τιτλάμην* (Ep. for *τιτλάμαι*) γ. 209; Part. *τιτλάς, -ύς, -ίτος*, u. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμι* Hom. Ap. 528; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγωτω*) *ἄνώχθω* Δ. 189, Pl. *ἄνώγιτε* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

*κράζω*, commonly 2 Pf. *κίκραγα*, to cry; Imp. *κίκραχθι* Ar. Vesp. 198, Pl. *κικράγιτε* Ib. 415, and *κίκραχθι* Ar. Ach. 335.

*ιγίεω*, to rouse; 2 Pf. *ιγρήγορα* · Imp. Pl. 2 *ιγρήγορθε* Σ. 299; Inf. *ιγρηγόρσαι* (as if from *ιγρηγόρμαι*) K. 67.

*πάσχω*, to suffer; 2 Pf. *πίπειθα*, Pl. 2 (*πίπεισθε*, *πίπειντε*, § 52, *πίπεισσι*, § 55) *πίπειθε* Γ. 99, u. 465.

*ἴσμαι*, to be like, pret. (base *ἴκ-, ἴκν-*, §§ 191. 3, 236. 1), Pl. trag. *ἴσμεν* Soph. Aj. 1239, Du. Ep. *ἴκνεν* δ. 27, Plup. *ἴκνην* A. 104.

*ἔρχομαι*, to come; 2 Pf. *ἔλλυθα*, Ep. Pl. 1 *ἔλλλυθμην* (§ 47. N.) γ. 81.

*πίστω*, to trust (§ 39: base *πισθ-, πισθ-, πισθω*, § 236. 1); Imp. trag. *πίστειθε* Æsch. Eum. 599; Plup. Ep. Pl. 1 *πίστιθμην* B. 341.

§ 239. V. FUTURE PERFECT, OR THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the Fut. act. and mid.; as, (*ἑστήκ-σω*, ¶ 48) *ἑστήξω*, (*γεγυῖφ-σομαι*, ¶ 36) *γεγυῖψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs *beginning with a vowel* (*πιφύγεισθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the *sense* of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἰσστήξω* and *τιθνήξω*, both formed from Perfects having the sense of the Pres., *ἵστημι* and *τιθνήμι* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἰσστήσομαι* and *τιθνήσομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax, 381, and the Ep. *ἄπαρήσω*, Hom. Merc. 286, *κικαθήσω*, φ. 153, *πισθίησω* X. 223, *κικαρήσω*, O. 98 (also *κικαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. *mid.* with the Perf. act., are *κίκλαγγα*, *κικλάγξομαι* Ar. Vesp. 930, *κίκραγα*, *κικράξομαι* Ar. Ran. 265, *κίκνηα*, *κικαθήσομαι*, O. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πιφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their *defective formation*; 2. the *entire want of these tenses* in many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.



## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in *-έω*, *-ίω*, and *-ύω* (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in *-μι* (§ 226), and the 2d Pers. Sing. in *-αι* and *-ε* (§ 210. 3). In these forms, the first vowel is either (I.) *α*, (II.) *ι* or *η*, or (III.) *ο*. Of these, *ι* or *η* is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the *α* is commonly contracted or changed into *ι* (§ 44. 2); and when *α* with an *Ο* vowel is contracted into *ω*, *ι* is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, *ιρῶνται*, *ιρίονται*, and *ιρίωνται*, Hdt. i. 82, 99. So *ιωρῶμι* i. 120, *ιρίομαι* ii. 131, *χεῖσθαι* vii. 141, *χεῖσθαι* (§ 33. α) i. 47, *χεῖσθαι* 157, *ιχεῖοντο* 53, *χεῖω* (for *χεῖσθαι*) 155, *ιμχανῖοντο* (for *ιμχανῖοντο*, one *ι* dropped; see § 243. 2, 248, f) v. 63; Subj. of Verbs in *-μι*, *δυναίμην* iv. 97, 2 Aor. *πύριμι* or *πύριμι* χ. 216, for *πύριμι*, contr. *πύριμι* (see also b. below).

NOTE. In the 2 Pers., the termination *-αι* commonly remains; as, *ιχεῖσθαι* Hdt. i. 117, *ιρίσθαι* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly *ο* with *ω*, and *ι* with *α*, § 48); and sometimes by prolonging a short vowel, particularly *ι* used for *α* to *υ*; as, *ιράω*, contr. *ιρῶ* Γ. 234, protracted *ιρίω* E. 244, *ιράω* *ιρῶ* Δ. 202, *ιράω* H. 448, *ιράω* *ιρῶ* E. 872, *ιρίω* A. 350, *ιρίωσαι* Δ. 9, *ιρῶσθαι* λ. 156, *ιράσθαι* π. 107, *ιρίσθαι* Δ. 347, *αντίωσαν* A. 31, *εσχολάω* B. 293, *εσχολάω* ην 297, *ιμνῶντο* 686, *γυλῶνται* σ. 40, *γυλῶνται* 111, *έλιω* (Imp. for *έλλῶ*, *-ω*) ι. 377; *μυῖσθαι* α. 39, *μυινῶν* N. 79 (*μυινῶν* M. 59), *δρῶνται* σ. 324; *δρῶμι* 317, *ήδῶμι* H. 157 (*ήδῶμι* 133), (*μυῖται*, *μυῖται*, *μυῖ*) *μυῖται* Ap. Rh. 1. 896, *μυιστῶν* Γ. 387; *μυινῶνται* O. 82, for *μυινῶν*, *κίριαι* I. 203, for *κίριαι*. Att. Fut. *λίωμι* N. 315, η. 319, *έλιω* ι. 290 (see § 200. 2); *πυρίω* H. 83; 2 Aor. Subj. of Verbs in *-μι*, *στήμι* P. 30, *στή* E. 598, *στήμι* O. 297 (*στήμι* Δ. 348), *στήμι* P. 95, *στήμι* σ. 183; *βίω* Z. 113, for *βῶ* (§ 57), *βή* I. 501, *βίωμι* K. 97 (*βίωμι* Hdt. vii. 50. 2).

NOTES. 1. *α* is not prefixed, when the flexible ending begins with *τ*; as in *ιρῶ-ται*, *ιρῶ-ται*. Yet *ἄῃται* Hes. Sc. 101, for *ἄται* (*ἄ* being resolved into *ἄῃ*, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *κομῶσαι* Hdt. iv. 191, *ηγχοῦνται* vi. 11. So Dor. *κομῶνται* Theoc. 4. 57.

(c.) The Dor. sometimes contracts *α* with an *Ο* sound following into *ε*; and commonly *α* with an *Ε* sound following into *η* (§ 45. 1, 4); as, *φυινῶνται* Theoc. 15, 148, *διαφυινῶμι* Ar. Ach. 751; 1 Aor. Sing. 2 *ιῶῃ* Theoc. 4. 28, for *ιῶῃ*, *-ω*, *ἦῃ* Ar. Ach. 913; *τολμῶ* Theoc. 5. 35, *ἦῃ* 64, *ιῶῃ* 110, *συχῶ* Ar. Ach. 778, *ιῶῃ* 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so *δυμῶνται* Hdt. iv. 75); and in the Ep. *ιῶῃ* ξ.

343 (written by some *ἔρηαι*, as if from *ἔρημῃ*), and in the Du. forms, *πρῶτον-δῆτον* A. 136, *εὐλάτην* N. 202, *εὐαντήτην* π. 333, *φαιήτην* M. 266.

§ 243. II. The first vowel *ε* or *η*. (a.) In Ion. prose, contraction is commonly omitted, except as *εο* and *εου* often become *ευ*: as, *ταῖς* Hdt. i. 38, *παῖσις* 39, *ἰσῶσις* 22, *ποιούμενος* 73, *ποιούμενος* 68, *ποιῶσις* 131, *ποιῶμαι* *ἐξοιούμενος* ix. 11; Fut. *σημανῶ* Ib. i. 75, *παραδανῶ* 35, *ἰρίων* 5; Aor. Subj. *ἀσπαιρίδω* Ib. iii. 65, *φανῶσι* i. 41, *ῥίωσι* iv. 71 (see § 226. 1); 2 Pers. *βοῦ-λααι*, *τιύξαι* Ib. i. 90, *ἰγῖναι* 35, *ἴθω* vii. 209.

NOTES. 1. In like manner, *εο*, used for *αι* (§ 242. a), may become *ευ*; as, *ἰερώτην* Hdt. iii. 140, *ἰερωτῶντας* 62 (*ἰερωτῶντες* v. 13). So in the Dor., *ἡρώτην* Theoc. i. 81, *γελῶντι* 90, for *γελῶνται*, &c.

2. If *ε* is followed by another distinct vowel, one *ε* is often dropped; as, *φοβῶμαι*, *φοβῶ* Hdt. vii. 52 (*φοβῶ* i. 9), for *φοβῶμαι*, *φοβῶ*. So Ep. *ἰαλῖο* Ω. 202, *παλῖο* or *παλῖαι* δ. 811. A similar omission of *ε* appears in *ἀνακρινῖο* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-ιῶν*, as if formed by contraction, to *-ίων*; as, *ἰδίων*, *παδίων* Hdt. i. 32, *φωγίω* I, B. 393 (*φωγίω* 401), *πίω* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 44. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 63, *ἰσιγίαι* 118, *ἀγρίο-μαι* iii. 14, *ἰδοῦναι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *αι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *ἰδῶ*); but otherwise employs or omits it according to the metre (*εο*, when contracted, becoming *ευ*; yet *ἰερόμεν* Δ. 308, *ἐνὶ ῥήπτῳ* v. 78). Synizesis is frequent when *ε* precedes a long *Ο* vowel, and sometimes occurs in *εον*, and even in *εαι*. The Ep., also, often protracts *ε* to *ω*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλῖαι* ε. 305 (yet *φιλῶν* δ. 692, and *φορῶν* ι. 320), *φιλῶμεν* θ. 42, *εἰκῶ-το* Δ. 18, *πυρῶμεν* X. 381, *ἰδῶ* A. 515, *ἰδῶ* π. 236; *φιλῶ* B. 197, *φιλῶ* I. 342, *ἔρῃ* P. 86, *ἔρῃ* N. 539, *ἔσῃ* π. 254, *ἔσαι* A. 563, *ἔσαι* Σ. 95, *ἔσαι* ζ. 33, *γνώσαι* B. 367, *γνώσῃ* 365; *μυθῶν* θ. 180 (*μυθῶν* or *μυθῶν* β. 202, § 243. a. 2), *νῆαι* λ. 114, for *μυθῶν*, *νῆαι* · *ἔπλω* X. 281, *ἔπλω* Υ. 69, *φράζω* E. 440, *φράζω* δ. 395, *πάλλω* Δ. 477, *πάλλω* θ. 550, *παλλῶντο* B. 644; *νικῶ* Δ. 359, *ἰταλῶντο* A. 5, *ἰταλῶν* 62, *ἔρω* A. 611, *σπῶ* K. 285; Aor. Pass. Subj. *δαμῶ* ε. 54, *δαμῶν* Γ. 436, *δαμῶ* X. 246, *δαμῶν* H. 72; 2 Aor. Subj. of Verbs in *-μαι*, *ῥίω* Π. 83 (*ῥίω* Hdt. i. 108), *ῥίω* π. 341, *ῥίω* 301, *ἀνῶ* B. 34, *ῥίω* ω. 485, *ῥίω* A. 143, *ῥίω* Σ. 409.

(c.) For the Dor. contraction of *εο* and *εου* into *ευ*, and, in the stricter Dor., of *αι* into *η*, see §§ 45. 3, 44. 4; e. g. *ἰλίγω* Theoc. i. 86, *μάχην* 113, *ἀμάρτην* 2. 73, *εὖτα* 76; *σπῶ* Ar. Lys. 1318. So, in Hom., *ἡμαρτήν* N. 584, *ἀπειλήν* λ. 313.

REMARKS. a. Some varieties of the Dor. change *εο* into *εο* or *ω*, and *εου* into *ω*; as, *μογίω* Ar. Lys. 1002, *ἡμῶν* 183, *ἰταλῶ* 198, for *μογίω*, *-ῶν*, *ἡμῶν*, *ἰταλῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *αι* for *η*, in verbs in *-ίω*; as, *φιλῶ* Theoc. 3. 19, *ῥῆσας* 5. 118. So, Aor. Pass. *ἰτύαν* Id. 4. 59.

§ 244. III. *The first vowel α.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *υ* for *ου*, and the Dor. *ω* and *φ* for *ου* and *αι* (§§ 44. 4, 45. 3); as, *δικαίνουσι* Hdt. i. 193, *δικαίνουσι* vi. 15, *οικαίνονται* i. 4, *σσιφανίσονται* viii. 59; *ἐπών* Ar. Lys. 143, *μαστιγών* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *βίγῳ*, *to be cold*, and in the Ion. *ιδρίω*, *to sweat*; as, *βίγῳ* Ar. Vesp. 446 (*βίγῳ* Cyr. v. 1. 11), *βίγῳ* Pl. Gorg. 517 d; *ιδρίω* A. 598.

(b.) The Ep. sometimes protracts the *α* to *ω*, and sometimes employs the combination *ωω* after the analogy of verbs in *-άω*; as, *ιδρώω* Σ. 372, *ιδρώω* A. 119, *ὕπνώω* i. 48; *ἀρώω* i. 108, *θηύω* N. 675, *θηύω* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *άλώω* A. 405, *δῶω* μ. 216, *δῶω* A. 324 (*δῶω* 129), *δῶω* H. 299 (*δῶω* Ψ. 537), *δῶω* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζω* 5. 71, *καρίζω* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γαλάξας* Theoc. 7. 42, *ἰφτάξας* 2. 115, from *γαλάω* (§ 219. α), *φλάω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφιντεροζάμενος* Aesch. Sup. 39, *ἡλάξας* Ar. Lys. 380, *καφλίξας* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *σ*, which is then contracted with the connecting vowel; as, (*ἔρῳ*) *ἔρῳ* Theoc. 1. 145, (*ἔρῳμαι*, § 45. 3) *ἔρῳμαι* 3. 38, *πενσεῖ* 3. 9, *ἔξῃ* 1. 11, *περψῇ* 6. 31, *διξιῖται* Call. Lav. 116, *γευλλεῖται* Ar. Ach. 746, *πικρεῖται* 743, for *ἔσσω*, *ἔσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *άνύω* A. 365, *ἐρύουσι* 454, *χύνω* β. 222. So *καργάδονται* (from Pf. base *γίγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀποούρας* A. 356, *ἀπνύω* Aesch. Prom. 28, *ἰκαυράμην* Hipp., *ἔρατο* Ap. Rh. 4. 1133, *δοφρατο* Hipp. i. 80; (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἡλάται* Mt. 25. 36, *ἀνίλαται* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιντο* A. 54, *ἔμορσιν* 76, *ἰλάσσιν* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. β. In *ἰρίλλιν* Π. 651, β. 334, the λ is doubled to compensate for the loss of the *σ*.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-ι-* connective, the Dor. and Aol. sometimes employ *-η-* (§ 44. 4); as, *ἰώλησθε* Theoc. 29. 4, for *ἰώλιος*, *ἰώῃ* 11. 4, for *ἰώρῳ*, *ἄρην* Sapph. 1. 19. For the Dor. forms in *-ι-* and *-ι-*, see § 183. N.

2. The Dor. and Aol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *ἰδούσιν* Theoc. 15. 58, for *ἰδούσιν*, *παιδούσιν* 10. 1 (see 1. above), *ἐπώσιν* 5. 7, *παισίδιν* 5. 28; Inf. *ἰδούσιν*

1. 102, γηγάειν Pind. O. 6. 83, τιθάειν Sapph. 2. 15; Part. πιχλάδοντας Pind. P. 4. 318, πιφρίποντας 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, πιπλήγοντας M. 125, ιερήγοντι Hes. Sc. 228; ιμείμπανσι α. 439, ιπιφθονσι Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from ἀνωγω, ἀνώγω, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. ἤνωγον I. 578 (ἠνώγειν H. 394), F. ἀνώξω α. 404, A. ἠνώξα, Hes. Sc. 479; from ὀλίκα, ὀλίκαω, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from γίγναι, γιγνώσκω and γιγνώσκω, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, ἀγίεσθαι A. 142, ἰεσθαι, ἰγίεσθαι B. 440, φθίεσθαι H. 87, φθίεται Υ. 173, ἰδοσθαι A. 363, ἰδοσι Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. ἀνύω, to accomplish; Impf. ἤνυτο α. 243, ἄνυτο Theoc. 2. 92, ἄνυμι 7. 10.

ἰρύω, Ion. and Poet. ἰρύω, Mid. to draw to one's self, to protect; Act. Inf. ἰρύμεναι Hes. Op. 816; Mid. ἰρύσθαι Ap. Rh. 1208, ἰρύσθαι A. 239, ἰρύσθαι Σ. 507, ἰρύσθαι Δ. 138, ἰρύσθαι II. 542, ἰρύσθαι Theoc. 25. 76, ἰρύσθαι M. 454, ἰρύσθαι α. 484, ἰρύσθαι ψ. 82; Pass. ἰρύσθαι Hes. Th. 301; from the shorter ῥύωμαι, ἰρύσθαι Soph. Oed. T. 1352, ῥύσθαι Σ. 515, ῥύσθαι O. 141; Iter. ῥύσκειν Ω. 730.

στύω, to shake, εὔσθαι Soph. Tr. 645.

στυῖται, he takes his stand, purposes, Γ. 83, στυῖται Aesch. Pers. 49, στυῖται B. 597, α. 583.

τανύω, to stretch; τάνυται P. 393.

β.) Of Impure Verbs. ὠω, comm. ὠσθαι, to eat; Inf. ὠμεναι Δ. 345.

λείπω, to leave; Impf. ἔλειπτο Ap. Rh. 1. 45.

πέρθω, to lay waste, Inf. Pass. (πέρθ-σθαι, § 60) πέρθαι II. 708.

φέρειν, to bear; Imp. φέρεται I. 171.

φυλάσσω, to watch (γ. φυλακ-); Imp. προ-φύλαχθαι (cf. § 238. β) Hom. Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form -σθα, see § 182. II. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops σ in the Perf. and Plup. pass.; as, μίμνηται Φ. 442, contr. μίμνη O. 18, Theoc. 21. 41, βίβληται E. 284, ἴσσυ II. 585. (d) On the other hand, in the S. S., we find σ retained in some contract forms, and in the Presents having the sense of the Fut. πείρωμαι, thus, (πανχάισται) πανχᾶσαι Rom. 2. 17, ὀδυνᾶσαι Lk. 16. 25, σίσει, φάγεται Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses -μεις for -μεν (§ 70. 3); as, δι-δοίκαμεις Theoc. 1. 16, ἰδομεις 2. 25. For the endings -μεσθα and -μεισιν, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. -ουσι, see § 181. α. (b) The Aol. uses -ουσι for -ουσι, and -ουσι for -ουσι (§ 45. 5); as, κούπτουσιν

Alc. 7 (1), *στάξαι* Pind. P. 9. 110, *φαίσι* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αι* for *-αις* of the Perf., and *-σαν* for *-αι* of the Impf.; as, *πύριξαν* Lyc. 252, *ἔγνωσαν* St. Jn. 17. 7 (so *ἔργαν* Hom. Batr. 179); *ἰσχάσαν* Lyc. 21, *ἤλθσαν* LXX. Ps. 79. 1, *ἰδολύσαν* Rom. 3. 13. So, in the Opt., *ἴσσαν* Ps. 35. 25, *ποιήσαν* Deut. 1. 44, for *ἴπται*, *ποιήσαι*. (d) Rare instances occur in the poets of *-αις* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *αἰλίγχαῖς* λ. 304, *νινύκῃς* Antim.

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἔπᾶν* A. 535, Pind. P. 4. 240 (*ἔσσαν* N. 488), *ἦν* M. 33, Pind. I. 1. 94, *εἶδν* Id. P. 3. 114, *ἴδον* Hom. Cer. 437, *ἔγνω* Pind. P. 4. 214, and *ἔγνω* Ib. 9. 137, *ἴφυν* ι. 481, Pind. P. 1. 82, *ἤγειν* A. 57, *τέρεβν* 251, *φάειν* 200, Mosch. 2. 33, *φίλῃν* Theoc. 7. 60, *φάνν* Pind. O. 10. 101. So, in imitation of the Ep., *ἰκέρεδν* Ar. Pax, 1283, *ἔκρυφν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἠίδν* Ap. Rh. 4. 1700, *ἤδν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾷτο*, for *-νται* and *-ντο* (§ 213. 2), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ε-* (§ 203), *α* and sometimes *ι* become *ι*, and consonants are changed according to § 213. R. Thus, *εἰσίσταται* Hdt. i. 142, for *ἔκκνηται*, *ἵσταται* Γ. 134, Hdt. ii. 86, *ἵσταται* (§ 47. N.) B. 137, *ἵατο* H. 414, *ἵατο* Γ. 149, for *ἦνται*, *ἦντο*, *πιδόηατο* Φ. 206; *ἰεούλιατο* Hdt. i. 4, for *ἰεούλοντο*, *ἀπικίατο* 152; *δυνίατο* Id. ii. 142, *ἰδύνιατο* iv. 114, *ἀναπιστάταται* ix. 9, for *δύνανται*, &c.; *κίσταται* Λ. 659, Hdt. i. 14, *κίσταται* Ω. 527, *κίσταται* Hdt. I. 167, *κίστατο* φ. 418, *ἀποκικλίατο* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ιεγίδαται* Ψ. 284, *ιεγίδατο* η. 95, from *ἱεῖδω*); *τιστρίφαται* (r. *τριφ-*) Id. ii. 93, *διδίχαται* (r. *δικ-*, Ion. *δικ-*) 65 (yet *ἀπικίαται* vii. 209, cf. § 69. α), *μυχουρίδαται* i. 140, *ἰσπινάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἰρράδαται* υ. 354, *-το* M. 431, *ισταλάδατο* Hdt. vii. 89); *βουλόιατο* Hdt. i. 3, *σπινώατο* iv. 139, *γινυαίατο* ii. 47. The Opt. forms in *-ατο* are likewise used by the Att. poets; as, *δεξάιατο* Soph. Oed. C. 44, *πυμφαίατο* 602, *πυθόιατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciuntō*), (*διδόντω*, cf. § 177) *διδόντω* Inscr. Coreyrr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3. in *-σι*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-τᾶν* (for *-μην*, *-την*, *-τῶν*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of *repeated* or *continued action*, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σκες*, *-σκες(ν)*, *-σκον* in the *subjective inflection*, and to *-σκίμην*, *-σκεῖο* (*-ιου*, *-ου*), *-σκεῖς*, *-σκοντο* in the *objective*. This form, which is called the *iterative* (*itero*, *to repeat*) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκες*; E. 472, *ἔχισκας* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* δ. 627, for *ἔχων*, *-σι*, *-ι*, *-σι*, *ὑφαίνεσκον*, *she kept weaving*, β. 101, *ἐλλύνεσκον* 105, *πρίμνεσκες*, *ἐπρίμνεσκον* Hdt. i. 100,

*φίρηναι* Theoc. 25. 138, *παύσιναι* Soph. Ant. 963, *μαχίσιναι* H. 140, *πιλίσιναι* X. 433, *ἰμωγίσιναι* v. 7, *ζυνύσιναι* E. 857; 2 Aor. *ἴδιναι* I. 217, *λάδιναι* Hdt. iv. 78, *ἰλᾶδιναι* 130, *δύσιναι* O. 271, *γινίσιναι* λ. 208, *ἰλίσιναι* 586; 1 Aor. (only poet.), *στρίψαναι* Σ. 546, *ἄσαναι* λ. 599, *μνησάναι* Λ. 566.

NOTES. (a) That the connecting vowel before *-σιν* is *ι* rather than *ε*, follows from § 203. (b) Before *-σιν*, a short vowel remains, and *ι* takes the place of *υ*; as, *στάσιναι* Γ. 217, for *ἴσση* (r. *στα-*), *δύσιναι* I. 331, *ένίσιναι* Hes. Th. 157, for *ένη*, *φάνισιναι* Λ. 64, for *ἰφάνη* (§ 199), *ἴσιναι* II. 153, for *ἴν*, *πάλιναι* Ap. Rh. 4. 1514, for *ἰπάλιναι* (*παλίνισιναι* ζ. 402, for *ἰπάλιναι*), *καλίσιναι* O. 338, for *ἰκαλίσιναι*, *κίσιναι* φ. 41, for *ἴκιναι*. (c) Verbs in *-άν* have commonly the iterative Impf. in *-ασκον*, sometimes doubling the *α* for the sake of the metre (cf. 242. b); as, *ἴασκον* T. 295, for *ἴσας*, *κατατάσσκον* B. 539; so *Pl. 1* *ἠπάσσκον* λ. 512, for *ἠπαῶμι*. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in *-άν*), in *κρύσσας* O. 272, *ρίττασκον* O. 23, *ροῖζας* Hes. Th. 835, *ἀνασσειάσκει* Hom. Ap. 403, from *κρύπτω*, *ρίπτω*, *ροῖζω*, and *ἀνασσειώ*.

§ 250. *f. Infinitive.* In the Inf., instead of *-ναι*, the Dor. and Æol. commonly retain the old ending *-ν* (§ 176), or, with the Ep., reduplicate this ending to *-μναι* (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to *-μναι*. (a) Thus the Æol. forms the Aor. pass. inf. in *-ν*, the Dor. in *-μναι*, and the Ep. (which also employs the common form) in *-ήμναι*; as, *μειδύσθην* Alc. 28(29), *ἰμνέσθην* (for *ἠμνέσθην*) Theoc. 29. 26; *διακρήσθην* Th. v. 79; *ἰμνέσθην* A. 187. (b) In other tenses, the *nucle* Inf. has commonly in the Dor. the form *-μναι*, in the Æol. *-ν* and *-μναι*, and in the Ep. *-ναι*, *-μναι*, and *-μναι*; as, *θίμναι* Theoc. 5. 21, Pind. P. 4. 492, λ. 315, *θίμναι* Inscr. Cum., B. 285, Pind. O. 14. 15, *θίμναι* Δ. 26 (cf. 57), *φάμναι* Pind. O. 1. 55, *δύμναι* Th. v. 77, Δ. 379, *δύμναι* A. 98, 116, α. 317, *δύμναι* 316, *γνώμναι* α. 411; *νικάν* (§ 251. 2) Alc. 86(15), *ἐπύλλην* 11(9); *τιθάναι* O. 497, *τιθάνμναι* Ω. 225, *τῶμναι* Λ. 719, *τῶμναι* N. 273. So *ἰσάμναι* Hdt. i. 17. Before *-μναι* and *-μναι*, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for *-ν* (originally *-ν*, § 176), the prolonged *-ίμναι* and *-ίμναι*; as, (*ἠπαῶν*) *ἠποιέμναι* A. 547, Pind. O. 3. 44, Theoc. 8. 83, *ἠποιέμναι* λ. 380, *ἠξίμναι* Ψ. 111, *ἠξίμναι* 50, *χολωσίμναι* A. 78, *ἰλθίμναι* 151. (d) So, in the Perf., *πιστηγίμναι* II. 728. For the Perf. inf. in *-ν* or *-ν*, see § 246. 2. The common form in *-ίμναι* first occurs in Hdt. (e) Verbs in *-άν* and *-ίω* have a contract form in *-ήμναι*; as, (*γοά-ν*) *γοήμναι* Ξ. 502, *σπινέμναι* v. 137, *καλήμναι* K. 125, *σπινέμναι* σ. 174, from *γοάω*, *σπινάω*, *καλῶ*, *σπινέω*. Yet (*ἔμναι*) *ἔμναι* Φ. 70. In *ἄγινέμναι* v. 213, from *ἄγινώ*, and *ἄρῶμναι* Hes. Op. 22, from *ἄρῶ*, the connecting vowel is omitted.

*g. Participle.* For the Æol. contraction into *αι* and *οι* in the Part., see § 45. 5; thus, *κίρναι* Alc. 27, *ρίφναι* Pind. P. 1. 86, *θρίφναι* 8. 37, *ξυζάν* Sapph. 1. 9, *ἱχνισα* 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. *-ουσα*, the Laconic uses *-ωα*; as, *ἰκλιπῶα*, *κλιῶα*, *θυρεαδῶα* (§ 70. V.), for *ἰκλιπῶσα*, *κλιῶσα*, *θυρεαδῶσα*, Ar. Lys. 1297, 1299, 1313. So *Μῶα* 1293 (§ 45. 5).

#### E. VERBS IN *-μι*.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is *ι* or *ε*; as, *τιθεῖ* Pind. P. 8. 14, *τιθεῖ* α. 192, Hdt. 1.

133, *ἰδοῖς* I. 164, *ἰδοῖ* 519, Hdt. i. 107; *ἰσσοῖ* Ib. iv. 103, Imp. *παύσσομαι* I. 202; *προσβήσσομαι* (unredupl., for *προσβήσωμαι*) A. 291; 2 Aor. Opt. *προσβήσσομαι* Hdt. i. 53; Inf. *συνίσσω* Theog. 565, *ἰδῶν* (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in *-μ* in some verbs, which in the Att. and in Ion. prose have only the form in *-ω*; as, *πάλλω* Sapph. 1. 16, *ἔφημι* 2. 11, *φίλημι* 79(23), *αἶνέμι* Hes. Op. 681, *νίκημι* Theoc. 7. 40, for *παλλῶ*, *ἐφάω*, &c.; *ἀνίχημι*, *φίχεται*, *βελήσεται* τ. 111, 112, for *ἀνίχηι*, &c. (unless rather Subj. *ἀνίχησσι*, &c.); *φωχέμαι* B. 107.

3. The Ion. changes *α* characteristic before another *α* to *ι* (cf. 242. a), and sometimes inserts *ι* before *α* (§ 48. 1); as, (*ιστάσθαι*, § 58) *ιστάσθαι* Hdt. v. 71, *δυστάται* (§ 248. f), *ιστάται* Hdt. iv. 166. So, in the nude Perf., *ιστάται* Hdt. i. 200, *ιστάται* v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. *τιθέμεναι* Ψ. 247, *διδόναι* Ω. 425, *ξυγγυῖναι* Π. 145, for *τιθίμαι*, &c.; Part. *τιθέμενος* K. 34; Imp. *ἴληθι*, *δίδωθι* γ. 380 (so nude Perf. *ἴσθησι* Δ. 243, 246, for *ίσταται*): 2 Aor. *βῆσαν* M. 469, *βῆτην* A. 327, for *ἔχσαν*, &c.

5. For the Impf. *ἰσθῆν* and *ἴσθ*, the Ion. has *ἰσθῆναι* Hdt. iii. 155, and *ἴσθ* β. 313, unaugmented *ἴσθ* Δ. 321, Hdt. ii. 19. So *ἴσθ* Hdt. i. 187, *ἴσθ* A. 381, *ἴσθ* Hdt. iv. 119, *ἴσαν* ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): *ἰμῆμι* Theoc. 20. 32, Sapph. 2. 15, *ἰσσί* (assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 *ἰσσί* (ν inserted instead of σ) Id. 1. 17, *ἰμῆναι* E. 873, Hdt. i. 97; Inf. *ἴμην* (for which some give the form *ἴμης*, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in *-ω*: *ἴσθην* B. 125, *ἴσθ* A. 119, Hdt. iv. 98, *ἴσθ* B. 366, *ἴσθ* I. 140, Hdt. i. 155, *ἴσθ* I. 284, *ἴσθ* 142, Hdt. vii. 6, *ἴσθ* B. 27, Hdt. i. 86, *ἴσθην* Γ. 159, *ἴσθην* Pind. P. 4. 471, Theoc. 2. 64, *ἴσθην* 76, (*ἴσθησθαι*, § 58) *ἴσθην* or *ἴσθησθαι* Tim. Loc. 96 a, *ἴσθ* A. 762, *ἴσθησθαι* Theoc. 2. 3. (c) Various protracted forms: *ἴσθην* (1 P.) A. 762, (3 P.) B. 642; Hdt. vii. 143, *ἴσθην* Theoc. 19. 8, *ἴσθησθαι* X. 435, *ἴσθην* A. 808, *ἴσθην* Ψ. 47; Impf. iter. (§ 249. d), *ἴσθησθην* (1 P.) H. 153, (3 P.) Hdt. i. 196, *ἴσθησθην* Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: *ἴσθην*, commonly *ἴσθησθην* a. 302, Sapph. 1. 28, *ἴσθησθην* v. 106 (for *ἴσθησθην*, cf. S. 1 *ἴσθησθην* - others read *ἴσθησθην*, Ep. for *ἴσθησθην* from *ἴσθησθην*). (e) Old short and unaugmented forms: *ἰμῆναι* Call. Fr. 294, *ἴσθην* A. 267, Pind. P. 4. 371, *ἴσθην* Id. O. 9. 79. (f) For *ἴσθην* Π. 515, Hdt. vii. 9, see § 230. a; for P. 3 *ἴσθην* Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. a; for *ἴσθην*, *ἴσθην*, *ἴσθην*, *ἴσθην*, § 251. 5; for *ἴσθην* T. 202, and *ἴσθην*, § 181. β; for *ἴσθησθην* Theog. 715, *ἴσθησθην*, § 182; for *ἴμης*, *ἴμης* Theoc. 15. 9, *ἴμης* 14. 29, § 247. b; for Impf. S. 3 (*ἴσθην*) *ἴσθην* Theoc. 2. 90, § 230. γ; for Inf. *ἴμην* Δ. 299, *ἴμηναι* Γ. 40, *ἴμηναι* Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, *ἴμηναι* A. 117, Sapph. 2. 2, *ἴμηναι* Theoc. 2. 41, *ἴμηναι* (for which some write *ἴμης*, cf. a above) Th. v. 79, Tim. Loc. 93 a, *ἴμηναι* or *ἴμηναι* Ar. Ach. 775, § 250. b; for *ἴσθησθην* Δ. 267, *ἴσθησθην* Δ. 164, Æsch. Pers. 121 (*ἴσθησθην* A. 211), § 71; for *ἴσθησθην* A. 563, *ἴσθησθην* Σ. 95, § 243; for *ἴσθησθην* Theoc. 10. 5, *ἴσθησθην* Eur. Iph. A. 782, *ἴσθησθην* B. 393, Theoc. 7. 67, *ἴσθησθην* Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμί, to go* (§ 56). (a) The protraction of *ι* to *υ* (§ 224) likewise appears in P. 3 *ἴσθην* (or *ἴσθην*, or perhaps *ἴσθην* from *ἴμης, to be*)

Hes. Sc. 113, Theog. 116, *είω* only Sophr. 2 (23), *είη* (by some ascribed to *ειμί*, *to be*) § 496, Ω. 139, *είσμαι* H. 8, *είσας* Δ. 138, *είσας* O. 415, *εισάσθην* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (*ξιν*, cf. 251. 5) *ἔια* (from which may be formed by contr. the Att. *ἔα*, § 231. b) Δ. 427, Hdt. i. 42, *ἔια* A. 47, Hdt. i. 65, *ἔι* M. 371, *ἔι* B. 872, *ἔομαι* α. 251, *ἔσαν* A. 494, *ἔσαν* K. 197, Hdt. i. 62, *ἔιν* ψ. 370, *ἔσαν* A. 347. (c) The Opt. *ἰίην* (only T. 209) is formed, as if from the root *i-* (cf. § 231. d). (d) The Inf. *ἵναι* Ath. 580 c, is the regular nude form. (e) For *ἴς* see § 230. α; for *ἴσθαι* K. 450, *ἴσθαι* K. 67, § 182; for *ἴηαι* I. 701, § 181. β; for *ἴμαι* B. 440, § 246. 3; for *ἴμαι* A. 170, Pind. O. 6. 108, *ἴμιναι* γ. 32, *ἴμιναι* 365, § 250. b.

## F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ώς* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-έως* or *-ώτος*, according to the metre. If the preceding vowel remains short, the form in *-ώτος* is commonly required by the metre. Thus, *βιβαρηότις* γ. 139, *μικμηότις* Δ. 801, *μικμηότις* α. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse; as, *λιλέκνυα* μ. 85 (*λιληκώς* X. 141), *μιμῆκνυα* Δ. 435 (*μικμηκώς* K. 362), *ἀεαρεύας* γ. 331, *τυθάλλυας* I. 208.

## CHAPTER X.

## ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

## I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α. The 2d Aor. *act.* and *mid.* is simply the Impf. of an old root



(§ 178. 2); thus *ἔλπει* and *ἐλπίσμεν* (§ 37) are formed from the old root *λω-*, in precisely the same way as *ἔλπει* and *ἐλπίσμεν* from the new root *λιω-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which want the 2d Aor. *act.* and *mid.* They affix *-ν* and *-σθαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθίρω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234–238.

IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form of the root*; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are DEFECTIVE, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἰσέεσσι*, *rang*, Δ. 420, *διέτω* (r. *διε-*), *appeared*, ζ. 242, 1 A. *ἐκέπνεον*, *breathed*, X. 467, *λίγχι*, *twanged*, Δ. 125, Pf. Pt. *κικαφνήσα*, *gasping*, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a.) Belong to *different periods, dialects, or styles of composition*; thus, *κρίνω*, and later *κρίνυμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθη*, and later *ἐτάχην*; *καίω* (§ 267. β), A. P. *ἐκαίην*, and Ion. *ἐκάην*; *συνθένομαι*, and poet. *εὐθένομαι* (§ 290); *εἶδω* (§ 39), A. *ἴσμεν*, and poet. *ἴσθην*.

Or, (2.) Differ in their use; thus, 1 Pf. *πίπεινα*, transitive, *I have persuaded*, 2 Pf. *πίπεισθε*, intransitive, *I trust* (§ 39); 1 A. *ἵστηα*, trans. *I placed*, 2 A. *ἵστην*, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) Are supplementary to each other. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

## A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), *α* becoming *ε*, and *ε* and *ο* becoming *ι*.

### a. Change of *α* to *ι*.

NOTE. If the *α* is preceded or followed by a *liquid*, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

*δίδωμαι* (τ. *δαρ-*, *διρ-*), and 2 Pf. *δίδωκα*, to see, poet., Γ. 342, Soph. Œd. T. 389, 2 A. *ἰδωμαι* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδέχθην*, Æsch. Fr. 53, 2 A. P. *ἰδέσκη*, Pind. N. 7. 4.

*δίω* (τ. *δαρ-*), to slay, F. *διῶ*, A. *ἰδιωα*, Pf. P. *ἰδίωμαι*, 2 A. P. *ἰδάρην*, Hdt. 5. 9. Poet. and Ion. *δαίω*, Ar. Nub. 442, *δίω*, Hdt. ii. 39.

*δείνω*, to pluck, poet. *δείστω* (§ 272), Mosch. 2. 69, F. *δείψω*, A. *ἰδείψα*. 2 A. *ἰδραπον*, Pind. P. 4. 231.

*πλίνω*, to *πλέω*, F. *πλίζω*, A. *ἰπλίζα*, Pf. P. *πίπλισται*, 1 A. P. *ἰπλίχθην*, 2 A. P. *ἰπλάσκη*, A. M. *ἰπλιζάμην*. In Hipp., Pf. *ἰμ-πίπλισχα*, *ἰμ-πίπλισχα*.

*στρίβω*, to twist, F. *στρίψω*, A. *ἱστρίψα*, Pf. P. *ἱστράμμαι*, 1. A. P. *ἱστρίβθην*, 2 A. P. *ἱστράβην*. Pf. *ἄν-ἱστράβω*, Ath. 104 c. 1 A. P. Ion. and Dor. *ἱστράβθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφάσθαι* Theog. 837; *στρωφίω*, Ar. Pax, 175.

*τρέπω* (Ion. *τρέπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἱτρέψα*, Pf. *τίτρεφω* (§ 236. α) and *τίτρεφα*, Pf. P. *τίτρεμμαι*, 1 A. P. *ἱτρίβθην*, 2 A. P. *ἱτρέσκη*, 1 A. M. commonly trans. *ἱτρίψάμην*, 2 A. M. intrans. *ἱτραπύμην*. 2 A. Ep. *ἱτραπον*, E. 187, F. Pf. *τιτράψομαι* Hesych.

b. *Change of i and e to u.*

The change of *i* and *e* to *u* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants; as, *τίπτω* (§ 272. β), *πίπτωμι* (§ 278. δ), *ἀμείλικω* (§ 280).

## § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσμαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ἀείδω*, A. 1, *ἀείσομαι*, χ. 352 (*ἀείσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ἀείσει*, see § 185. i.

*ῥέσω* or *ῥέτω* (§ 70. 1), to rush, F. *ῥέξω*, A. *ῥέξω* · contr. from *ῥείσω*, Θ. 88, &c. A. P. *ῥίχθην*, Γ. 368.

*λούω*, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λίσουμαι*, A. P. *λίσουθην* · contr. from Ep. *λείω*, δ. 252, F. *λείσω*, &c. From the old r. λω-, we have the Ep. Impf. or 2 A. *λίσω* κ. 361, *λίσω* Hom. Ap. 120, Mid. Inf. *λίσεται* or *λίσεται* Hes. Op. 747; and from the same root, or from λου- with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *λίσωμι* or *λίσουμι*) *λίσωμι* Ar. Pl. 657, *λίσωμι*, *λίσεται* Cyp. i. 3. 11, *λίσεται* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ἡγρόμην* (§ 268), *ἤλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *ἔτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

*καλῶ*, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *ἐκάλεσα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσεμαι*, Ar. Av. 184, A. P. *ἐκλήθην* (*ἐκαλίσθην*, Hipp.). Poet., *κικλήσεω* Æsch. Sup. 217, *πρε-καλίζομαι*, Γ. 19.

*μίλω*, to concern (§ 222. 2); Ep. Pf. P. *μίμωλιστα*, -ισθι, T. 343, Plur. *μίμωλιστα* Φ. 516. See §§ 64. 2, 222. a.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θροίσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔσκλην* (§ 227. β), *ἔτλην* (§ 301. 2), *ἔδρακον* (§ 259. a), *ἔπραθον* (§ 288): (c) in *other tenses*; as, *βίβληκα*, *ἐβλήθην*, *κέκμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *τραφ-*, *τριφ-* § 259, *τραφ-*, *τριφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ἔτριψα*, Pf. *τίτρεφα*, Pf. P. *τίτραμμαι*, 1 A. P. *ἔτριφθην*, commonly 2 A. P. *ἰτρέφην*. Ep. 2 Aor. intrans. or pass. *ἰτρεφον*, E. 555, Pf. *συν-ίτρεφι* Hipp.

NOTE. See, also, *ἵχω* (§ 300), *θάπτω*, *θρίπτω* (§ 272), *θύνω* (§ 219),

τρέχω (§ 301), τρέφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, τυχ- and τυκ- (§§ 270. 9, 285, 290), χαδ- and καδ- (§ 275. ζ), ψέχω, to cool, F. ψέζω, &c., 2 A. P. ψύγων, Ar. Nub. 151, and ψύχην, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, λείδω, to pour out, Ep. εἶδω, II. 11; δουπέω, to sound, A. εἰδούπησα, i. 8. 18, A. 504, and ἐγδούπησα, A. 45; λείχω, to lick, Pf. P. λειχμῶς Hes. Th. 826. So, in reduplicated forms, πίμπλημι, πίμπρημι (§ 284), and in the Att. Redupl., ἐγγήγορα (§ 268), ἡμύω, to bow down, ἐμνήμυ-α X. 491 (for ἐμνήμυκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With χολόομαι, -όσομαι, to be angry, we have also the Ep. (χοόομαι, § 29. α) χῶομαι, χῶομαι, A. 80 (see I: 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

ἐλίσσω (r. ἐλῖF-, ἐλι-, ἐλιυ-), to avert, poet. Æsch. Prom. 568, F. ἐλίσσω Soph. Fr. 825, A. ἤλιυνα, Æsch. Sept. 87; Mid. ἐλίσσμαι and ἐλίσσομαι, to avoid, Σ. 586, α. 29, A. ἡλιέμην and ἡλιεύμην (§ 201. 2). Deriv., ἐλίσσω, A. 794, ἐλίσσω (§ 273. α).

ἐνα-σπίω, Ep. ἐμ-σπύω (§ 48. 2; r. σπιF-, σπι-, σπιυ-, σπυ-, σπυν- § 277), to recover breath, X. 222, A. P. ἐμσπύσθην, E. 697, nude 2 A. M. ἐμσπύτο A. 359. From the root σπυ- are formed the extended σπύσσω and σπύσσω, to make wise, Æsch. Pers. 830, Ξ. 249, and the Pf. P. σπύσμαι, to be wise, Ω. 377, referred by some to σπύω, by others to σπύσσω.

ρίω (r. ρῖF-, ρυ-), to flow, F. ρύσσομαι (§ 220), A. ῥρίσσα, and better Att. F. M. (or 2 F. P.) ῥύσσομαι, 2 A. P. (or 2 A. Act. r. ρυι-) ῥρίσθην, Pf. ῥρίσσω. Ion. Pres. Pt. ριύσμεναι Hdt. vii. 140. Late F. ρύσω.

σίομαι and σόμαι (r. σῖF-, σιν-, συ-, σι-, whence σο- § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. σινάμην (§ 201. 2) H. 208, Pf. as Pres., ἰσσύμαι, Z. 361, A. P. ἰσῦθην or ἰσσύθην, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἰσῦμην or ἰσσύμην, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. ἰσσιμα E. 208. Lacon. 2 A. P. ἀπ-ισσιού H. Gr. i. 1. 23, for ἀπισσύη. Observe the augm. and redupl.

χίω (r. χῖF-, χυ-), to pour, F. χίω (§ 200. 2), A. ἔχια (§ 201. 2), rare and doubtful ἔχυσα, Pf. P. κίχσμαι, A. P. ἰχῦθην. Ep. F. χίσσω, χύσω β. 222, A. ἔχισσα, ἔχισα, Δ. 269, 2 A. M. ἰχῦμην, Δ. 526, Æsch. Cho. 401. Late Pf. κίχσσε, Anth. Late form, χύνω.

NOTE. See, also, ρίω, ῥίω, πλίω (§ 220), δαίω, καίω, κλαίω (§ 267. 3). An Ep. and Ion. form of πλίω is πλώω, -ώσω, &c., ι. 240, Hdt. vi. 97, 2 A. ἱπλων, γ. 15; extended, πλωΐζω, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the Present and Imper-

*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL, as follows.

In *mute* verbs, *ä* becomes *η*; in *liquid* verbs, and in some *mute* verbs, *ī* and *ū* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute* verbs, the change commonly extends to all the *regular tenses* (§ 215. 1).

1. Change of *ä* to *η*.

*εἶπω* (r. *εαπ-*, *εηπ-*), to rot, trans., F. *εῖψω*, 2 Pf. intrans. (§ 257. β) *εἶσησα*, iv. 5. 12, 2 A. P. *εἶάσην*.

*τῆνω*, to melt (Dor. *τᾶνω* Theoc. 2. 28), F. *τῆζω*, A. *ἱτῆζω*, 2 Pf. intrans. *τίτνησα*, iv. 5. 15, 1 A. P. *ιτῆχθην*, commonly 2 A. P. *ιτᾶζην*. Pf. P. *εἶτηγμαι* Anth.

§ 267. 2. Change of *ä* to *αι*.

*δαίωμαι* (r. *δα-*, *δαι-*), to divide, chiefly poet. s. 140, F. *διᾶσμαι*, A. *ιδιᾶδμαι*, Ec. 7. 24, *διδασμαι*, A. 125, *διδαιμαι*, s. 23. Kindred, *δαιζω*, -*ζω*, to rend, Æsch. Ag. 207, *δαιριέμαι*, to divide, Σ. 264, Hdt. i. 216, A. *δαιριέσθαι* (§ 201. 2).

*καθαίωμαι* (r. *καθηρ-*), to purify, F. *καθαῖω*, A. *καθάημι* (sometimes written *καθάημι*, cf. § 56. α), Pf. P. *καθάραμαι*, A. P. *καθάράσθην*.

*καίωμαι*, to kill, chiefly poet., F. *καῖω*, 2 A. *ἱκαίω*.

*καίω* (r. *κα-*), to dwell, poet., Soph. Tr. 40, F. *κάσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ἱκασσα*, built, δ. 174, Pf. P. *ἱκασμαι*, Herod. Att. A. P. *ἱκάσθην* Eur. Med. 166. Ep. deriv. *καίτω*, Δ. 45.

*ὀφραίωμαι*, to weave, F. *ὀφραῖω*, A. *ὀφρηα*, Pf. P. *ὀφρομαι* (§ 217. β), A. P. *ὀφράνθην*. From the pure root *ὀφα-*, Ep. *ὀφίωμαι* (§ 242. b) s. 105.

*φαίωμαι* (§ 42), to show, F. *φανά*, &c. The Pf. *εἰσφαγμαι* is late, first occurring in Dinarch., who employs it in composition with *έσθι*. Kindred poet. verbs, *φαίωμαι*, to shine, μ. 383; from r. *φα-*, Impf. *φάι* ξ. 502, F. *εἰσφάσθην* P. 155; from r. *φαιδ-*, Pt. *φαιδων* A. 735, Soph. El. 824.

*χαίωμαι* (r. *χαε-*, *χαίε-*), to rejoice, F. *χαίησω* (§ 222. 2), Pf. *νιχάσθην*, Pf. P. *νιχάσθην* and *νιχάσθην*, 2 A. P. *ιχάσθην*. Ep., redupl. F. *νιχάσθην*, *νιχάσθην* (§ 239. δ), 2 A. M. *νιχάσθην* (§ 194. 3), 1 A. M. *ιχάσθην*, H. 270, 2 Pf. Pt. *νιχάσθην* (§ 253. 1), H. 312. Late, 1 Aor. *ιχάσθην*, 2 F. P. *νιχάσθην*.

3. Various Changes of *α*.

*δαίω* (r. *δαφ-*, *δα-*, *δαι-*), to burn, poet. Æsch. Ag. 496, 2 Pf., as Pres. intrans., *δίδηα*, T. 18, 2 A. M. *ιδάμην*, T. 316, Pf. P. *διδασμαι*, Call. Ep. 52.

*καίω* and *κάω* (r. *κάφ-*, *καυ-*, *κι-* § 259, *καί-*, *κά-*), to burn, F. *καύω* and *καύομαι*, A. *ἱκαυα* and poet. *ἱκία* (§ 201. 2), Æsch. Ag. 849 (Ep. *ἱκαα* A. 40, *ἱκαα*, φ. 176), Pf. *νικάσθην*, Pf. P. *νικάσθην*, A. P. *ἱκαίθην*. Ion. 2 A. P. *ἱκάσθην*, Hdt. ii. 180.

κλαίω and κλάω, *to weep*, F. κλαίνωμαι or κλαυνούμαι (§ 200. 3), and κλαίην or κλάην (§ 222), A. ἱκλαιναι, Pf. P. κίκλαιναι, 3 F. κικλαίνωμαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἱκλαύσθην, Pf. P. κικλαυνώμαι, Anth.

NOTE. Κλαῖω and κλάω are Att. forms, and are not contracted (§ 216. β). For καῖσω, κλαίνωμαι, διδάωμαι, from κάψω, κλάψομαι, διδάψομαι, &c., see § 220.

τρώγω (r. τραγ-, τρωγ- § 28. 1), *to eat*, F. τρώζομαι, 2 A. ἴτρωγον, Pf. P. εἴτρωγομαι. Ion. 1 A. ἴτρωξαι Hom. Batr. 126.

### § 268. 4. Change of *ι* to *υ*.

ἀγρίω (r. ἀγρι-, ἀγριε-), *to collect*, F. ἀγριῶ, A. ἤγριαι, A. P. ἠγρίσθην. Ep., Pf. P. ἀγρήγισμαι, Δ. 211, 2 A. M. ἠγρίμην, B. 94, Pt. sync. ἀγρέμινος, H. 134. Ep. forms, ἠγρίσθαι, Γ. 231, ἠγρίσμαι, K. 127; later Ep. ἀγρίομαι Ap. Rh. 3. 895.

αἶρω (r. αἶρ-, αἶρε-), *to raise*, poet. and Ion., F. αἶρεῶ, contr. 'αἶρῶ, Æsch. Pers. 795, A. ἤραια, Pf. P. ἤραιμαι (for ἄραια, see § 236. d), A. P. ἠέρθην. commonly αἶρω (r. 'αἶρ-, sync. from αἶρε- § 261, αἶρ- § 267), F. 'αἶρῶ, A. ἤρα, Subj. 'αῖρω (§ 56. α), Pf. ἤρακα, Pf. P. ἤραμαι, A. P. ἤρθην, 1 A. M. ἠράμην, 'αῖρωμαι, 'αῖραίμαι, Eur. Or. 3, 2 A. M. poet. ἠρόμην, 'αῖρωμαι, 'αῖροίμην Soph. El. 34. Æol. αἰρήω, Sapph. 44(73). Poet. deriv., αἰρίσθαι, Γ. 108, αἰρετάζω, Ap. Rh. 1. 738, αἰρύμαι Soph. Ant. 903, αἰνύμαι (§ 293. 3), ζ. 144.

ιγίρω (r. ιγρι-, ιγρ- § 261, ιγριε-), *to roue*, F. ιγριῶ, 2 Pf., as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγρήγορα, Pf. P. ιγρήγισμαι, A. P. ἠγρίσθην, 2 A. M. ἠγρόμην. For ιγρήγορεθι, ιγρηγόρεσθαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγόρεσθαι (as from r. ιγριεθ-) K. 419. Hipp. has ἔξ-ιγρηγο and ιγρίεσθαι. Deriv., Ep. ιγρηγορέω, υ. 6, ιγρίσσω υ. 33; late γρηγορέω.

ἴλω (r. ἔλ-, ἱλ- § 259), *to roll up, press hard*, Ep. E. 203, A. ἴλωα (§ 56. β) A. 409, Pf. P. ἴλωμαι, Ω. 662, 2 A. P. ἰάλην, N. 408. Att. forms, εἴλωα or εἴλλω, Ar. Nub. 761, Th. ii. 76, and ἴλλω Soph. Ant. 340. Deriv. εἴλωα or εἴλιω, -ήσω, εἴλωα, -ύσω (Ep., A. P. ἰλύσθην, Ψ. 393; Deriv. εἰλύσθαι, A. 156, εἰλύσάζω, T. 492), ἰλίσσω, -ῖζω (poet. and Ion. εἰλίσσω or εἰλίσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἱλιλίζω, -ῖζω, Ep. A. 530.

ῥίνω, *to smile*, poet., F. ῥινῶ, 2 A. ἴρινον, Ar. Av. 54, 1 A. ἴρινα, T. 481.

κίρω (r. καρ-, κρι- § 259), *to shear*, F. κριῶ, A. ἴκισα, Pf. P. κίκαρμαι. F. κίρωα, Mosch. 2. 32, A. ἴκισα, κ. 456, κίρεσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. κίρεθην, Pind. P. 4. 146, 2 A. P. ἱκάρην, Anth.

μίσσω (r. μαρ-, κρι- § 259), *to obtain*, chiefly poet., I. 616, 2 Pf. ἴμωρα, A. 278, Pf. P. ἴμωσθαι (§ 191. 1), *it has been futed*, Pl. Rep. 566 a, Pt. ἴμωσθαι, later Ep. μισώσθαι Ap. Rh. 1. 646, Dor. μισόμακται Tim. Loc. 95 a.

οφίλω, *to owe, ought* (Ep. οφίλλω 9. 462), F. οφιλήςω (§ 222. 2), 1 A. ὀφίλησθαι, 2 A., used only in the expression of a wish, ὀφίλει, Pf. ὀφίληκα. Kindred verbs, οφίλλω, *to assist*, poet. (for οφίλλει, see § 245. 5), ὀφλισάνω, *to incur* (§ 289), ὀφιλίω, *to assist*.

πίρω (r. παρ-, κρι- § 259), *to pierce*, F. πριῶ, Pf. P. πίπαρμαι. A. ἴπιρα, A. 465, 2 A. P. ἰπάρην, Hdt. 4. 94, Ath. 349 c.

σπίρω, *to sow*, F. σπιῶ, A. ἴσπαρα, Pf. P. ἴσπαρμαι, 2 A. P. ἰσπάρην.

τίνω (r. ταν-, κρι- § 259), *to stretch*, F. τινῶ, A. ἴτινα, Pf. τίτηκα (§ 217. α), Pf. P. τίτῃμαι, A. P. ἰτάθην. Kindred Ep. forms, τιτάω, B. 390, A. P. τιτάωα

N. 534; τανόν P. 390, F. τανόν, &c.; Imp. τῷ (contr. from τάς, τ. τῷ) M. 219; 2 Aor. Ft. ταναγόν (§ 194. 3; τ. τανγ-) A. 591.

φθίρω, to destroy, F. φθίρω, A. φθίρω, 1 Pf. φθάρω, 2 Pf. φθόω, Pf. F. φθάρμαι, 2 A. P. φθάρην. F. φθίρω, N. 625, F. M. φθαρίομαι Hdt. viii. 108, φθάρμαι ix. 42, 2 A. M. φθαρίετο (§ 248. f) Id. viii. 90.

### § 269. 5. Change of γ into ι.

κλίνω, to bend, F. κλίνω, A. κλίνω (§ 56), Pf. P. κίλλμαι (§ 217. α), 1 A. P. κίλλην and κλίνην, 2 A. P. κλίνην.

τρέβω, to rub, to wear, F. τρέψω, A. τρέψω, Pf. τίντρω, Pf. P. τίντρωμαι, 1 A. P. τίντρωην, commonly 2 A. P. τρέζην.

### 6. Change of γ into ιι.

έλείφω (τ. έλιφ-, έλιφ-), to appoint, F. έλείψω, A. ήλιψω, Pf. έλάλφω (§ 191. 2) and ήλιφα, Pf. P. έλάλλωμαι and ήλωμαι, 1 A. P. ήλείφην, 2 A. P. ήλίφην.

ίριον, to break, F. ίριον, 1 A. ήριον, Ar. Vesp. 649, and ήριον, Hipp. 2 A. ήριον, P. 295, Pf. P. ήρίγωμαι, Hipp. Collat., Ep. ίρίχθω, i. 83.

ίριον, to cast down, F. ίρίψω, A. ήριψω, A. P. ήρίφθην. 2 A., comm. intrans., ήριον, E. 47, Plap. P. ήρίγωτο M. 15, late Pf. P. ήρίγωμαι.

See, also, λίσσω (§ 37) and τίθω (§ 39).

### 7. Change of σ into ου.

άκουω (τ. άκω-, άκου-), to hear, F. άκούωμαι, A. ήκουω, 2 Pf. άκήνω, 2 Plap. ήκησιον (§ 191. 2), A. P. ήκούσθην. Late, F. άκούω, Pf. P. ήκουσμαι. Ep. άκουάζω, Hom. Merc. 423.

### § 270. 8. Change of δ into ε.

άλγυνω, to afflict, F. άλγυνώ, A. ήλγυνω, A. P. ήλγύνθην.

δύρεμαι and δόρεμαι, to lament, F. δδρεώμαι, A. ώδρεάμην.

πλύνω, to wash, F. πλύνω, A. ίπλωνα, Pf. P. τίπλωμαι (§ 217. α), A. P. ίπλύνθην.

τύφω (τ. τυφ-, τυφ- § 263), to fumigate, to burn, F. τύψω, Pf. P. τίτωμαι, 2 A. P. τυύφην.

### 9. Change of δ into ιι.

κρύβω (τ. κρύβ-, κρύβ-), to hide, poet. Aesch. Pr. 571, F. κρύσω, 1 A. κρύσω, a. 263, 2 A. κρύβω, γ. 16 (κρύβω, § 194. 3), 2 Pf. κρύψω, Soph. El. 1120. Ep. κρύβω, Γ. 453.

τύχω, to prepare, poet., F. τύξω, A. ήτιξω, Pf. P. τίτωμαι, A. P. τίτρωται. Pf. Ft. intrans. τίτωχώς μ. 423, Pf. P. τίτωχεται (§ 248. f) β. 63, Plap. τίτωχάτο Λ. 808, Pf. P. Inf. τίτωχέσθαι χ. 104, F. Pf. τίτιώμαι, M. 345, A. P. τίτρωται, Hipp. Kindred verbs, τυγχάνω (§ 290), τίττωμαι (§ 285).

φύγω, and sometimes φυγάω (§ 290), to flee, F. φύγομαι and φυξώμαι (§ 200. 3), 1 A. ήφυξα, commonly 2 A. ήφυγον, 2 Pf. τίφωγα. Ep. Pf. Ft. τιφυγίς (cf. 274. δ) Φ. 6, τιφυγίς α. 18.

10. Change of *ι*, in the diphthong *ιι*, to *η*.

*κλίσω* and *κλῆω*, to shut, F. *κλίσω* and *κλῆω*, A. *ἰκλίσω* and *ἰκλῆω*, Pf. P. *κίκλισμαι*, *κίκλιμαι*, and *κίκλημαι*, F. Pf. *κικλίσσομαι*, Ag. *ἰκλῆω*, 1072, A. P. *ἰκλίσθη*. Ion. *κλῆω*, -*ίσω*, Hdt. iii. 117; Dor. F. *κλεῖω* or *κλεῖω* Theoc. 6. 32, A. *ἰκλεῖω*, &c., as from *κλέζω* or *κλέζω* (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 269. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

§ 272. 1. ADDITION OF *τ* (see § 52).

## a. To Labial Roots.

*ἔστω* (r. ἔσ-, ἔστ-), to fasten to, to set on fire, F. *ἔψω*, A. *ἔψω*, Pf. P. *ἔμμαι*, A. P. *ἔσθη* (*ἔσθη*, Hdt. i. 19, *ἔσθη*, v. 543). Kindred, *ἔφω*, to handle, Ion. *ἔφασσω*, A. *ἔφασσω*, Hdt. iii. 69, *ἔφασις* (§ 296).

*βέντω* (r. βαφ-, βαπ-), to dip, F. *βάψω*, A. *ἱβαψω*, Pf. P. *βίβαμμαι*, 1 A. P. *ἱβάσθη*, commonly 2 A. P. *ἱβάσθη*.

*βλάπτω* (r. βλαβ-), to hurt, F. *βλάψω*, A. *ἱβλαψω*, Pf. *βίβλαμμαι*, Pf. P. *βίβλαμμαι*, 1 A. P. *ἱβλάσθη*, 2 A. P. *ἱβλάσθη*. F. Pf. *βιβλάσσομαι*, Hipp. Ep. *βιβλάσσομαι*, T. 82.

*δρύσσω* (r. δρυφ-), to tear the flesh, poet. Eur. El. 150, F. *δρύψω*, 1 A. *ἱδρύψω*, Π. 324, 2 A. *Opt. ἀποδρύψω* Y. 187, A. P. *ἱδρύσθη*, i. 435.

*θάπτω* (r. θαφ-), to bury, F. *θάψω*, A. *ἱθαψω*, Pf. P. *τίθαμμαι*, 3 F. *τιθάμμαι*, Soph. Aj. 577, 2 A. P. *ιθάσθη* (§ 263). 1 A. P. *ιθάσθη*, Hdt. ii. 81. From the r. *θαφ-* in another sense, come the Ep. and Ion. 2 Pf., as Pres., *τίθησθαι*, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. *ιθαφον*, I. 193; and the late 1 Pf. trans. *τίθαφα*, Ath. 258 c.

*θρύσσω* (r. θρυφ-), to break in pieces, F. *θρύψω*, Pf. P. *τίθρυμμαι*. A. *ἱθρυψω*, Hipp., 1 A. P. *ἱθρύσθη*, Anth., 2 A. P. *ιθρύσθη* (§ 263), Ἰ. 363.

*κάμπτω* (r. καμπ-), to bend, F. *κάψω*, A. *ἱκαμψω*, Pf. P. *κίκαμμαι* (§ 217. γ), A. P. *ἱκάμθη*. Kindred, *γάμπτω*.

*κλίστω* (r. κλαπ-, κλιπ- § 259), to steal, F. *κλίψω*, A. *ἱκλίψω*, Pf. *κίκλιμμαι* (§ 236. α), Pf. P. *κίκλιμμαι*, 1 A. P. *ἱκλίσθη*, commonly 2 A. P. *ἱκλάσθη*. Late 2 A. *ἱκλαστοι*.

*κόπτω* (r. κοπ-), to cut, to strike, F. *κόψω*, A. *ἱκοψω*, Pf. *κίκομμαι*, Pf. P. *κίκομμαι*, 3 F. *κικύνομμαι*, Ag. Ran. 1223, 2 A. P. *ἱκόσθη*. 2 Pf. Pt. *κικοσώς* N. 60.

*κρύπτω* (r. κρυβ-), to hide, F. *κρύψω*, A. *ἱκρυψω*, Pf. P. *κίκρυμμαι*, 1 A. P. *ἱκρύσθη*, sometimes 2 A. P. *ἱκρύσθη*. In Hipp., Pf. *κίκρυμμαι*, F. Pf. *κικρύνομμαι*. For *κρύπταται*, see § 249. d.

*ῥάπτω* (r. ραφ-), to stitch, F. *ράψω*, A. *ἱρραψω*, Pf. P. *ἱρραμμαι*, 2 A. P. *ἱρράσθη*.

*μάρπτω* (r. μαρπ-), to seize, poet., F. *μάρψω*, O. 137, 1 A. *ἱμαρψω*, Ag. Ea



197, Ep. 2 A. *μίμαρται*, shortened *μίμαται* (§§ 194. 3, 255. 2, 263. 6), and *ίμαται*, Hes. Sc. 231, 2 Pf. *μίμαρται*, Id. Op. 202.

*εύπτω* (r. *τυπ-*, *τυπτ-*), F. *τυπτήσω* (§ 222. 1), 2 A. *ίτυπον*, Pf. P. *τιτόπτεμαι* and *τίτυμμαι*, 2 A. P. *ίτύστην*. Ion. 1 A. *ίτυψα*, Δ. 531, *ίτυψάμην*, Hdt. ii. 40. For *τιτυπόντες*, see § 194. 3.

#### β. To Other Roots.

*ένύω*, *ένύτω* (r. *άνυ-*, *άνυτ-*), to accomplish, F. *ένύσω*, A. *ήνυσα*, Pf. *ήνυκα*, Pf. P. *ήνυσμαι*. A. P. *ήνύσθην*, Hes. Sc. 311. The simpler form *ένω* likewise occurs in the Pres. and Impf. For *ήνυτο*, &c., see § 246. α.

*τίκτω* (r. *τικ-*, *τικτ-* § 259), to beget, to bring forth, F. *τίξω*, commonly *τίξιμαι*, 1 A. *ίτιξαι*, 2 Pf. *τίττωκα*, A. P. *ίτιχθήν*. Late Pf. P. *τίτιγμαι*. For *τικίῃσθαι*, see § 200. γ.

### § 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form *σσ* (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopoes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently λ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

#### α. Prefixed.

*άλύσκω* (r. *άλυκ-*, *άλυσκ-*), to avoid, poet., F. *άλύξω*, A. *ήλυξα*. Extended Ep. forms, *άλυσκάζω* Z. 443, *άλύσκειν* χ. 330.

*ίττω* (r. *ίτλ-*, *ίτλ-* § 260, *ίτσκ-*), to liken, Ep. I. 197 (also *ίττω* λ. 279), Pf. P., as Pres., *ήίγμαι*, to be like, Eur. Alc. 1063, Plup. P. *ήίγμην*, λ. 796. The common trans. form is *ικάζω*, -άσω, &c., and the common intrans., the pret. *ίωκα* (§ 238. β), for which are also used the simpler *ίκα* (having in the 3d Pers. pl. the irregular form *ίξασι* Ar. Av. 96; cf. *ίσασι*, § 237. *ίδω*), and Ion. *οικα*, Hdt. i. 155; Plup., as Impf., *ίφκειν* (§ 189. 5), F. *ίξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *ίκα* Σ. 520.

*ινίτω* and *ινίτω* (r. *ινισ-*, *ινισ-* § 259, *ινισκ-*), to speak, tell, poet. A. 643, B. 761, Soph. CEd. T. 350, F. *ινίψω*, H. 447, and *ινισήσω* (§ 222) ι. 98, 2 A. *ίνισπον*, Eur. Sup. 435. Kindred, *ινίστω* and *ινίσσω* (§ 276. θ), to reproach, Ep. I. 438, O. 198, 2 A. *ήνισάπον* and *ινίσπον* (§ 194. 3). Related to *ίπτον* (§ 301. 7).

*λάσκω* (r. *λακ-*), to sound, to utter, poet., F. *λακήσμαι* (§ 222), A. *ιλάκησα*, commonly 2 A. *ήλάκων*, 2 Pf. *ιιλάκα* (§ 236. E.). 2 A. M. *ιιλάκοντο* (§ 194. 3). For *ιιλάκουα*, see § 253. 2. Deriv. forms, Ep. *ληκίω*, θ. 379, Dor. *λακίω*, Theoc. 2. 24, Att. *λακάζω*, Aesch. Sup. 872.

#### β. Affixed.

*άλίξω* (r. *άλιπ-*, *άλιξ-*), to ward off, poet. in the Act., F. *άλιξήσω*, Z. 109, 1 A. *ήλίξησα*, γ. 346, and *ήλίξε*, Aesch. Sup. 1052, 2 A. *άλαλκων* (§§ 194. 3,

261), *ἡλασθον* (§ 299) *Æsch. Fr.* 417; *Mid. to repel*, *F. ἀλιζόμεμαι*, *vii.* 7. 3, *A. ἡλιζόμεν*, *i.* 3. 6.

*ἰδάσθαι*, to bite, *Ion.* and *Poet.*, *F. ἰδαζόμεμαι*, *Hipp.*, *A. ἰδαζόμεν*, *Anth.*, *Pf. P. ἰδαγμαι*. *Act. ἰδάξω*, to smart from a bite, *Symp.* 4. 27.

### § 274. γ. Uniting with a Palatal to form σσ (στ).

*ἀλλάσσω* or *ἀλλάττω* (γ. ἀλλαγ-), to change, *F. ἀλλάξω*, *A. ἡλλαξα*, *Pf. P. ἡλλαγμαί*, 1 *A. P. ἡλλάχθην*, 2 *A. P. ἡλλάγην*.

*πλήσσω* (γ. πληγ-), to strike, in composition with *ισ* or *κατά*, to strike with terror, *F. πλάξω*, *A. ἰπληξα*, 2 *Pf. πίσπλαγα*, *Pf. P. πίσπληγμαί*, 3 *F. πισπλήξομαι*, *Ar. Eq.* 272, 1 *A. P. ἰπλήχθην*, commonly 2 *A. P. ἰπλήγην*, but *ἰξιπλάγην*, *κατιπλάγην* (-ήγην, *Γ.* 31, *Σ.* 225). For *πισπληγος*, &c., see § 194. 3. The form *πλήγνυμαι* (§ 293) occurs *Th. iv.* 125. In the simple sense to strike, the *Att.* writers associate the *Act.* of *πατάσσω* with the *Pass.* of *πλήσσω* (§ 301).

*πτήσσω* (γ. πτακ-, πτην- § 266), to crouch from fear, *F. πτήξω*, 1 *A. ἰπτηξα*, *poet.* 2 *A. ἰπτακον*, *Æsch. Eum.* 252, *Pf. ἰπτηχα*. *Ep.* from γ. πτα-, 2 *A. D.* 3 *πτήτης* *H.* 136, *Pf. Pt. πιστηός* (§ 253. 1), *B.* 312 (cf. § 238. a). Kindred, *πτώσσω*, *Δ.* 371, *πτωπαζέω*, *Δ.* 372.

*ταράσσω* (γ. ταραχ-), to disturb, *F. ταραξέω*, *A. ἰτάραξα*, *Pf. P. τινάραγμαί*, *A. P. ἰταρέχθην*. From *ταράσσω* is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), *Θράσσω* (*ταρασσ-*, *τραπασσ-*, *Θρασσε-*), *F. Θράξω*, *A. ἰθραξέω*, *A. P. ἰθράχθην*. *Ep. Pf.*, as *Pr. intrans.*, *τίτρερχα* (§ 62), *H.* 346.

*τάσσω* (γ. ταγ-), to arrange, *F. τάξω*, *A. ἰταξα*, *Pf. τίνταχα*, *Pf. P. ἰταγμαί*, *F. Pf. τινάξομαι*, *Th. v.* 71, 1 *A. P. ἰτάχθην*, rare 2 *A. P. ἰτάγην*.

*θρίσσω* (γ. θρεν-), to shudder, *F. θρέξω*, *A. ἰθρέξα*, 2 *Pf. πῖθρέικα*. For *πιθρίκονται*, see § 246. 2.

### δ. Uniting with a Palatal to form ζζ.

*κράζω* and 2 *Pf. κίκραγα* (§ 238. β), to cry, *F. Pf. κικράζομαι* (§ 239. c), 2 *A. ἰκραγον*. Kindred, *κλάζω* (§ 277. a), *κράζω*, -ωζω, *κλάζω*.

*οἰμάζω* (γ. οἰμων-), to bewail, *F. οἰμάζομαι*, *A. ὄμωξα*, *Pf. P. οἰμωγμαί* (§ 189. 4). *A. P. Pt. οἰμωχθείς* *Theog.* 1204, late *F. οἰμάξω*, *Anth.*

*ἐλελύζω* (γ. ἐιλογ-), to shout, to shriek, *F. ἐλελύζομαι*, *A. ὠλέλυξα*, *οἰνιάζω*, and *poet. οἰνιάχω*, to groan, *F. οἰνιάξω*, *A. ἰοἰνιάξα*. *Poet. forms*, *οἰνοπαχίω*, *Soph. El.* 133, *οἰνοπαχίζω* or *οἰνιπαχίζω*, *B.* 781, *A. ἰοἰνοπάχισα*, *Σ.* 124.

*εφάξω* and *εφάττω* (γ. σφαγ-), to slay, *F. εφάξω*, *A. ἰσφαξε*, 1 *A. P. ἰσφάχθην*, commonly 2 *A. P. ἰσφάγην*. *Pf. P. ἰσφαγμαί*, *κ.* 532. The shorter root φα- appears in the *Ep. Pf. P. ἰσφάμαι*, *E.* 531, *F. Pf. σιφάσσομαι*, *N.* 829. Hence (γ. φα-, φοι- §§ 259, 277), the *poet.* 2 *A. ἰπιφον* (§ § 194. 3, 261).

### ε. Uniting with γγ to form ζζ.

*πλάζω* (γ. πλαγγ-), to cause to wander, *poet.* (= *πλανάω*), *B.* 132, *A. ἰπλαγγα*, *κ.* 307; *Mid. πλάζομαι*, to wander, *Soph. Aj.* 886, *F. πλάγγωμαι*, *κ.* 312, *A. P. ἰπλάγγθην* *Eur. Hipp.* 240.

*εαλπίζω* (γ. εαλπιγγ-), to sound a trumpet, *F. εαλπίζω*, *A. ἰεάλπιγγα*. *Late F. εαλπίζω*, &c.

See, also, *κλάζω* (§ 277. a).

## § 275. ζ. Uniting with a Lingual to form ζ.

*καθίζω* (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), *to seat, to place*, F. *καθίσω*, *καθίσαι* (§ 200. β), A. *καθίσαι* and *καθίσαι* (§ 192. 3), Ar. Ran. 911. Mid. *καθίζομαι*, and rarely *καθίζομαι*, Pl. Ax. 371 c, *to sit*, F. *καθίζομαι* (§ 222), Pl. Phædr. 229 a, and *καθιδύμαι* (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. *καθιδύμεν*, Dem. 897. 3, and *καθιδύμεν* (§ 189. 3), Eur. Hipp. 31, 2 A. intrans. *καθίζομαι*, i. 5. 9. Late, A. P. *καθίσθην*, Anth. F. M. *καθιδύομαι*, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic: *ἴζω*, *to seat, sit*, B. 53, *Æsch.* Eum. 18 (extended *ἴζων*, Th. ii. 76), A. *ἴσω*, B. 549, *Pt. ἴσαι*, x. 361 (Ion. *ὀπ-ἴσαι* Hdt. iii. 126); Mid. *ἴσομαι*, Γ. 162, and rarely *ἴσομαι*, Soph. CEd. T. 32, F. *ἴσοισθαι* I. 455, later *ἴσομαι* Ap. Rh. 2. 807, 1 A. *ἴσάμεν*, Theog. 12, *ἴσάμεν*, Pind. P. 4. 363, *ἴσάμεν*, ξ. 295, 2 A. *ἴζομαι*, *Æsch.* Eum. 3; Pf. P. *ἴμαι*, *to sit* (§ 59), A. 134, Eur. Alc. 604, of which the comp. *κάθημαι* is also common in Att. prose. Deriv. *ἰζών*, *-ἴσω*, &c., A. P. *ἰζύην* and *ἰζύθην* (§ 278. γ).

*ὀνομάζω* (r. *ονομα-*), *to name*, F. *ὀνομάω*, A. *ὀνόμασα*, Pf. *ὀνόμακα*, Pf. P. *ὀνόμαμαι*, A. P. *ὀνομάσθην*. Ion. *ὀνομάζω* (§ 44. 4), Hdt. iv. 6, *Æol.* *ὀνομάζω* (§ 44. 5), Pind. P. 2. 82, chiefly Ep. *ὀνομαίνω*, B. 488.

*φράζω* (r. *φραδ-*), *to tell*, F. *φράσω*, A. *ἴφρασα*, Pf. P. *ἴφρακα*, Pf. P. *ἴφραμαι*, A. P. *ἴφρασθην*. Pf. P. *Πτ. προ-πιφραδμίνος*, Hes. Op. 653. For *πίφραδον*, &c., see § 194. 3. Extended, 1 A. *φράσσει* Pind. Nem. 3. 45.

*χαζέω* (r. *χαδ-*, *καδ-* § 263. N.), *to drive back, retire* (*ἀνα-χαζέω* iv. 1. 16), more frequently, but chiefly Ep., Mid. *χαζέομαι*, *to retire*, F. *χάσσομαι*, 1 A. *ἰχασσάμεν*, Δ. 535. Ep. 2 A. *Πτ. κινάδων*, 2 A. M. *κινάδοντο* (§ 194. 3), F. *κινάδω* (§ 239. b).

## η. Uniting with a Lingual to form σσ (σσ).

*ἀνέρισσω*, *to be unused*, Ep. K. 493, A. *ἀνέρισα*, Ap. Rh. 1. 1171.

*ἀρμύζω*, and Att. *ἀρμύσσω* (r. *ἀρμυδ-*), F. *ἀρμύσω*, *ἤρμυομαι*, Dor. A. P. *ἀρμύχθην*, Diog. Laert. viii. 85.

*βλίσσω* or *βλίστω* (r. *μλιστ-*, *μλιστ-* § 261, *βλιστ-* § 64. N.), *to take honey from the hive*, F. *βλίσω*, A. *ἱβλίσω*.

*κερύσσω* (r. *κερυδ-*), *to arm*, poet., Pf. P. *Πτ. κικερυθμίνος* (§ 53), Γ. 18, Eur. Andr. 279. A. M. *Πτ. κερυσσάμινος* (§ 71) T. 397, Dor. A. *κίρυνζα* (§ 245. 1), Theoc. 3. 5.

*πάσσω*, *to sprinkle*, F. *πάσω*, A. *ἴπασα*, A. P. *ἰπάσθην*.

*πλάσσω*, *to fashion*, F. *πλάσω*, A. *ἴπλάσα*, Pf. P. *πίπλάσμαι*, A. P. *ἰπλάσθην*.

## Θ. Uniting with a Labial to form ζ or σσ.

*νίջω* (r. *νιφ-*), *to wash*, F. *νίψω*, A. *ἴνιψα*, Pf. P. *νίπμαι*, A. P. *νίφθην*, Hipp. Late *νίπτω*, Plut., but *ἀπο-νίπτισθαι* σ. 178.

*πίσσω* or *πίπτω* (r. *πιστ-*), *to cook*, F. *πίψω*, A. *ἴπιψα*, Pf. P. *πίπμαι*, A. P. *νίφθην*. Late *πίπτω*.

See, also, *ἰνίσσω* (§ 273. α), *λάζομαι* (§ 290).

§ 276. REMARK. As verbs in *-ζω* and *-σσω* are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in *-ζω*, it is not strange that in some verbs there should be an intermingling of forms. Thus,

*ἀρπάζω*, to snatch, F. *ἀρπάσω*, A. *ἄρπασα*, Pf. *ἄρπασα*, Pf. P. *ἄρπασμαι*, A. P. *ἄρπάσθην*. Non-Att. F. *ἀρπάξω*, X. 310, A. P. *ἄρπάχθην*, Hdt. ii. 90, &c. Late 2 A. M. Pt. (τ. *ἀρπα-*, § 227) *ἀρπάμινος*, Anth.

*ἰνερῖζω*, to *slay*, *strip*, poet., F. *ἰνερῖζω*, A. 191, A. *ἰνερῖξα* P. 187, and *ἰνέρισα*, Anacr., Pf. P. *ἰνέρισμαι*, Soph. Aj. 26, *ἰνερῖσθην*, Æsch. Cho. 347. Primitive, *ἰναίρω* Θ. 296, 2 A. *ἰναρον*, Soph. Ant. 871, 1 A. M. *ἰνερῆμιν*, E. 43.

*ἔρδω* (or *ἔρδω*) and *ρίζω* (τ. *ἔργ-*, *ῖνγ-* § 262, *ἔρδ-*), to *do*, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. *ἔρξω* ι. 360, and *ρίζω*, Eur. Alc. 262, A. *ἔρξα*, Æsch. Sept. 924, and *ῖρρίξα* or *ἔρξα*, L. 536, Soph. CEd. C. 539 (observe the augment), 2 Pf. *ἔεργα*, B. 272, 2 Plup. *ἰώργυν* (§ 189. 5), 2. 693, *ἰώργια*, Hdt. i. 127, A. P. Pt. *ρίχθις*, I. 250.

*μυεμνηῖζω*, to *ponder*, poet., F. *μυεμνηῖζω* π. 261, A. *μυεμνήξα*, A. 189, and *μυεμνήσα*, Ar. Vesp. 5.

*παίζω*, to *play*, F. *παίζομαι*, *παίζομαι* (§ 200. 9), A. *ἴπαισα*, Pf. *τίπαισα*, Pf. P. *σιπαισμαι*. Later, *ταῖζω*, *ἴταιξα*, *τίταιχα*, *τίταιγμαι*, *ἰναίχθην*.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, *ἰλονγίχθης* (for *-ἰσθης*) Theoc. i. 98, *τίδλαγμαι* (9άω) Id. 22. 45, *ἀμέόχθην* (§ 275. η).

### § 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic; but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

*ἄλλομαι* (τ. *ἄλ-*, *ἀλ-*, *ἄλλ-*), to *leap*, F. *ἄλλομαι*, A. *ἡλάμην*, Subj. *ἄλλωμαι* (§ 56. α), &c., 2 A. *ἡλίμην*, Subj. *ἄλλωμαι*, &c. Ep. nude 2 A. S. 2 *ἄλσο* π. 754, 3 *ἄλσο* 755, Pt. *ἄλμινος* A. 421 (§§ 13. 4, 185. δ).

*βάλλω* (τ. *βαλ-*, *βλα-* § 262, *βολι-* §§ 28, 288), F. *βαλῶ*, &c., see § 228. Ep., F. *βλήσομαι*, T. 335, 2 A. *ἔβλην* (§ 227. β), φ. 15, *ἔβλήμην*, Ξ. 39, commonly pass. A. 675, Opt. S. 2 *βλήσο* or (τ. *βλι-* § 259, cf. *χρίειν*, *πλείμην*, § 284) *βλίω* N. 288, Inf. *βλήσθαι* Δ. 115, &c.; Pf. P. *βιβίλωμαι*, I. 9.

*κλάζω* (τ. *κλαγ-*, *κλαγγ-*, *κλαζ-* § 274. ι), to *clang*, to *screech*, F. *κλάγξω*, 1 A. *ἰκλαγξω*, 2 A. *ἰκλαγον*, Pf., as Pres., *κίκλαγγα* or *κίκλαγχα*, Ar. Vesp. 929 (*κίκληγα*, B. 222, see § 246. 2), F. Pf. *κικλάγξομαι* (§ 239. c). Extended forms, *κλαγγίω*, Theoc. Ep. 6. 5, *κλαγγαίω*, Æsch. Eum. 131, *κλαγγάνω* Soph. Fr. 782.

*σφάλλω* (τ. *σφαλ-*), to *deceive*, F. *σφαλῶ*, A. *ἴσθηλα*, Pf. P. *ἴσφαλα*, 2 A. P. *ἰσφάλην*.

*στέλλω* (τ. *σταλ-*, *σσιλ-* § 259), to *send*, F. *στέλῶ*, A. *ἴστυλα*, Pf. *ἴσταλα*, Pf. P. *ἴσταμαι*, 2 A. P. *ἰστάλην*, rarely 1 A. P. *ἰστάσθην*. For *ἰσταλάδω*, see § 248. f.

#### β. Affixed to a Consonant.

*δάκνω* (τ. *δαν-*, *δην-* § 266), to *bite*, F. *δήξομαι*, 2 A. *ἰδανον*, Pf. P. *δίδηγμαι*, A. P. *ιδήχθην*. Poet. Mid. *δαννάζομαι*, Æsch. Pers. 571.

τίμω (r. τιμ-, τιμ- § 259), to cut, F. τιμῶ, 2 A. ἵκωμαι and ἵκωμαι, Pf. τίμηκα (§ 261), Pf. P. τίμημαι, 3 F. τιμήσομαι, A. P. ἱεμάθην. Ion. τάμω, Γ. 105. For τιμῶσθαι, see § 234. β. Kindred Ep. τμήγω, II. 390 (τμήσσω, Mosch. 2. 81), F. τμήξω, 1 A. ἱκῶμαι, 2 A. ἱκῶμαι, 2 A. P. ἱεμάθην, later ἱεμάθην. Some read τίμω, as Pres., N. 707.

. See, also, κῆμω (§ 223).

### § 278. γ. Affixed to a Vowel.

βαίω, and poet. βάσσω (§ 279; r. βα-,), to go, F. βάσσω, 2 A. ἵβω (¶ 57; see § 227, 242. b, 251. 4), Pf. βίβηκα (see § 238. α). Poet. and Ion., F. βάσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἵβω, Hdt. i. 46. In composition, Pf. P. βίβημαι and βίβημαι (§ 221. α), A. P. ἱβῶμαι. For βάσις, &c., see § 185. ι. Kindred forms, βῶ in Dor. ἰβῶντας Th. v. 77; Ep. βῶσιν, Γ. 22, βίβημι, H. 213, βιβάσθω N. 809; Ion. βιβάσσω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βίωμαι, I shall walk, live, O. 194, X. 431 Pl. βίωμιθα (or βιβῶμιθα) Hom. Ap. 528.

δύνω (r. δύ-,), to enter, F. δύσσω, 2 A. ἰδύω (¶ 57; see §§ 227, 226. 4), Pf. διδύκα. For δύνουσι, see § 243. 4. The primitive δύω is commonly causative, to make to enter (yet = δύω, ι. 272), F. δύσω, A. ἰδύω, Pf. διδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἰδύθην. Chiefly Ep. and Ion., Pres. M. δύμαι, E. 140, A. M. ἰδύαμαι, B. 578, 2 A. P. ἰδύθην, Hipp. For δύσις, &c., see § 185. ι. Later Ep. form, δύσσω, Ap. Rh. 1. 1008, A. Pt. δύψας 1326.

ἰλάω, commonly ἰλύνω, to drive, F. ἰλῶω, ἰλῶ (§ 200. 2), A. ἰλασσω, Pf. ἰλάκα (§ 191), Pf. P. ἰλάμαι, A. P. ἰλάθην. Ion., Pf. P. ἰλάσσω, Hipp., A. P. ἰλάσθην, Hdt. iii. 54. For ἰηλαῶντας, see § 248. f. Ion. and Poet. ἰλασσίω, Σ. 543.

μάωμαι and μαίωμαι (r. μα-, μαί-, § 267, μν-, § 259), to seek after, poet. Soph. Oed. C. 836, v. 367, Ep. F. μάσσωμαι (§ 71) Δ. 190, A. ἱμασάμην, v. 429, 2 Pf. μίμωμαι (§ 238. α). Pres. Imp. μάω (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μα-) μῶσθαι Theog. 769. Extended, μαίμας, -ήσω, Soph. Aj. 50.

πίω (r. πι-, πι- § 259), to drink, F. πίωμαι (§ 200. b), later πιῶμαι (§ 200. 3), 2 A. ἵπιν (§ 227. α), Imp. πίε, commonly πῖθι, Pf. πίπικα, Pf. P. πίπικα, A. P. πίπικα.

τίω (r. τι-,), to pay, to expiate, F. τίω, A. ἵτιω, Pf. τίτιω, Pf. P. τιτίωμαι, A. P. τιτίωθην. Mid. τίωμαι, and τινύμαι or τινύμαι (§ 293), to atone, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίω, to pay honor to, F. τίω I. 142, ἵτιω, Soph. Ant. 22, Pf. P. P. τιτιμήσοι, T. 426.

φθάνω (r. φθα-,), to anticipate, F. φθῶω, commonly φθῶμαι (§ 219), 1 A. ἱφθῶω, 2 A. ἱφθῶν (§ 227), Pf. ἱφθῶκα. Ep. 2 A. M. Pt. φθῶμιτος E. 119.

φθίω (r. φθι-,), to perish, to destroy, F. trans. φθίω, φθῶ, Soph. Aj. 1027, intrans. φθίωμαι, A. trans. ἱφθίω, Pf. P. ἱφθίμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἱφθίμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἱφθίθην, ψ. 331, 2 A. Act. ἱφθίθην (cf. § 299) E. 110. Extended poet. form, φθινύτω, A. 491, α. 250.

### δ. Prefixed to α.

See δάμαμαι (§ 298), κίρηναι, κρήναμαι, σίτηναι, σπιδηναι (§ 293), κίρηναι (§ 285), πιλάναι, πίλναμαι (§ 282).

§ 279. 4. ADDITION OF *σ*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

## α. Without further Change.

*ἀρίσκω* (r. ἀρι-), to please, F. ἀρίσκω, A. ἄρισσα, A. P. ἀρίστην. See ἀρερίσκω (§ 285).

*γηράω* and *γηράσκω*, to grow old, F. γηράω and γηράσκομαι, 1 A. γηράσσω, 2 A. γηράων (§ 227), Pf. γιγήρεκα.

*ἱλάσκομαι* (r. ἱλα-), to propitiate, F. ἱλάσσομαι, A. ἱλάσμεν, A. P. ἱλάσθην. Kindred Att. forms, ἱλίσκομαι Esch. Sup. 117, ἱλίσκομαι, Pl. Leg. 804 b. Ep., ἱλάσσομαι, B. 550, Pf. Subj. ἱλίσκω, φ. 365, Opt. ἱλίσκομαι, Hom. Ap. 165; forms as from ἱλαμι, Imp. ἱλάθι Ap. Rh. 4. 1014, ἱλῆθι (§ 251. 4), Mid. ἱλάμην, Hom. Hym. 20. 5; later Ep., F. ἱλάσσομαι Ap. Rh. 2. 808, A. ἱλαξάμεν, l. 1093.

*μεθύσκω* (r. μεθυ-), to intoxicate, F. μεθύσκω, A. ἐμθύσσω, A. P. ἐμθύσθην. The intrans. *μεθύω*, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

*ἐμῶλιν*, commonly *ἐμῶλίσκω* (r. ἐμῶλο-, ἐμῶλιν- § 259), to miscarry, F. ἐμῶλίσσω, A. ἡμῶλσσα, Pf. ἡμῶλσσα, Pf. P. ἡμῶλσομαι. 2 A. ἡμῶλιν in Suid. Ion. ἱζ-αμῶλίσταις Hipp.

*ἐνέλω*, commonly *ἐνέλωσκω* (r. ἐλο-, ἐλιν-), to expend, F. ἐνέλωσκω, A. ἐνέλωσσα, Pf. ἐνέλωσσα, Pf. P. ἐνέλωμαι, A. P. ἐνέλωθην. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. ἐνέλωσσα, Soph. Aj. 1049, πατηνέλωσσα, Isoc. 201 b.

## γ. Vowel Lengthened.

*βιώσκομαι* (r. βιο-, βισκ-), chiefly in the comp. ἀνα-βιώσκομαι, to revive, both trans. and intrans., F. βιώσκομαι, 1 A. trans. ἐβιώσαμεν, 2 A. intrans. ἐβίον (§ 227), βιώ, βίωην (§ 226. 2), βιώθι, βιώται, βιώς. Primitive, βίω, to live, Fut. βιώσω, commonly βιώσομαι, 1 A. βίωσσα, commonly 2 A. βίωιν, Pf. βεβίωκα, Pf. P. βεβίωμαι. Shorter Ep. forms, βίωμιθα (βίωμιθα Wolf, § 278) Hom. Ap. 528, F. βέωμιθα Ap. Rh. 1. 685. For βίω, we commonly find, in the Pres. and Impf., ζάω, which again in the other tenses (F. ζήσω or ζήσομαι, A. ζήσω, &c.) is rare or late. For the contraction of ζάω, see § 33. α. From the contr. forms of the Impf. (ἱζαίς) ἱζης, ἱζῃ, appears to have arisen a 1st Pers. ἱζην Eur. Alc. 295, and a late Imp. ζῆι Anth. The prolonged ζάω and ζῶ (§ 242. b) have given rise to A. ἱπ-ιζώσι Hdt. i. 120, Inf. ζῶν Simon. Fr. 231. 17.

## § 281. δ. Metathesis.

*βλώσκω* (r. μολ-, μλο-, βλο- § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, σ. 466), F. μολούμαι, 2 A. ἱμολον, Pf. μίμολοκα (§ 223).

*θνήσκω* (r. θαν-, θνα-), to die, F. θανούμαι, 2 A. ἱθανον, Pf. τίθηκα (§ 237), F. Pf. τιθήσκω and τιθήσσομαι (§ 239. α). See πτίσκω (§ 295).

*ῥέωμαι* (r. *ρε-*, *ρε-*), to leap, F. *ῥεῶμαι*, 2 A. *ῥέρον*. Collat. *Σίγῃμαι*, Hdt. iii. 109.

#### 1. Consonant Dropped.

*χάσκω* (r. *χαν-*, § 55), to gape, F. *χανῶμαι*, 2 A. *ἵχανον*, 2 Pf. *κίχηναι*. Late *χάνω*. Extended *χασκάζω*, Ar. Vesp. 695.

*πάσχω* (r. *παθ-*, *πινθ-* §§ 259, 277, *παθεν-*, *παρχ-*, the aspiration of the *θ*, which is dropped before *σ*, being transferred to the *π*, which thus becomes *χ*), to suffer, F. *πείσμαι* (§ 58), 2 A. *ἵπαθον*, 2 Pf. *πίσονται*. Post. 1 A. *Πτ. πείσας* (but *πενείσας* Dind.) Æsch. Ag. 1624, Ep. Pf. *Πτ. πινάδην* (§ 253. 2) ε. 555, Dor. Pf. *πίσασχα*, Epich. 7(2). For *πίσασθε*, see § 238. β.

### § 282. 5. ADDITION OF *λ*, *ζ*, *θ*, AND *χ*.

*ἀμίσγω* and *ἀμίδω* (r. *ἀμει-*), to deprive, poet. Pind. P. 6. 27, τ. 18, F. *ἀμίσγω*, A. *ἡμίσγω*, 3. 64, A. P. *ἡμίδην*, X. 58.

*δύω* and *δίδω* (r. *δι-*, *διδ-* § 269. 6) both Ep. I. 433, A. 470, commonly *δύω* or *δίδωμαι* (§ 58, § 237), to fear, F. Ep. *δύσμαι*, O. 299, A. *δύω*, Cyr. i. 4. 22; Mid. *δύσμαι*, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. *διδίσκομαι* or *διδίττομαι*, to frighten, *δύσκω* (§ 299), and Ep. *δύμει*, to chase.

*νήσω* (r. *νι-*, *νιθ-* § 266), to spin, F. *νήσω*, A. P. *ινήθην*. Ep. *νίω*, Hes. Op. 775, A. *ίνω*, T. 128, *ινησάμην*, η. 198. Late Pf. P. *νίνημαι*.

*εὐτάζω* (r. *εὐτα-*), to wound, F. *εὐτάσσω*, &c. Ep. *εὐτάω*, χ. 356, F. *εὐτάσω*, 1 A. *εὐτάσσω*, 2 A. S. 3 *εὐτά* (§ 224. E.), Inf. *εὐτάμεν*, -άμεναι, E. 132, 2 A. M. *Πτ.*, as Pass., *εὐτάμεναι*, A. 659.

*πυλάζω*, and poet. *πυλάθω*, Eur. Rh. 555, or *πλάθω*, Soph. El. 220 (r. *πυλα-*, *πυλαζ-*, *πυλάθ-*, *πλάθ-*, §§ 260, 262), to approach, F. *πυλάσσω*, *πυλάω* (§ 200. 2), A. *πυλάσσω*, A. P. *ιπυλάσθην* and poet. *ιπυλάθην* (§ 261. N.), Æsch. Pr. 896. Ep., *πυλάω*, Hom. Bac. 44, Pf. P. *ιπυλάμαι* μ. 108, 2 A. M. *ιπυλήμην*, Δ. 449; *πυλάω*, to bring near, Hes. Op. 508, *πύλωμαι*, to approach, T. 93.

*πρίω* and *πρίζω*, to saw, F. *πρίω*, A. *ίπριω*, Pf. P. *πίπριμαι*, A. P. *ίπρισθην*.

*σώζω* (r. *σαι-*, *σω-* § 261), to save, F. *σώσω*, A. *ἴσω*, Pf. *σέσωκα*, Pf. P. *σένωμαι* and *σένωμαι*, A. P. *ισώθην*. Ep., *σάσω*, Call. Del. 32, *σάσω*, A. 33, &c.; Pres. Imp. (*σάοι*, *σάου*, *σῶ*, § 242. b) *σάω* v. 230, Impf. S. 3 (*ισάοι*) *ισάω* or *σάω* II. 363, Φ. 238; contr. *σώω*, Ap. Rh. 4. 197; *σώω*, in the Subj. *σώης* I. 681, *σῶη* 424.

*τρώω*, to afflict, F. *τρώσω*, Pf. P. *τίτρωμαι* and *τρώχω* (r. *τρω-*, *τρωχ-*, *τρωχο-* § 298), F. *τρώζω*, Pf. P. *τιτρώχουμαι*, Th. iv. 60. So *νίω* (§ 220), to swim, poet. *νήχω*, ι. 375; *ψάω* and *ψήχω*, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by *reduplication*, or 2. by *syllabic affixes*, or 3. by *exchange of letters*.

#### 1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in *-μι* and *-σχω*. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδομαι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μιμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *ἀναπλάκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

### § 284. a. Verbs in -μι.

*δίοω*, to bind, rarely *δίδημι* (r. *δι-*, *διδι-*), v. 8. 24 (Impf. *δίδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

*δίδωμι* (r. *δο-*, *διδο-*), to give, F. *δώσω*, Ep. *διδώσω*, v. 358. See ¶ 51.

*ἵημι* (r. *ί-*, *ιι-*), to send, F. *ἥσω*. See ¶ 54, § 229.

*ἵστημι* (r. *στα-*, *ιστα-*), to place, F. *στήσω*. See ¶ 48. Poet. I A. *ἵσσω*, M. 56. Late Pf. trans. *ἵσσαν* Anth., Dor. I A. P. *ἵσσαν* Call. Lav. 83. Kindred forms, *ιστάνω* in composition only, Dem. 807. 6; rare *ιστήνω* (§ 246. N.) Ath. 412 e; late *στήνω*, Rom. 14. 4; *σταῦμαι* (§ 246. α).

*κίχρημι* (r. *χρε-*, *κίχρε-* § 62), to lend, F. *χρήσω*, A. *ίχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχρεμαι*, to borrow. The primitive sense of the root *χρε-* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχρεμαι*, to supply one's own need by borrowing.

2. *χράω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ίχρησα*, Pf. P. *κίχρημαι* and *κίχρεμαι*, A. P. *ίχρησθην*. Mid. *χράομαι*, to consult an oracle. Poet. *χρήζω* or *χρήζω*, Eur. Hel. 516.

3. *χράομαι*, to supply one's own need by making use of a thing, F. *χρήσομαι*, Pf. *κίχρημαι*, A. P. *ίχρησθην*, A. M. *ίχρησάμην*. In the Att. contract forms of *χράω* and *χράομαι*, *η* takes the place of *α* (§ 33. α), which, on the other hand, is commonly retained by the Ion.; as *χρεῖ* Hdt. i. 55.

4. *χρή* (3 Pers. sing., for *χράω* or *χρήσι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρή*, Opt. (*χρε-*, *χρε-* § 259) *χρειν*, Inf. *χρήναι*, and poet. (*χράω*) *χρήν*, Part. Neut. (*χράων*, *ι* inserted after contraction, § 35) *χρειών*. Impf. *ίχρην* (with *ι* paragogic, for *ίχρεαι*, or *ίχρεν*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρήν*. Fut. *χρήσει*. The participle *χρειών* is sometimes used as an indeclinable noun; thus, *τοῦ χρείω*. Personally, S. 2 *χρήσθαι* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησσομαι*, Theoc. 16. 73. Kindred, *χρήζω*, to want, desire, Ion. *χρηίζω* Hdt. i. 41, Dor. *χρήδω* Theoc. 8. 12, and *χρήδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χρηίσσομαι*, Hdt. iii. 117.



5. ἀπεί-χρη, it fully supplies need, i. e. it suffices, it is enough; *Inf.* ἀπο-χρεῖν. *Impf.* ἀπείχρη, *F.* ἀποχερείς, *A.* ἀπείχρησι. *Ion.* ἀποχερεῖ, -χερεῖ, ἔε. (see 3 above), *Hdt.* ix. 79. So ἀπείχριστο (§ 242. α) *Id.* viii. 14, πατα-χερεῖ i. 164, ἐκ-χερείς iii. 137. These verbs are also used personally.

ὀνίμην (r. ὀνα-, ὀνινα-), to benefit, *F.* ὀνήσω, *A.* ὀνησα, *A. P.* ὀνήσθην, 2 *A. M.* ὀνήμην and ὀνᾶμην (§ 224. 3), *Opt.* ὀναίμην, *Inf.* ὀνασθαι, *Ep.* and *Ion.* *Imp.* ὀνησο τ. 68, *Inf.* ὀνησθαι *Hipp.*, *Pt.* ὀνήμινος β. 33. Doubtful 2 *A. Act.* *Inf.* ὀνῆσαι *Pl. Rep.* 600 d; late 1 *A. M.* ὀνᾶσάμην, *Anth.*

πίμπλημι (r. πλα-, πι-μ-πλα- § 263. 6), to fill, *F.* πλήσω, *A.* ἰπλησα, *Pf.* πῖπληκα, *Pf. P.* πῖπλημαι (*Plup.* ἰν-πῖπληντο *Lys.* 180. 4), *A. P.* ἰπλήσθην, 2 *A. M.* ἰπλήμην (§ 224. 3), *Opt.* (πλη-ί-μην) πλήμην or (πλα-, πλι- § 259) πλείμην (cf. χρεῖν, 4 above, βλαῖς § 277. α), *Imp.* πλη-σά, *Part.* πλήμινος. *Imp.* ἰμ-πῖπληθι (§ 251. 4) *Φ.* 311, *Pt.* (r. πλι-) ἰμ-πῖπλησι, *Hipp.* *Collat.* *Ion.* forms, πῖμπλάω, -ίω, *Hes. Th.* 880, πῖπλω, *Hes. Sc.* 291 *Gaisf.*, πῖμπλόομαι *I.* 679. Kindred, πληρόω, and the intrans. πλήθω (2 *Pf.* πῖπληθα, *Theoc.* 22. 38), whence πληθύνω and πληθύνω.

πίμπρημι (r. πρη-, πῖμπρη-), to burn, *F.* πρήσω, *A.* ἰπρησα, *Pf. P.* πῖπρημαι or πῖπρημαι, *A. P.* ἰπρήσθην. *Pf.* ὑπο-πῖπρηκα, *Hipp.*, *Pf.* πῖπρησομαι, *Hdt.* vi. 9, *A. P.* ἰπρησι *Hes. Th.* 856, *Ep. Subj.* (as from πῖμπρη) πῖμπρησι (§ 181. β) *Ar. Lys.* 248. Rare *Ep.* form, πρήθω, *I.* 589.

NOTE. The epenthetic μ of πῖμπλημι and πῖμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἰμπίπλημι, but ἰνπίμπλημι.

τίθημι (r. τι-, τίθι-, § 62), to put, *F.* θήσω. See ¶ 50.

REMARK. Φημί (§ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

### § 285. β. Verbs in -σσω.

ἀρεῖσκω (r. ἀρ-, ἀρε-, ἀρεσκω- § 296), to fit, *Ep.* ξ. 23, 1 *A.* ἤρεσα, *Æ.* 167, α. 280, 2 *A.* ἤραρον *Δ.* 110, *Soph. El.* 147 (§ 194. 3), 2 *Pf.* intrans., as *Pres.*, ἤρεσα, *N.* 800, also *Att.* ἤρεᾶσα, *Æsch. Prom.* 60, *H. Gr.* iv. 7. 6, *A. P.* ἤρεθην *II.* 211. *Pf. P.* ἀρήρισμαι, *Hes. Op.* 429, *Ap. Rh.* 1. 787. For ἤρεῖν, see § 253. 2. Deriv., ἀρίσκω (§ 279), ἀρεῖν and ἀρεῖν, &c.

βιβρώσκω (r. βοο-, βιβρωσκω-, § 280. γ), to eat (the *Pres.* rare), *Pf.* βίβρωκα (see § 238. α), *Pf. P.* βίβρωμαι. *Ep.*, 2 *A.* ἔβρων, *Hom. Ap.* 127, 2 *Pf. Opt.* (r. βρωθ-; or from new *Pres.* βιβρώθω) βιβρώθεις *Δ.* 95, *F. Pf.* βιβρώσομαι, β. 203; *Ion.* *A. P.* ἔβρωθην *Hdt.* iii. 16; late *Ep.* 1 *A.* ἔβρωξα, *Ap. Rh.* 2. 271; late *F.* βρώξομαι. The deficiencies of this verb are supplied by ἑσθίω (§ 298) and εἰρώγω (§ 267. 3).

γινώσκω (r. γνο-, to know, *F.* γνώσομαι, 2 *A.* ἔγνω, (§ 57), *Pf.* ἔγνωκα, *Pf. P.* ἔγνωμαι, *A. P.* ἔγνώσθην. 2 *A. M.* *Opt.* συγ-γνώτε *Æsch. Sup.* 216, *Ion.* 1 *A.* ἀν-ἔγνωσα, persuaded, *Hdt.* i. 68.

NOTE. The *Ion.* (not *Hom.*) and the later Greek softened γινώσκω and γίνομαι (§ 286) to γίνωσκω and γίνωμαι.

διδάσκω (r. δα-, δαδω-, δίδασκω-), to teach, *F.* διδάξω, *A.* ἰδίδαξα, *Pf.* διδάχα, *Pf. P.* διδάχαμαι, *A. P.* ἰδιδάχθην. *Ep.*, 1 *A.* ἰδιδάσκησα, *Hom. Cer.* 144, 2 *A.* ἰδιδον, *Ap. Rh.* 3. 529, δίδασκω (§ 194. 3). From the r. δα- are also formed, with the sense to learn, the poet. *F.* δάσσομαι (§ 222), γ. 187, *Pf.* διδάχα, β. 61, διδάχαμι, *Theoc.* 8. 4, δίδα, ε. 519 (hence διδάσθαι α. 316,

§ 246. 2), 2 A. P. ἰδάν, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίω, δαίω, § 200. 2) δάν, I. 418.

διδάσκω (r. δα-), to teach, used only in composition with ἀπό, διά, or ἔξ, F. δαδάσμαι, 1 A. ἰδῶσα, 2 A. ἰδῶν (§ 57), Pf. διδάσκω. Kindred, ῥεσπάζω, Lys. 117. 35, δρυσίνω, Hdt. iv. 79.

μυνίσκω (r. μυα-), to remind, F. μνήσω, A. ἱμνησα, Pf. P. μύνημαι (see § 234. β), 3 F. μυνίσσομαι, Cyr. iii. 1. 27, A. P. ἐμνήσθην. As from μύνομαι and μύνημαι, Imp. μύνω Hdt. v. 105, Pt. μυνόμενος Archil. Fr. 1, Orf. Pl. 3 μυνούσας Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. λ. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνίσκομαι, Anacr. Fr. 69.

πιδράσκω, and poet. πιδρῆμι (r. πιρα-, πρᾶ- § 261, πιρα- § 278. δ), to sell, Pf. πιδράσκω, Pf. P. πιδράμαι, 3 F. πιδράτομαι, vii. 1. 36, commonly used for the rare πιδρῆσθαι (Ath. 160 f), A. P. πιδράθην. Ep., Fut. Inf. (πιδρά-σιν) πιδράν (§ 245. 3) Φ. 454, A. πιδράσα O. 428, Pf. P. Pt. πιδρῆμις Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδάσσομαι and ἀπιδρῆμι, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρα-), to wound, F. τρώσω, A. ἱτρωσα, Pf. P. τίτρωμαι, A. P. ἱτρώθην. Kindred, τρώω, Ep. φ. 293, τρώω, to pierce, Ep. Hom. Merc. 283, F. τρώσω, Ib. 178, 1 A. ἱτρώσα, E. 337, 2 A. ἱτρώον, A. 236 (for τίτρωον and τίτρώσω, see §§ 194. 3, 239. δ), τρώϊός, Ar. Thesm. 986, τίτρωϊός (§ 286).

τιτύσκομαι (r. τυκ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυκῶν (§ 194. 3) α. 77, τιτυκόμεν, A. 467.

### § 286. γ. Other Verbs.

ἀπαχίζω (r. ἀχ-, ἀπαχ-, ἀπαχίζ- § 297), to afflict, Ep. τ. 43?, F. ἀπαχῆσαι, 1 A. ἀπάχησα, commonly 2 A. ἀπαχον, Pf. P. ἀπάχημαι and ἀπάχημαι (P. 3 ἀπαχιδάται § 248. f). Collat., ἀχόμαι τ. 129, and ἀχυνῶμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχίω B. 694, ἀχύνω E. 869.

γίγνομαι (r. γα-, γιν-, §§ 259, 277, γιγιν-, γιγν- § 261), to become, F. γινώσκω (§ 222), 2 A. ἱγινώσκην, Pf. γίγνημαι, 2 Pf. γίγναι (see § 238. α), F. P. γιγνέσθαι, 1 A. trans. ἱγινάμην, I begat or bore. Ion. and late A. P. ἱγινέθην, Hipp. For γίνε, see § 185. δ; for 1 Pf. Dor. γιγάκων, § 246. 2; for ἱγινάσθαι, § 245. 3; for γίνομαι, § 285. N. Kindred, γίνομαι, Ep. X. 477, γινώω, -ήσω, to beget.

λιλαίωμαι (r. λα-, λιλα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λιλήμαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. 1. 12.

μίσω, and poet. μύνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μυνάζω, B. 392.

πίπτω (r. πιτ-, πιτ- § 273. β, πιττ-), to fall, F. πεισῶμαι (§ 200. 3), 1 A. ἵπτα, commonly 2 A. ἵπτον, Pf. (πιτ-, πιτ- § 262, πτο- § 236. α) πύττωκα (see § 238. α). Dor. 2 A. ἵπτον, Pind. O. 7. 126; late Pf. πύττωκα, Anth. Poet. forms, πύτω, Soph. Œd. C. 1754, and perhaps πύτων (Eur. Ph. 293) and πύττω (Pind. I. 2. 39), with which some connect ἵπτων as 2 Aor.

τιτράινω (r. τρα-, τιτραιν-, § 277), to bore, F. τρήσω, A. ἱτρησα, Pf. P. τίτρημαι, A. P. ἱτρήθην, A. M. ἱτιτρηάμην. F. τιτρανίω, Hdt. iii. 12, A. ἱτιτρηα i. 247, A. P. ἱτιτρήθην, Anth. Late or doubtful, τιτράω, τιτράινω, τιτρήνω.

## 2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾱν, νε, νυ, ιox, and ιζ.

## a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ι in the preceding syllable usually becomes ω; but, when ι is affixed, ε. See στερωφάω and στερωφίω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## α. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχέομαι, A. ιβρυχησάμην, A. P. ιβρυχήθη, 2 Pf., as Pres., βίβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μπηάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μίμηκα, K. 362, μίμυκα, Σ. 580, 2 A. ἱμακον, Π. 469, ἱμύκον, E. 749.

γνάω (r. γα-), to bewail, Ep. Ω. 664, F. γήσομαι, 2 A. ἱγον, Z. 500. Mid. γάομαι also Att., Soph. Œd. T. 1249.

νομάω, F. νομήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νιμίοντο A. 635.

πίομαι, poet. πῖτόμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἴπτομαι, Eur. Iph. A. 1608 (r. πῖτ-, πῖτα-, ποτα-, πτα- § 261, ἴπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἴπτην, 2 A. M. ἰπτάμην, commonly ἰπτόμην (§ 261), Pf. P. πσιπίσημαι, A. P. ἰποτάθη. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτιόμαι, T. 357, ποτάομαι, M. 287, πσιτάομαι, Hdt. iii. 111.

## § 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίομαι, A. M. ᾗδισάμην, Pf. ᾗδισμαι (P. 3 προ-ᾗδίατο, § 248. f, Hdt. i. 61), A. P. ᾗδισθη.

ᾄω, ι. 478, and ᾄημι, I. 5 (r. ᾄ-, ᾄι-), to breathe, blow, Ep.; Imp. ᾄῃτω, Inf. ᾄῃσαι, Pt. αἰίς. Pass. ᾄημαι, ζ. 131. Deriv., αἶω, O. 252, and αἰέτω, Π. 468, to breathe out, expire. Kindred, A. αἶσα, to breathe in sleep, to sleep, γ. 151, contr. ᾄσα, σ. 367.

γαμέω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἱγημα, Pf. γηγάμηνκα, Pf. P. γηγάμημαι. Mid. γαμίομαι, to marry, said of the woman, F. γαμῶμαι, A. ἱγημάμην. Late F. γαμήσω, A. ἱγάμησα, A. P. ἱγαμήθη (γαμίδισα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

διζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζι-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. διζήσάμην.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἰδοξα, Pf. P. δίδογμα, A. P. ἰδόθη. Poet. and Ion., F. δοκήσω, A. ἰδοκησα, Pf. δίδοκηκα, Pf. P. διδόκημαι, A. P. ἰδοκήθη. Impers. δοκί, it seems, F. δόξω, &c.

ἱσιμίομαι and ἱσιμιλίομαι (r. μιλ-, μιλι-), to take care of, F. ἱσιμιλήσομαι, Pf. P. ἱσιμιμήλῃμαι, A. P. ἱσιμιλήθη.

*κτυσίω*, to sound, to crash, poet., F. *κτυσήσω*, 1 A. *ἰκτύσησα*, 2 A. *ἰκτυσον*.

*κυλίδω* and *κυλινδῶ*, to roll, F. (*κυλινδ-σαι*, § 58) *κυλίω*, A. *κυλίωσα*, Pf. P. *κυκύλισμαι*, A. P. *κυκύλισθην*. Late F. *κυλινδήσω*. Bare Pres. *κυλίω*, Ar. Vesp. 202. Kindred, *καλινδίσσμαι*, to be buried in, Cyt. i. 4. 5, *ἄλινδω* or *ἄλινδω*, A. *ἄλινσα*, Ar. Nub. 32, Pf. *ἄλινσα*, Ib. 33.

*κύρω* and *κῦρίω*, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. *κύρω* (§ 56. β), Soph. Œd. C. 225, and *κυρήσω*, Eur. Heracl. 252, A. *ἰκυρσα*, Γ. 23, and *ἰκυρήσα*, Hdt. i. 31, Pf. *κυκύρησα*, Pf. P. *κυκύρησμαι*.

*πατίσμαι* (r. *πατ-*), to taste, Ion. and Poet. Hdt. ii. 37, F. *πέσσομαι*, A. *ἰπάσάμην*, A. 464, Soph. Ant. 202, Plup. *πιπάσσομην* Ω. 642.

*παρίω* (r. *παρθ-*, *πριθ-* § 259, *παρθι-*), to lay waste, F. *παρθήσω*, Pf. *πιπάρθηκα*, &c. Poet. *πάρω*, F. *πάρωσα*, Soph. Ph. 114, 1 A. *ἰπάρωσα*, a. 2, Ep. 2 A. *ἰπάρωσεν* (§ 262), A. 367. For *πάρωσαι*, see § 246. β.

*πίπτω* and *πιπτίω* (r. *πιφ-*, *πιπτ-* § 272), to throw, F. *ρίψω*, A. *ἱρρίψω*, Pf. *ἱρρίψα*, Pf. P. *ἱρρίμμαι*, 1 A. P. *ἱρρίφθην*, 2 A. P. *ἱρρίφην*. For *πίπτασατος*, see § 249. d. Deriv. *πιστάζω*.

*σπίσσομαι*, commonly *σποσίω* or *σποσίσμαι* (r. *σπισ-*), F. *σπίψομαι*, A. *ἰσπίψάμην*, Pf. *ἰσπισμαι*, F. Pf. *ἰσπίψομαι*, Pl. Rep. 392 c.

*ώθω* (r. *ώθ-*), to push, F. *ώσω*, and poet. *ώθήσω*, A. *ώσω* (§ 189. 2), Pf. P. *ώσωμαι*, A. P. *ιώσθην*. Late Pf. *ώωκα*, Plut.; Ep. and Ion., A. *ώσω*, A. 220 (*πρώσας*, for *πρω-ώσας*, Anth.), Pf. P. *ώσωμαι*, Hdt. v. 69; *ἄπ-ιώθην* Hipp. Deriv. *ώσπίζομαι*, to jostle, Ar. Ach. 42.

## § 289. b. ADDITION OF *äv*.

REMARKS. (1.) Roots which receive *äv* without further change are mostly *double consonant*. (2.) *Mute roots receiving äv commonly insert v before the characteristic*. (3.) Roots which do not insert *v* sometimes prolong *äv* to *αιν* or *ᾰν*.

### a. Without further Change.

*αἰσθάνομαι*, and rarely *αἰσθεσμαι* (r. *αἰσθ-*, *αἰσθαν-*), to perceive, F. *αἰσθήσομαι* (§ 222. 1), 2 A. *ἡσθόμην*, Pf. P. *ἡσθημαι*.

*ἄλφάνω* (r. *ἄλφ-*), to find, poet. Eur. Med. 298, 2 A. *ἄλφον* Φ. 79.

*ἁμαρτάνω* (r. *ἁμαρτ-*), to err, to miss, F. *ἁμαρτήσομαι*, 2 A. *ἡμαρτον*, Pf. *ἡμάρτηκα*, Pf. P. *ἡμάρτημαι*, A. P. *ἡμαρτήσθην*. F. *ἁμαρτήσω*, Hipp., 1 A. *ἡμάρτησα*, Orph. Arg. 646, Ep. 2 A. (*ἁμαρτ-*, *ἁμαρτ-* § 262, *ἁμάρωτ-*, § § 13. 4, 28, 64. 2) *ἡμάρωτον*, E. 287 (*ἁμαρθ* Δ. 491). Hence (*μ* dropped, cf. *ἄπλω-κώ*, § 296) *ἁμάρωζω*, only in A. Subj. *ἁμάρωζομαι* K. 65.

*ἄπειχθάνομαι*, and sometimes *ἀπείχθεσμαι* (r. *ιχθ-*), to be hated, F. *ἀπείχθησομαι*, 2 A. *ἀπείχθόμην*, Pf. *ἀπείχθημαι*.

*αὔξω* and *αὔξάνω*, poet. and Ion. *αἰξω* (r. *ἄφειγ-*, *αὐγ-*, *ἄιν-*, § 22. δ, *αὔξ-*, *αἰξ-*, § 273), Z. 261, to increase, F. *αὔξήσω*, &c. See ¶ 43, and cf. Lat. *augeo*.

*βλαστάνω*, and poet. *βλαστίω* (r. *βλαστ-*), to sprout, to bud, F. *βλαστήσω*, 2 A. *ἱβλαστον*, Pf. *ἱβλάστηκα* (§ 190; Plup. *ἱβλάστηκαί* Th. iii. 26). 1 A. *ἱβλάστησα*, Ap. Rh. 1. 1131.

*δαρδάνω* (r. *δαρδ-*), to sleep, usually in composition with *κατά*, 2 A. *ἰδαρδον*, Pf. *διδαρδηναι*, 2 A. P. poet. *ἰδαρδην*. Ep. 2 A. *ἰδαρδον* 9. 296, 2 A. P. *ἰδαρδην*, i. 471 (§ 262).

*ἐφλισκάνω* (r. *ἐφλ-*, *ἐφλισκ-* § 296), to incur, F. *ἐφλήσω*, 1 A. *ἔφλησα*, commonly 2 A. *ἔφλον*, Pf. *ἔφληκα*. Ion. Impf. or 2 A. *ἔφλω* (§ 243. 4) Hdt. viii. 26. See *ἐφίλω* (§ 268).

### § 290. β. With the Insertion of *ν* (see § 54).

*ἄδάνω* (r. *ἄδ-*, *ἄν-δαν-*), to please, poet. and Ion. B. 114, Soph. Ant. 504, F. *ἄδήσω*, Hdt. v. 39, 2 A. *ἰάδον*, Id. i. 151, *Subj.* *ἄδω*, &c., 2 Pf. *ἰάδω*, I. 173 (*ἰάδω*, Theoc. 27. 22; 1 Pf. *ἄδηκα*, Hippon.). For the augm., see § 189. 2. Kindred, *ἦδω*, to please, commonly *ἦδομαι*, to be pleased, F. *ἠέθομαι*, A. *ἦσθη* (A. M. *ἦσατο* i. 353).

*ἱεργγάνω* (r. *ἱεργ-*), to disgorge, 2 A. *ἦεργον*. Ion. *ἱερίγγομαι*, O. 621, F. *ἱερίζομαι*, Pf. *ἱερίγγομαι*, Hipp.

*διγγάνω* (r. *διγγ-*), to touch, F. *διζέομαι*, 2 A. *ἰδιγγον*. Lat. *tango*.

*πυχάνω* or *πιγχανώ* (r. *πυχ-*), to find, poet. Eur. Alc. 477, F. *πυχέσσομαι*, Soph. CEd. C. 1487, 2 A. *ἰπιχον*, Eur. Alc. 22. Ep. *πυχάνω*, P. 672, and *πυχίω* α. 284 (Mid. Pt. *πυχήμινας*, E. 187), F. *πυχήσω*, Ap. Rh. 4. 1482, 2 A. (from r. *πυχη-*, or Pass. with sense of Act.) *ἰπιχην*, σ. 379, *Subj.* (*πυχῶ*) *πυχίω* (§ 243. b), A. 26, &c. 1 A. M. *πιχησάμην*, Δ. 385.

*λαγγάνω* (r. *λαγχ-*, *ληγχ-* § 266, *λιγχ-* §§ 259, 277, *λαγγχαν-*), to obtain by lot, F. *λήζομαι*, 2 A. *ἰλαχον*, Pf. *ἰληχα* (§ 191. 1) and *λίλογχα*, Pf. P. *ἰληγομαι*, A. P. *ἰλήχθη*. Ion. F. *λάζομαι*, Hdt. vii. 144. For 2 Aor. *Subj.* *λιλάχω*, causative, see § 194. 3.

*λαμδάνω* (r. *λαδ-*, *ληδ-*, *λαμδ-*), to take, F. *λήψομαι*, 2 A. *ἰλαδον*, Pf. *ἰληψα* (§ 191. 1), Pf. P. *ἰλημμαι*, and poet. *λίλημμαι*, Eur. Iph. A. 363, A. P. *ἰλήφθη*. Ion., F. *λάμψομαι*, Hdt. i. 199, Pf. P. *λίλαμμαι*, iii. 117, A. P. *ἰλάμφθη*, ii. 89, Pf. A. *λιλάδωκα* (§ 222), iv. 79. For *λιλαδίσθαι*, see § 194. 3. Poet. forms, *λάζομαι* and *λάζωμαι*, Δ. 357, Ar. Lys. 209.

*λανθάνω*, and sometimes *λήθω* (r. *λαθ-*, *ληθ-*), to lie hid, to escape notice, F. *λήσω*, 1 A. *ἰλησα*, commonly 2 A. *ἰλαθον*, 2 Pf. *λίληθα*. Mid. *λανθάνομαι* and *λήθομαι*, to forget, F. *λήσομαι*, 2 A. *ἰλαθόμην*, Pf. *λίλησμαι*, F. Pf. *λιλήσομαι*, Eur. Alc. 198. Ep. Pf. P. *λίλασμαι*, E. 834, late 1 A. M. *ἰλησάμην*, Quint. 3. 99, Dor. A. P. *ἰλάσθη*, Theoc. 2. 46. For *λίλαθον*, &c., see § 194. 3. Collat. *ἰκ-ληθάνω*, η. 221.

*λείπω* (r. *λειπ-*, *λιπ-*), to leave, and sometimes in composition *λιμπάνω*, Th. viii. 17, F. *λείψω*, &c. (¶ 37). Late 1 A. *ἰλειψα*.

*μανθάνω* (r. *μαθ-*), to learn, F. *μαθήσομαι* (§ 222), 2 A. *ἰμαθον*, Pf. *μιμάθηκα*. For *μαθίσομαι*, see § 200. γ.

*πυνθάνομαι*, and poet. *πυθόμαι* Æsch. Ag. 938 (r. *πυθ-*, *πυθ-* § 270), to inquire, F. *πύσομαι* (*πυνθείσθαι* Æsch. Pr. 988, § 200. 3), 2 A. *ἰπυθίμην*, Pf. *πίπυμαι*. Ep. 2 A. *Opt.* *πινύδοιτε* (§ 194. 3), Z. 50.

*τυγχάνω* (r. *τυχ-*, *τιυχ-*), to happen, to obtain, to hit, F. *τύξομαι*, 2 A. *ἰτυχον*, Pf. *τιτύχηκα* (§ 222), rarely *τίτιυχα*, Ath. 581 e. Ep. 1 A. *ἰτύχησα*, Δ. 106. See *τιύχω* (§ 270).

*χανδάνω* (r. *χαδ-*, *χανδ-*, *χινδ-* § 259), to contain, poet. Ar. Ran. 260, F. (*χινδομαι*, § 58) *χίσιςμαι*, σ. 17, 2 A. *ἰχανδον*, Δ. 24, 2 Pf. *πύχανδω*, Ψ. 268.

§ 291. γ. With *αι* prolonged.

*ἐλδαίνω* (r. *ἐλδ-*), to pourish, poet. *Æsch.* Pr. 540, 2 A. *ἡλδανον*, c. 70. Also *ἐλδήσκω*, to pourish, to grow, *Υ.* 599, late A. iter. *ἐλδήσασκεν* Orph. Lith. 364.

*ἐλισπαίνω* or *ἐλισπαίνομαι* (r. *ἐλσπ-*), to sin, poet., *Hes.* Op. 239, 328, 1 A. *ἐλίστησα*, Orph. Arg. 647, 2 A. *ἡλίστον*, I. 375, Pf. P. *Πτ. ἐλίστημινος* δ. 807.

*οἰδῖω* and *οἰδαίνω* (r. *οἰδ-*, *οἰδ-* § 288), to swell, F. *οἰδήσω*, A. *ῥήθησα*, Pf. *ῥήθηκα*. Also *οἰδάνω*, trans., I. 554.

*ἐλισθάνω* and *ἐλισθαίνω* (r. *ἐλσθ-*), to slide, to slip, F. *ἐλίσθήσω*, 2 A. *ἄλισθον*. 1 A. *ἄλίσθησα* and Pf. *ἄλίσθηκα*, Hipp. Also *ἐλίσθαίζω*, Ath. 236 a.

*ὀσφραίνομαι*, rarely *ὀσφράμμαι*, Ath. 299 e (r. *ὀσφρ-*, *ὀσφρα-* § 287), to smell, F. *ὀσφρήσμαι*, 2 A. *ὠσφραίμην*, A. P. *ὠσφραίστην*. Ion. 2 A. *ὠσφραίμην*, Hdt. i. 80, late 1 A. *ὠσφρηάμην*.

See, also, *ἰκάνω* (§ 292), *κίχάνω* (§ 290).

§ 292. c. ADDITION OF *ν*.

*βύνω* (or *βύινω*), to stop up (r. *βυ-*), F. *βύσω*, A. *ἰβύσα*, Pf. P. *βίζυμαι*. Also Pass. *βύνομαι*, Hdt. ii. 96.

*ἰνύομαι*, and poet. *ἰκάνω* (r. *ικ-*, *ικέν-* § 291), to come, F. *ἴξομαι*, 2 A. *ἰκάνη*, Pf. *ἴγμαι*. Ep. *ἴνω*, K. 142. For *ἴκτο* and *ἴξον*, see § 185. δ, ε.

*κυνίω* (r. *κυ-*), to kiss, F. *κυνήσμαι*, A. *ἰκῦσα*. The comp. *προσκυνίω*, to worship, is regular: F. *προσκυνήσω*, A. *προσκυνήσω*, and poet. *προσκύνω*, Ar. Eq. 156.

*ὑπισχεῖμαι* (r. *σχ-*, *ισχ-*), to promise, F. *ὑπισχέσμαι* (§ 222), 2 A. *ὑπισχέμην*, Pf. *ὑπίσχημαι*, rare A. P. *ὑπίσχησθην*, Pl. Phædr. 235 d. Poet. and Ion. *ὑπίσχημαι* *Æsch.* Eum. 804, Hdt. vii. 104. See *ἴχω* (§ 300).

§ 293. d. ADDITION OF *νν*.

- (1.) If *α*, *ε*, or *ο* precede, the *ν* is doubled, *ο* becoming *ω*.  
(2.) If *λ* precede, the *ν* becomes *λ*. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before *νν*.

## a. To Pure Roots.

*ἴννυμι* (r. *Fi-*, I- § 22. δ), to clothe, poet., chiefly Ep., F. *ἴσω* (§ 71), c. 337, A. *ἴσσα*, E. 905, Pf. P. *ἴμμαι* and *ἴμαι*, c. 72, Hdt. i. 47. Prose form, *ἄμφιννυμι*, F. *ἄμφίω*, *ἄμφιῶ* (§ 200. 2), *ἄμφισα* (§ 192. 3), Pf. P. *ἄμφίσμαι*. Ion., *κατα-ίννυμι* *Υ.* 135, *ἰπ-ίννυμαι* Hdt. iv. 64.

*ζώννυμι* (r. *ζο-*), to gird, F. *ζώσω*, A. *ἰζώσα*, Pf. P. *ἰζωμαι*. Late Pf. *ἰζωκα*, Anth.

*κίρηννυμι* (r. *κίρα-*, *κρά-* § 261, *κίρα-* §§ 259, 278. δ), to mix, F. *κίρῶσω*, *κίρῶ*, A. *κίρῶσα* (*κρήσαι* η. 164), Pf. P. *κίρηνσμαι*, Ath. 576 a, commonly *κίρῶμαι*, A. P. *κίρῶσθην* and *κίρῶθην*. Ep. *κίρῶν*, I. 363 (*κίρμαι*, § 242. b), *δυβλ. κίρωνται* Δ. 260, as from *κίρμαι*. Poet. and Ion., *κίρηνμι*, Ar. Eccl. 841, and *κίρῶν*, Hdt. iv. 52.

*κορίννυμι* (r. *κορι-*), to satiate, F. *κορίσω*, A. *ἰκόρισα*, Pf. P. *κικόρισμαι*, A. P. *ἰκορίσθην*. Ep., F. *κορίω* (§ 245. 3), Θ. 379, 2 Pf. intrans. *κικορήσω* (§ 253. 1), c. 372; Ion. Pf. P. *κικόρημαι* Σ. 287. The verb *κορίω*, to vomit, is regular.

*κρεμάννυμι* (r. *κρεμα-*), to suspend, F. *κρεμάσω*, *κρεμῶ* (§ 200. 2), A. *ἰκρή-*

ῥῆσα, A. P. *ἰκρῆσάσθην*, Mid. *κρῆσμαι* (Act. Pt. *κρῆσναι*; Ath. 25 d), and poet. *κρῆμνῆμαι* (§ 278, δ), Ar. Nub. 377, *to hang*, F. *κρημέσμαι*. Also *κρημνόμεαι*, Hom. Bac. 39, Pt. *κρημνάς*, Pind. P. 4. 43, late *κρημάς*.

*σπιδάννυμι* (r. *σπιδ-*), *to spread, to expand*, F. *σπιδέω*, *σπιδῶ*, A. *σπιδάσθαι*, Pf. P. *σπιδάσμαι* (§ 261), A. P. *σπιδάσθην*. Ion. Pf. P. *σπιδάσμαι*, Hdt. i. 62. Ep., *σπιδναι*, λ. 392, *σπιδναι*, Hes. Sc. 291 Göttil.; late *σπιδάσθην*.

*βύννυμι* (r. *βυ-*), *to strengthen*, F. *βύω*, A. *βύωσθαι*, Pf. P. *βύωμαι*, A. P. *βύωσθην* (§ 221. α).

*σβύννυμι* (r. *σβυ-*), *to extinguish*, F. *σβίω*, 1 A. *σβίωσθαι*, A. P. *σβίωσθην*. Mid. *σβύννυμαι*, *to be extinguished, to go out*, F. *σβήσμαι*, 2 A. Act. *σβέννυμι* (§ 227), Pf. Act. *σβέννα*.

*σπιδάννυμι* (r. *σπιδ-*), *to scatter*, F. *σπιδέω*, *σπιδῶ*, A. *σπιδάσθαι*, Pf. P. *σπιδάσμαι*, A. P. *σπιδάσθην*. Collat. forms, chiefly poet., *σπιδάω*, Ap. Rh. 4. 500, *σπιδάσθαι*, Id. 2. 626, *σπιδάννυμι*, Anth., A. *σπιδάσθαι*, E. 88; *σπιδναι* (§ § 259, 278. δ), Hes. Th. 875, Th. vi. 98, *σπιδναι*, Hdt. vii. 140, Eur. Hec. 916.

### § 294. β. To Palatal Roots.

*δαρνύμι* (r. *ῥαγ-*), *to break*, F. *δάω*, A. *δάω* (§ 189. 2), 2 Pf. intrans. *δάω*, *to be broken*, 2 A. P. *δάω* (Att. δ, Ep. comm. δ). Ion., A. *δάω*, Y. 392, 2 Pf. *δάω*, Hdt. vii. 224, *δάω*, Hipp.; Ep. A. Opt. *κατα-δάω*, *κατα-δάω*, § § 22. δ, 48. 2) *καταδάω* Hes. Op. 664. In the comp. *καταδάω*, the δ of the augm. is sometimes found out of the Ind.; as, A. Part. *καταδάω*, Lys. 100. 5.

*ἀνείγω* and *ἀνείγνυμι* (r. *είγ-*), *to open*, Impf. *ἀνείγων* (§ 189. 2), II. 221, v. 5. 20, and later *ἀνείγων*, H. Gr. i. 1. 2 (Ion. *ἀνείγων*, Z. 168), F. *ἀνείξω*, A. *ἀνείξω*, and later *ἀνείξω*, Pf. *ἀνείγχα*, Pf. P. *ἀνείγμαι*, A. P. *ἀνείγθην*, and later *ἀνείγθην*, Acts. 12. 10. 2 Pf. *ἀνείγω*, *to stand open*, Hipp. The simple *είγω* and *είγνυμι* are poet., Æsch. Pr. 611, F. *είξω*, A. *είξω* Ω. 457, *είξω*, Ω. 446.

*δείκνυμι* (r. *δεικ-*), *to show*, F. *δείξω*. See ¶ 52. Ion. (r. *δεικ-*) *δείξω*, *δείξω*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. *to greet*, I. 196, Pf. *δείδισμαι* (§ 47. N.), n. 72. The primary sense of *δείκνυμι* is *to stretch out the hand*, and kindred verbs are *δείχομαι* (Ion. *δείκομαι*, Hdt. vii. 177, § 69. I.), *to receive*, F. *δείξομαι*, A. *δείξομαι*, Pf. *δείδισμαι*, F. Pf. *δείδισμαι* (for *δείδισμαι*, &c., see § 185. δ), and the poet. *δείδισμαι*, *δείδισμαι*, *δεικνάνω*, *δείκνυμαι*.

*είργνυμι* (r. *είργ-*, *είργ-* § 268), *to shut in, to confine*, F. *είρξω* and *είρξω*, A. *είρξω*, Part. *είρξας* and *είρξας*, Pf. P. *είργμαι*, A. P. *είργθην*. This verb appears to have been originally the same with *είργω*, *to shut out*, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *είργω*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *είργω*, B. 617), and *είργνυμι* or *είργνυμι*, Hdt. ii. 86, iv. 69.

*ζεύγνυμι* (r. *ζυγ-*, *ζυγ-* § 270), *to yoke*, F. *ζεύξω*, A. *ζεύξω*, Pf. P. *ζεύγμαι*, 1 A. P. *ζεύγθην*, 2 A. P. *ζεύγθην*.

*μίγνυμι* (r. *μιγ-*), *to mingle, to mix*, F. *μίξω*, A. *μίξω*, Pf. P. *μίμικμαι*, 3 F. *μίμικμαι*, Æsch. Pers. 1052, 1 A. P. *μίμικθην*, 2 A. P. *μίμικθην*. The older form *μίσγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *μίμικτο*, &c., see § 185. δ.

*σφηνύμι* (r. *σφγ-*, *σφγ-* § 266), *to fasten, to fix*, F. *σφήω*, A. *σφήω*, 2 Pf.

intrans., as Pres. *τίσσημι*, 1 A. P. *ισήχθην*, commonly 2 A. P. *ισάγην*. Ep. 2 A. M. S. 3 *ισηκτο* (§ 185. δ) Δ. 378. For *ισήγυσα*, see § 226. 4. Late *πίσσω*, Pf. P. *πισσηγμαι*.

*ῥήγνυμι* (r. *ῥαγ-, ῥηγ-*), to break, F. *ῥήξω*, A. *ῥήξαι*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥήράγην*. Ep., *ῥήσω*, Σ. 571, Pf. P. *ῥήρηγμαι*, S. 137; Ion. 1 A. P. *ῥήρήχην*, Hipp. Kindred, *ῥάσω* and *ῥεάσω*, -ξω, to smite.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-, φρασσ-* § 274), to fence, F. *φράξω*, A. *ῥραξαι*, Pf. P. *σφίφραγμαι*, A. P. *ῥφράχθην*. Late 2 A. P. *ῥφράγην*.

### § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιν-, δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίω*, Æsch. Eum. 305, A. *ἰδαισα*, A. P. *ἰδαισθην*. For Opt. *δαινύτο*, see § 226. 4.

*καίνυμαι* (r. *καδ-, καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίνασμαι*, Eur. El. 616, Pt. *κικαδμίνος* Δ. 339, and *κικαδμίνος*, Pind. O. 1. 42.

*κτείνω*, and later *κτινύμι* or *κτινύμι* (r. *κτα-, κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτινῶ*, 1 A. *ἱκτιναι*, poet. 2 A. *ἱκτανει* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἱκτῶν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἱκτοισα*, 1 Pf., less classic, *ἱκτανα* (or *ἱκταγνα*) and *ἱκτόνηκα*, 2 A. M. poet. *ἱκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἱκτᾶσθην*, δ. 537; late *ἱκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*ἰλλύμι* (r. *ἰλ-, ἰλ-νυ-*), to destroy, F. *ἰλίω* (§ 222. α), commonly *ἰλῶ*, A. *ἰλιστα*, 1 Pf. *ἰλώλικα*, 2 Pf. intrans. *ἰλωλα*, 2 A. M. *ἰλώμην*. Poet. *ἰλίω*, A. 10, Soph. Ant. 1286; Impf. iter. *ἰλίωσκειν* (or *ἰλίωται*, as from *ἰλίω*) T. 135.

*ῥμύμι* (r. *ῥμ-*), to swear, F. *ῥμύμαι*, A. *ῥμωσα* (§ 222. β), Pf. *ῥμώμωσα* (§ 191. 2), Pf. P. *ῥμώμοσμαι* and *ῥμώμομαι* (§ 221. α), A. P. *ῥμώσθην* and *ῥμώσθην*. Pres. Pt. *ῥμύντης* Hdt. i. 153; late F. *ῥμώσω*, Anth.

*ῥμύργνυμι* (*ῥμωργ-*), to wipe off, poet. E. 416, F. *ῥμώρξω*, A. *ῥμωρξαι*, Eur. Or. 219, A. P. *ῥμώρχθην*, Ar. Vesp. 560, A. M. *ῥμωρξάμην*, Σ. 124. Collat. *ῥμωργάξω*, Hom. Merc. 361, late *ῥμωργνύμι*.

*ῥείγω*, to stretch out, and Ep. *ῥεῖγνυμι*, A. 351, F. *ῥεῖξω*, A. *ῥεῖξαι*, A. P. *ῥεῖχθην*, Pf. P. *ῥεῖνγμαι*, Hipp., *ῥεώρειγμαι*, Π. 834.

*ῥένυμι* (r. *ῥε-*), to rouse, F. *ῥρω* (§ 56. β), A. *ῥρωσα*, 2 Pf. intrans., as Pres., *ῥρωσα*. Ep., F. M. *ῥεῦμαι*, T. 140, 2 A. *ῥεωρον* (§ 194. 3), 2 A. M. *ῥεώμην*, M. 279 (see § 185. λ, ι); from r. *ῥει-*, Impf. *ῥεώμην*, B. 398, Pf. P. *ῥεώρειμαι* (§ 191. 2), τ. 377, Subj. *ῥεώρηται* M. 271. Kindred, chiefly poet., *ῥεομαι*, *ῥεῖναι*, *ῥεοῦμαι*, *ῥεῖναι* Lat. *orior*.

*σπάρνυμαι* (r. *σπαρ-*), to sneeze, 2 A. *ἱσπαρον*. 2 A. P. Pt. *σπαρείς*, Hipp. *σπάρνυμι*, *σπαρῖνυμι*, and *σπαρῶνυμι* (r. *σπαρ-, σπαρι-* § 288, *σπαρ-* § 262), to strew, F. *σπαρώ* and *σπαρώω*, A. *ἱσπάρω* and *ἱσπάρωω*, Pf. P. *ἱσπαρωμαι*, A. P. *ἱσπαρῶσθην* (*ἱσπαρῖσθην*, Hipp.).

### § 296. ε. ADDITION OF *ισκ*.

*ἔμπλεκίσκω* (r. *ἔμπλεκ-*), to ent, poet. 2 A. *ἔμπλεκον* Soph. Ant. 910, Pt. *ἔμπλεκάνω* and, to shorten the initial *α* (§ 263. 6), *ἔμπλεκών* Eur. Alc. 241.



*ἀπαθίσκει* (r. ἀθ-, ἀπαθ-), to deceive, Ep. λ. 217, F. ἀπαθήσω, A. ἀπάθησα, Hom. Ap. 376, commonly 2 A. ἡπαθον, ζ. 379.

*γίγνωμι* and *γίγναι* (r. γιν-, γιγν- § 283, γιγναι- § 288, γιγναισα-), to call aloud, F. γιγνώσκω, A. ἰγινώσκω, 2 Pf., as Pres., γίγναι, Subj. γιγνώτω, Imp. γίγναι (§ 235), &c. Ep. Imp. or 2 A. ἰγίγναι (or Pf. γίγναι) ζ. 469. See § 246. N.

*ἵκναι* (r. ἰκ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἱκνέσθαι, 2 A. ἱκνέον, A. 572, 2 A. M. ἱκνέμεν Eur. Hel. 469, 1 A. M. ἱκνέμεν, Hipp. Also ἱκνέσθαι, Theog. 111, and ἱκνέω, Hes. Op. 417. From the same root, ἀπαικνέω (§ 237. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπαικνέμεν, Æsch. Pr. 28; and from the kindred ὀκ- (§ 28), Ep. Aor. Pt. ἀποικνέω A. 356, ἀποικνέμεν, Hes. Sc. 173.

*εὑρίσκω* (r. εὑρ-, to find, F. εὑρίσκω (§ 222. 2), 2 A. εὑρόω or ἤρεω (§ 188. N.), Pf. εὔρηκα, Pf. P. εὔρημαι, A. P. εὔρηθην (§ 219), 2 A. M. εὔρημεν, and less Att. 1 A. M. εὔρημεν.

*στειρίζω* and *στειρίσκω* (r. στερ-, to deprive, F. στερήσω, A. ἱστέρισσα, Pf. ἱστέρισκα, Pf. P. ἱστέρισμαι, 1 A. P. ἱστέριθην, poet. 2 A. P. Pt. στερίς Eur. Hel. 95. Mid. στερέμεν, to want, F., often as Pass., στερήσθαι (ἀπο-στερήσθαι Andoc. 19. 25). Ep. 1 A. ἱστέρισσα, v. 262.

### § 297. f. ADDITION OF *ιζ*.

*ἰσίζω* (r. ἰζ-), to accustom, F. ἰσίσω, -ιῶ (§ 200. β), Pf. ἰσίστη (§ 189. 3), &c.; 2 Pf., as Pres. intrans., ἰσίστη (§ 236. c). Ep. Pres. Pt. intrans. ἰσίσω I. 540.

*ἱλπίζω* (r. ἱλπ-), to hope, F. ἱλπίσω, -ιῶ, &c.; Ep. ἱλπω, to give hope, β. 91, ἱλπομαι or ἱλπομαι, and 2 Pf. ἱλπισα (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἱλπισιν (§ 189. 5), T. 328.

*κοιναίζω* (r. κοιναζ-), to ring, Ep. B. 466, A. κοιναίωσα, B. 334.

*πορίζω* (r. πορ-), to furnish, F. πορίσω, -ιῶ, Pf. ποτίριμα, &c. Poet., 2 A. ἴπορον, Soph. Ed. T. 921 (see § 194. 3), Pf. P. ποτίρωμαι (§ 223), it is fated, Σ. 329, Pt. ποτίρωμαι, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

*ἄω* (r. ἀ-, ἀθι-), to be sated, to satiate, Ep., F. ἄσω, A. 818, A. ἄσω, F. 289, and ἄθησα (Opt. ἀθήσειν or ἄθήσειν α. 134), Pf. Pt. ἀθήσας, K. 98, F. M. ἄτομαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσω and commonly the A. ἄσω are trans., the other forms intrans. For Pres. Subj. (ἄωμιν, ἄμιν) ἄωμιν (also written ἰώμιν, as if from ἰάω) T. 402, see § 242. α; for Inf. ἄμιναι, see § 250. e; for Pres. Mid. ἄσεται, see § 242. 1. Deriv. ἄσάομαι, Theoc. 25. 240, A. P. ἡσθήην Hdt. iii. 41.

*δαμάζω* (r. δαμ-), to subdue, F. δαμάσω, A. ἰδάμασα, 1 A. P. ἰδαμάσθην, and poet. ἰδαμάθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. α) δαμάω, A. 61, Z. 368, Pf. P. διδάμημαι, E. 878, F. Pf. διδάσσομαι Hom. Ap. 543. Collat. poet. forms, δαμαίω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

*ἵλκω* (r. ἵλκ-, ἵλκν-), to draw, F. ἵλξω (ἵλκω, Hipp.), A. ἵλκυσω (§ 189. 3; ἵλξω, Orph. Arg. 260), Pf. ἵλκυσκα, Pf. P. ἵλκυνμαι, A. P. ἵλκυσθην. Ep. ἵλκω, P. 395, ἵλκω, ἡλκωσα, λ. 580.

*ἱρωτάω* (r. ἱρ-, to ask, F. ἱρωτάω and ἱρώσομαι (§ 222), A. ἱρώσασθαι,

Pf. *ἠρώτημαι*, Pf. P. *ἠρώτημαι*, A. P. *ἠρώτην*, 2 A. M. *ἠρώμην*. Ep. and Ion., *ἠρώμαι* A. 553, Hdt. iii. 64 (*ἠρώμινος* Ib., § 243. 4), F. *ἠρώσονται* 2. 61; *ἠρώσας*, -τω, 2. 347, Hdt. iv. 145; *ἠρίω*, II. 128; *ἠρίων* Z. 145.

*ἰσθίω*, and poet. *ἰσθω*, Ω. 415, Æsch. Ag. 1597, or *ἰσθω*, ι. 341, Eur. Cycl. 245 (r. Ω., *ισθ-* §§ 282, 52, *ισθ-*), *to eat*, F. *ἰσθμαι* (§ 200. b), Pf. *ἰσθόμαι* (§ 236. c), Pf. P. *ἰσθίσαι* (§ 222. α), Pl. Phædo, 110 e, A. P. *ἰσθίσθην*. 2 A. *ἰσθῶν* (r. *σθῶν*, § 301). Late F. *ἰσθόμαι* (§ 247. d). Ep. 2 Pf. *ἰσθῶς*, P. 542, Pf. P. *ἰσθόμαι* (§ 236. c).

*ἰχθω*, Soph. Aj. 459, *ἰχθίσω* Eur. Alc. 179, and *ἰχθασίω*, Ages. 11. 5 (r. *ἰχθ-*), *to hate*, chiefly poet., F. *ἰχθαῖω*, A. *ἰχθησα*.

*ἰσκαίω* (*ιν-*, *ινω-*), *to scorn*, Ion. and poet., *ἰσκαίω*, &c. (see ¶ 51), ρ. 378, F. *ἰσκαίμαι*, A. *ἰσκαίμην* P. 173, and *ἰσκαίμην*, P. 25, A. P. *ἰσκαίθην*, Hdt. ii. 136. Deriv., *ἰσκαίζω*, and poet. *ἰσκαίζω*, Æsch. Sup. 11.

*σικτίω*, Ep. *σικτω* (r. *σικ-*), *to comb, shear*, poet., Ar. Av. 714, ρ. 316, F. *σικτῶ* (§ 245. 2) Theoc. 5. 98, A. *σικτα*, *σικτάμαι*, Ξ. 176, A. P. *σικτίζην*, Ar. Nub. 1356.

*φλίσγω*, and poet. *φλίσσω*, Soph. Tr. 99, *to burn*, F. *φλίσσω*, A. *φλίσσας*, A. P. *φλίσχην*. Late 2 A. P. *φλίσγην*, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, *διώκω*, *to pursue*, *ιδιώκεσθαι*, Ar. Vesp. 1203, Pl. Gorg. 483 a; *εἰκω*, *to yield*, *εἰκασθαι*, Soph. CEd. T. 651; *εἰργω*, *to exclude*, *εἰργασθαι*, Soph. CEd. C. 862 (*εἰργάσθην*, A. 437, *ἰεργάσθην*, E. 147), *εἰργάσμαι*, Æsch. Eum. 566; *ἀμύνω*, *to ward off*, *ἀμύνεσθαι*, Ar. Nub. 1325, *ἀμύνεσθαι*, Æsch. Eum. 438; *πίω*, *to go*, *μικ-πιέσθην* A. 52; *ἔλαττω* (§ 273. β), *ἰσχύω* (§ 300). Cf. *ἰσθίω* (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, *σ* passes into *ς* aspirated (§ 50).

*ἵσσω* (r. *σσ-*, *ἱσ-*), *to be occupied with*, Impf. *ἵσπων* (§ 189. 3), F. *ἱψω*, 2 A. *ἵσπον*, Subj. *σσῶ*, &c. Mid. *ἵσμαι*, *to follow*, Impf. *ἵσμιην*, F. *ἱψμαι*, 2 A. *ἵσμιην*, Subj. *σσῶμαι*, &c. Poet. *ἵσσομαι*, 2. 826, Impf. (considered by some 2 A.) *ἵσμιην*, Γ. 239. A. P. *σσι-ἵσθην*, Hdt. vi. 15. The act. *ἵσσω* scarcely occurs except in composition.

*ἵχω* and *ἵσχω* (r. *σχ-*, *ἱχ-*, *ἱχ-* § 263, *ἱσχ-* §§ 283. c, 263), *to have*, *to hold* (in the sense *to have*, the forms *ἵχω* and *ἵξω* are preferred; in the sense *to hold*, *ἵσχω* and *σχῆσω*), Impf. *ἵχον* and *ἵσχον*, F. *ἵξω* and *σχῆσω* (§ 222); 2 A. *ἵχον*, Subj. *σχῶ* (comp. *διέσχω* or *διασχῶ*, r. *σχ-* or *σχι-*), Opt. *σχίσην* (§ 205. α), Imp. *σχίς* (*σχι-* § 288; compare *σίς*, *ἱς*, § 210. 2), and rarely, in composition, *σχί*, Inf. *σχίειν*, Pt. *σχών*. 2 A. poet. *ἵσχιον* (§ 299), Æsch. Pr. 16; Pf. *ἵσχηκα*, Pf. P. *ἵσχημαι*, A. P. *ἵσχιον*, 2 A. M. *ἵσχιμην*. Ep. Pf. Pt. *σσι-σχωνίς* (§§ 246. 1, 191. 2, 62) B. 218. For *ἱσ-ῶχασα*, see § 236. d; for *ἱσ-ῶχαι*, see § 243. 4. Ep. deriv. forms, *ἱσχάω*, Ξ. 387, *ἱσχάσμαι*, E. 89. For the compound *ἡπισχίμαι*, see § 292; for *ἀνίσχμαι*, § 301. 2. For the *σ* in *ἀμπίσχω* (*ἀμφί, ἵχω*), see § 62; and for the various forms of the augm. (Impf. *ἡμπε-σχιμην*, 2 A. *ἡμπε-σχιμην*, *ἡμπε-σχιμην*, &c.), § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct, or widely removed* from each other (§ 257. 2); as,

1. *αἰρέω* (r. *αἰρ-*), *to take*, F. *αἰρήσω*, Pf. *ἔρηκα*, Pf. P. *ἔρημαι*, A. P. *ἔρῃσω* (§ 219); 2 A. *ἔλω* (r. *ἔλ-*, § 189. 3), 2 A. M. *εἰλόμην*. Poet. 1 A. M. *ἔλ-ρησάμετο* Ar. Thesm. 761. Doubtful or late F. *ἔλω*, *εἰλόμαι*. Ion. Pf. *ἔρῃκα*, Hdt. v. 102, *ἔρῃσμαι*, iv. 66; Ep. 2 A. M. *ἔλ-3 γίνωτο* for *Φίλτω* (§§ 69. III., 185. 1) Θ. 43. In the sense *to capture*, the Pass. is commonly supplied by *ἑλίσσεται* (r. *ἑλ-*, whence *ἔλ-* § 259, *ἑλο-*, *ἑλίσκ-* § 280), Impf. *ἑλίσσεται*, F. *ἑλώσομαι*, 2 A. *ἑλῶν* (§ 189. 2) and *ἑλῶν*, Subj. *ἑλῶ*, &c., Pf. *ἑλώκα* and *ἑλωκα*.

2. *ἀνίσταμαι*, *to endure*, a compound of *ἵχω* (§ 300), F. *ἀνίσταμαι* and *ἀνασχέσομαι*, 2 A. *ἠνίσχον* (§ 192. 3); F. *ἐλθέσομαι* (r. *ἐλθ-*, *ἐλθ-* § 261), 2 A. *ἔλθω* (§ 227), Pf. *ἐτέλῃκα* (see § 238. a). Ep. 1 A. *ἐτάλυσσα*, P. 166. Later Ep., *ἐτέλῃ*, Ap. Rh. 3. 769, *ἐτέλῃς*, 2. 1008.

3. *ἔρχομαι* (r. *ἐρχ-*), *to go, to come*, Imp. *ἔρχομαι*. F. *ἐλίσσομαι* (r. *ἐλθ-*, *ἐλθ-* § 270), 2 A. *ἔλθω*, commonly *ἔλθω* (§ 261), 2 Pf. *ἐλήλυθα* (§ 191. 2). Ep. 2 Pf. *ἔλθω*, Hes. Th. 660, *ἐλήλυθα* (§ 47. N.), Dor. 2 A. *ἔλθω* (§ 69. III.), Theoc. 1. 77, Lacon. *ἔλθω* (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb *ἵμι* (§ 231).

4. *ὁράω* (r. *ὁρ-*), *to see*, Impf. *ὠρόων* (§ 189. 2), Pf. *ὠρέα* (*ὠρέα* Ar. Pl. 98), Pf. P. *ὠρέαμαι*. F. *ὄψομαι* (r. *ὄψ-*), Pf. P. *ὄψμαι*, A. P. *ὄψθηναι* (r. *ὄψ-*), 2 Pf. poet. and Ion. *ὄψατο* Soph. Ant. 6, Hdt. iii. 63; 2 A. *ὄδω* (r. *ὄδ-*, the augm. uniting with the *ο* to form *ου*), Subj. *ὄδω*, &c., 2 A. M. *ὀδῶμαι*, Subj. *ὀδῶμαι*, &c.; 2 Pf. *ὀδῶ*, (*I have seen*) *I know* (§ 233); Mid., poet., *ὀδῶμαι* (r. *ὀδ-* § 268), *to seem, to resemble*, Æsch. Cho. 178, 1 A. *ὀδῶμαι*, β. 791.

NOTE. In the preteritive *ὀδῶ* (§ 58, § 237), the root has four forms; (1.) *ὀδ-*; *ὀδω* (Ion. *ὀδω* A. 124), *ὀσσι*, *ὀσθι*, *ὀσσω* (Boeot. *ὀσσω* Ar. Ach. 911), &c.; and Ep., *Inf.* *ὀδω* A. 719, *ὀδω* N. 273, *Pt.* *ὀδῶ*, A. 608, Plup. Pl. 3 (*ὀδ-σαν*) *ὀσαν* Σ. 405; (2.) *ὀδ-*; *ὀδῶμαι*, *ὀδῶ*, *ἔδω*, *ὀσμαι*. and the Ep. Subj. *ὀδῶμαι*, *ὀδῶ* (§ 246. 3); (3.) *ὀδ-* (§ 236. 1); *ὀδῶ*, *ὀδῶ*, &c.; (4.) *ὀδῶ* (§ 288); (*ὀδῶ*) *ὀδῶ*, *ὀδῶ*, *ὀδῶ* (rare, A. 546, Isoc. 5 b), *ὀδῶ* (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. *ἠὶδῶ* or *ἠὶδῶ* X. 280, *ἠὶδῶ* or *ἠὶδῶ* i. 206, Ion. *ἠὶδῶ* Hdt. i. 45 (for *ἠὶδῶ*, one *ε* dropped, cf. § 243. 2). In the Dor., we find the verb *ὀδῶ*, perhaps suggested by *ὀσσι* (§ 237, *ὀδῶ*), Pind. P. 4. 441, *ὀσσι* Theoc. 13. 34, *ὀσσι* 15. 146, *ὀσμαι* Pind. N. 7. 21, *Pt.* *ὀσσι*, Pind. P. 3. 52. The deficiencies of *ὀδῶ* are supplied by *γιγνώσκω* (§ 285).

5. *τρέχω* (r. *τρέχ-*, *τρέχ-* § 263), *to run*, F. *τρέξομαι*, commonly *δραμάωμαι* (r. *δραμ-*), 1 A. *τρέξω*, commonly 2 A. *τρέμω*, Pf. *διδράμηκα* (§ 222), Pf. P. *διδράμημαι*. Ep. 2 Pf. *διδράμα*, i. 412. Late and rare F. *δραμάω* Ath. 416 f, *δραμάωμαι* (§ 200. b), Anth. Deriv., *τροχάω*, vii. 3. 46, Ep. *τροχάω*, a. 451, *τροχάω*, X. 163, *δραμάω*, Hes. Fr. 2. 2.

6. *φέρω* (r. *φε-*), *to bear*, F. *ῖσω* (r. *ῖ-*), F. M. *ῖσω*, F. P. *ῖσθήσομαι*. 1 A. *ῖσκα* (r. *ῖσκ-*, *ῖσκ-* § 277), 2 A. *ῖσκα*, A. M. *ῖσκάμην*, Pf. *ῖσκα* (§§ 191. 2, 236. a), Pf. P. *ῖσθήσθην*, F. P. *ῖσθήσομαι*. Ion. (r. *ῖσκ-* § 268; *συν-ῖσκαται* Hes. Sc. 440) 1 A. *ῖσκα*, E. 885, Hdt. iii. 30, 2 A. *Opt.* *ῖσκα* Σ. 147, *Inf.* *ῖσκαίμην* T. 194, Pf. P. *ῖσθήσθην*, Hdt. ii. 12, A. P. *ῖσθήσθην*, i. 66; 1 A. *Inf.* (*ἀνα-ῖσκα*) *ἀνῖσκα* Ib. 157. Late Pf. P. *πρῶ-ῖσκαται* Luc. Paras. 2. For *ῖσκα*, &c., see § 185. i; for *φέρω*,

§ 246. β; for φέρει, § 251. 2. Deriv., φέρω, to carry, -έω, &c. (φέρωναι § 251. 2), δια-, ισ-, ικ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφεναι, -ιφέρθη. Lat. *fero*. — The Aorists ἔνεγκα and ἔνεγκον are both common in the 1st Pers. sing. of the Ind., and in the Opt.; but in the 2d Pers. sing. of the Imp., in the Inf., and in the Part., the forms of ἔνεγκον are preferred; and, elsewhere, those of ἔνεγκα.

7. φημί and φάσκω (§ 53, § 228; γ. φη-, φασκ- § 279), to say, to affirm, F. ἔφω (γ. ἔφ-, φη- § 262), Pf. ἔφηναι (§ 191. 1), Pf. P. ἔφηναι, F. Pf. ἔφηνοναι, Cyr. vii. 1. 9, A. P. ἔφηνον or ἔφηνον (Ion. ἔφηνον or ἔφηνον, Hdt. iv. 77); 1 A. ἔφα (γ. ἔφ-, ἔφ- § 268), 2 A. ἔφον. Non-Att., Pres. ἔφω β. 162, ἔφω, Hes. Th. 38; Ion. 1 A. M. ἀφ-ισάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἔφισα) ἔφα Pind. N. 9. 78, 2 A. ἔφον K. 445; Ep. 2 A. (γ. ἔφ-, ἔφ- § 273, cf. ἔφισα) ἔφον, B. 484. Redupl. forms, ἀφάσκειν Æsch. Eum. 620, ἀφάσκειν, Hes. Th. 655. — The forms of φάσκω, with the F. φάσκω, the A. ἔφω, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. ἔφω and part. ἔφων are not used by the Attics.

8. ἀνίσταμαι (γ. ἀνι-), to buy, Impf. ἀνισύμεν (§ 189. 2), F. ἀνίσταμαι, Pf. ἀνίσταμαι, A. P. ἀνίστην. 2 A. M. ἀνιστάμην (§ 49; γ. ἀνι-). Ion. and late 1 A. M. ἀνιστάμην, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. a. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -*σις* (Gen. -*σιως*, fem.), or -*σιᾶ* (G. -*σιᾶς*, f.); as, μιμῆ-*σμαι*, to imitate, μιμη-*σις*, imitation; πράττω (τ. πράττ-), to act, (πράττ-*σις*) πράξις, action; θύω, to sacrifice, θυσία, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -*η*, -*α* (G. -*ης*, -*ᾶς*, f.); as, φεύγω (τ. φυγ-), to flee, φυγ-*ή*, flight; τρέφω, to nourish, τρεφ-*ή*, nourishment; χαίρω (τ. χαρ-), to rejoice, χαρ-*ᾶ*, joy; φθείρω, to corrupt, φθερ-*ᾶ*, corruption. Some verbs in -*ύω* have abstracts in -*σιᾶ* (§ 92. β. α); as, παιδίσκω, to instruct, παιδισιᾶ, instruction.

c. -*ες* (G. -*ου*, m.); as, λέγω, to speak, λόγ-*ος*, speech; σπείρω, to sow, σπέρ-*ος*, sowing.

d. -*τος* (G. -*του*, m.); as, κενύω, to wail, κενυ-*τός*, wailing.

e. -*ος* (G. -*ος*, n.); as, κηδε-*σμαι*, to care, κηδ-*ος*, care.

f. -*μός* (G. -*μού*, m.), or -*μη* (G. -*μης*, f.); as, ᾄδω, to lament, ᾄδω-*μός*, lamentation; μνῆ-*μνη-σμαι*, to remember, μνή-*μη*, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γράμμη, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

-*μα* (G. -*ματος*, n.); as, ποι-*ω*, to make, ποί-*μα*, thing made,

*poem*; *σπείρω*, to sow, *σπείρωμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράμμα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. *-της* (G. *-του*, m.); as, *βιά-μαι*, to behold, *βιά-τής*, beholder; *ποιώ*, to compose, *ποιητής*, poet; *πρίζω*, to found, *πρίστης*, founder.

b. *-της* (G. *-τηρος*, m.), or *-τωρ* (G. *-τορος*, m.); as, *δίδωμι* (r. *δο-*), to give, *δο-τής*, giver; *σώζω*, to save, *σωτήρ*, saviour; r. *βί-*, to speak, *βή-τωρ*, speaker, orator.

NOTE. The feminines corresponding to the above (a. and b.) end in *-τρια* or *-τριαζ* (proparoxytone, G. *-ᾱς*), or in *-τριας* or *-τριάς* (G. *-ιδας*); as, *ποιήτρια*, poetess, *σώτρια*, female deliverer; *αὐλητής* and *-τή*, flute-player, *αὐλητριας* and *-τρια*, flute-girl; *προφήτης*, prophet, *προφήτις*, prophetic.

c. *-ύς* (G. *-ίως*, m.); as, *γράφ-ω*, to paint, *γραφ-ύς*, painter; *φθείρω*, to corrupt, *φθερεύς*, corrupter; *κείρω*, to shave, *κουρεύς*, barber.

d. *-ος* (G. *-ου*, m. f.); *τρέφ-ω*, to nourish, *τροφ-ός*, nurse; *αἶδω*, to sing, *αἰδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βίαω*, to beat, *βιαστής*, beater, hammer, *ζωστής*, girdle, *ἄπτης*, wind (blower), *μυλωνίτης*, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. *-τήριον* (G. *-ου*, n.), more frequently expressing *place*; as, *ἀκοῦ-μαι*, to hear, *ἀκοῦα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποτήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. α.

b. *-τρον* (G. *-ου*, n.), or *-τεῖον* (G. *-ᾱς*, f.), more frequently expressing *means*; as, *ξύω*, to curry, *ξύστρον* and *ξύστειον*, currycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρον* (*ὀρχίζομαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with *σ* follow the analogy of *-σω* of the Fut. or *-σαι* of the Perf. pass.; those beginning with *μ* and *τ*, of *-μαι* and *-ται* of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

<i>πι-ποίη-μαι</i> ,	<i>πι-ποίη-σαι</i> ,	<i>πι-ποίη-ται</i> ,
<i>ποίη-μα</i> , poem,	<i>ποίη-σις</i> , poetry,	<i>ποίη-τής</i> , poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. *-ία* (G. *-ιάς*, f.), or, if the root ends in *ι* or *ο*, *-ιά* forming, with the final vowel of the root, *-ια* or *-ια*; as, *σοφ-ός*, wise, *σοφ-ία*, wisdom; *εὐδαίμων*, *-ον-ος*, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, *-ί-ος*, true, *ἀλήθεια*, truth; *εὐνο-ος*, contr. *εὔνοος*, kind, *εὔνοια*, kindness. See §§ 92. β, γ, 315. α.

b. -της (G. -της, f.), from adjectives in -ος and -ος; as, ἴσος, *equal*, ἰσότης, *equality*; ταχύς, *swift*, ταχυτής, *swiftness*.

c. -σύνη (G. -ης, f.), from adjectives in -ος and -ων; as, δίκαιος, *just*, δικαιοσύνη, *justice*; σόφρων, *discreet*, σωφροσύνη, *discretion*.

d. -ος (G. -ος, n.), chiefly from adjectives in -υς; as, βαθύς, *deep*, βάθος, *depth*; ἡρέυς, *broad*, ἡρέως, *breadth*.

e. -άς (G. -άδος, f.), from numerals; as, δύο, *two*, δυάς, *duad*. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, *native land*), and similar words denoting *persons related to some object*. These end in,

a. -της (G. -του) masc., and -τις (¶ 134. α; G. -τιδος) fem. (with the preceding vowel long in patrials; thus, -ίτης, -ήτης, -ἄτης, -ιάτης, -ιώτης; and also in other nouns in -ιτης); as, Σύβαρις, *Sybaris*, Συβαρίτης, *a man of Sybaris*, a *Sybarite*, Συβαρίτις, *a woman of Sybaris*; Αἰγινήτης, Πισῆτης, Σαργετιάτης, Σικελιώτης, *a man of Ægina*, &c.; πόλις, *city*, πολίτης, *citizen*, πολίτις, *female citizen*; τόξον, *bow*, τοξότης, *archer*, τοξότις, *archeress*.

b. -νός (G. -νός) masc., and -νίς (G. -νίδος) fem. (¶ 118. 3); as, Μιγαρα, *Megara*, Μιγαρινός, *Megarian man*, Μιγαρινίς, *M. woman*; φάρμακον, *drug*, φαρμακικός, *dealer in drugs*, φαρμακίς, *sorcerer*; ἵππος, *horse*, ἵππιος, *horseman*, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, πατρὸς ὄνομα). These end in,

a. -ΐδης (G. -ου) masc. (uniting with *s* or *o* preceding), and -ΐς (G. -ΐδος) fem.; -ᾶδης (G. -ου) masc., and -ᾶς (G. -ᾶδος) fem., from names of Dec. I.; and -ᾷδης (G. -ου) masc., and -ᾷς (G. -ᾷδος) fem., from names in -ιος, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, Πριάμοι, *Priam*, Πριάμιδης, *son of P.*, Πριάμις, *daughter of P.*; Κίκροψ, *Cicrops*, Κικροπίδης, *Kikropis*; Πηλείδης, *Peleus*, Πηλείδης, *son of P.*, Πηλείς, *daughter of P.*; Βορέας, *Boreas*, Βορέαδης, *son of B.*, Βορέας, *daughter of B.*; Θίοτις, *Thiotis*, Θιοτιάδης, *son of Thiotis*, Φίξης, *Phixes*, Φιξητιάδης, *son of Phixes*, Ep. G. -ῆος, Ep. Πηληιάδης, A. 1.

b. -ίων (G. -ίωνος, rarely -ίωνος) masc., and -ιώνη or -ινη (G. -ης) fem., only poetic; as, Κρόνος, *Saturn*, Κρονίων, *Kronion* or *Kronos*, *son of S.*, A. 397; Πηλείδης, *Peleus*, Πηλείων, A. 188; 'Ακρίσιος, *Akrisios*, 'Ακρισιώνη, *daughter of A.*, Ξ. 319; 'Αδρηστος, *Adrestos*, E. 412.

REMARK. Patronymics appear to have been, in their origin, *diminutives*; thus, Πριάμιδης, *little Priam*. See § 312. Akin to the above are a few words in -ίδιος, contr. -ιδιός, — *son*, -ιδίᾱ, contr. -ιδῆ, — *daughter*; as, θυγατερίδιός, *daughter's son*, — *daughter*, ἀδελφιδιός, *nephew*, niece.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. -ίς (G. -ίδος), chiefly from masculines of Dec. I., and from those in -νός; as, δισπότης, *master*, δισπότης, *mistress* (also δισπασσα, cf. b). See § 134. α.

b. -ων (G. -ης), chiefly from masculines in -ων; as, λίων, -οντες, lion, λίανα, lioness; τέκτων, -ονος, artisan, τέκταινα. Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ος; as, Θείος, god, Θεία, goddess (§ 74. v), λύκος, wolf, λύκαινα.

c. -ειά (G. -ιάς), from βασιλεύς, king, and ιερεύς, priest; thus, βασίλισσα, queen, ιέρεια, priestess.

d. -εσξ (-εσξ, § 70. i; G. -ης), from several endings of Dec. III.; as, Κιλίξ, -ικος, Cilician, Κίλισσα (cf. § 273), άναξ, -κτος, sovereign, άνασσα, θής, -τός, hireling, θήσσα, Λίβυς, -υος, Lybian, Λιβύσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίσκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον· μιῆραξ, youth, μιηράπιον, μιηραπίδιον, μιηρακύλλιον, μιηρακυλλίδιον, μιηραπίσκος, μιηραπίσκη· κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον· νῆσος, island, νησύδιον· ζῶον, animal, (ζώδιον) ζώδιον, ζωδάριον, ζωύφιον. ὦ Σώκρατες, ὦ Σωκράτηδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ίδος, f.); as, κρήνη, fountain, κρηνίς, -ίδος· πίναξ, table, πινακίς, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτής, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη· πῖθος, wine-jar, πιδάκη· ἀκανθίς, finch, ἀκανθυλλίς· ἔρως, -ωτος, love, ἔρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force; thus, θῆρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μίγως, great), Ἀμαρυλλίς (ἀμάρα, channel), Διενῦς, Μηνῦς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase, either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπίλος, vine, ἀμπίλων, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρῶν, γυναικῶν (άνήρ, γυνή), apartments for men, women, οἰνών (οἶνος), wine-cellar; χυτῶλος, ἵπρ, χυλών, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλούτος, wealth, πλούταξ, a rich churl. So λάβρος, greedy, λάβραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.



## B. ADJECTIVES.

## § 314. I. FROM VERBS. These end in,

a. -ικός, -ή, -όν, *active*; as, ἀρχω, to rule, ἀρχικός, *able to rule*; γράφω, to describe, γραφικός, *descriptive, graphic*. This ending is more frequently preceded by τ (cf. § 306. a, b); as, ποιητικός (ποιῶ), *poetic*. But see § 315. b.

b. -τήριος, -ᾶ, -ον, *active*; as, σώζω, to save, σωτήριος, *saving* (cf. § 306. b).

c. -μιος, -ον (and -ος, -η, -ον), implying *fitness*, both *active* and *passive*, and annexed after the analogy of different verbal nouns; as, τρέφω, τροφή (§ 305. b), τρέφμιος, *fitted to impart or to receive nourishment, nutritious, vigorous, χρεσίμιος* (χρέομαι, χρεΐσις), *fit for use*.

d. -μων, -μεν (G. -μονος), *active*; as, ιλίσω, to pity, ιλιήμων, *compassionate, μνήμων* (μνῆμμαι), *mindful*.

e. -τός, -ή, -όν, *passive*, signifying *that which is done*, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, ἰδέω, to see, ἰεᾶτός, *seen, visible*.

f. -τιος, -ᾶ, -ον, *passive*, expressing *necessity or obligation* (like the Lat. Part. in -ndus); as, ποίω, to make, ποιητός, *that which is to be made*.

NOTE. Verbals in -τός and -τός commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, αἰρίω, to take, Pf. P. ἤρηναι, A. P. ἡρίδην, αἰριτός, αἰριτός · παύω, to stop, Pf. P. ἔπαυμαι, A. P. ἐπαύσθην, παυστός, παυστός.

g. -νός, -ή, -όν, *passive* (compare the Part. in -μινος); as, εἰςω, to reverse, (εἰς-νός) εἰμνός, *reversed, ποθινός* (ποθίω), *longed for*.

h. -ᾶρός (-ᾶ, -όν), -ᾶς (G. -ᾶδος), &c.; as, χαλᾶω, to slacken, χαλαρός, *slack*; φέρω, to bear, φεράς, *fruitful*; λίσσω, to choose, λογάς, *chosen*; λείπω, (λείπω), *remaining*.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -ιος, *belonging to*; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ιος, -οιος, -φος, -υιος), and often, without respect to this, assuming the form -ιος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός, *heaven*, οὐράνιος, *belonging to heaven, heavenly*, φόνιος (φόνος), *of murder, murderous*; ἀγροαῖος (ἀγορά), *pertaining to the forum*, Ἀθηναῖος (Ἀθῆναι), *Athenian*, θείος (θεός), *divine*, Ἀργαῖος (Ἀργεῖος), *Argive*, ἡώς (ἡός), Ion. ἡοιος (ἡός, -ίος), *of the morning*, πᾶχυιος (πᾶχυς), *of a cubit's length*; ἀνθρωπῶσιος (ἄνθρωπος), *human*, Ὀμηρείος (Ὀμηρεῖος), *Homeric*, θήρειος (θήρ), *of wild beasts*.

NOTES. α. From the neuter of these adjectives has come a class of substantives denoting an appropriated *building* or other *place, instrument*, &c.; as, Ἀθηναιοῖον (Ἀθηνᾶ), Θεσείοον, Μουσείοον, *temple of Minerva, of Theseus, of the Muses*, κουρείον (κουρεύς), *barber's shop*, γραμματεῖον (γραμματεὺς), *writing-tablet*, cf. § 307.

β. Before -ιος and -ια (§ 308. a), τ often passes into σ; as, ἱνιαυτός, *year*, ἱνιαυσίος, *of a year*, Μιλήσιος (Μίλητος), *Milesian*, ἀθανάσιος (ἀθάνατος), *immortality*.

b. -*υ*ός, -ή, -όν (if *υ* precede, -ός: if simple *ι* or *ει*, -ές; while -αιος commonly makes -αῖος), relating to. These adjectives in -ός are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to its quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη, art, τεχνικός, relating to art, artistic; δούλος, slave, δουλικός, servile; Λίβυς, Libyan, Λιβυκός, pertaining to the Libyans or Libya; Κορινθίος, Corinthian, Κορινθιακός, sprondae, σπονδιακός, sprondale; Ἀχαιῖς, Achæan, Ἀχαιῖνός, and less Att. Ἀχαιῖνός; ποιητής, poet, ποιητικός, poetic, ῥητορικός, (ῥήτωρ), rhetorical, στρατηγικός (στρατηγός), fit for a general. See § 314. a.

c. -ιος, -α, -ον, and -ινος, -η, -ον (proparoxytone), denoting material, -εν; as, χρυσεός, gold, χρυσεῖος (§ 18), golden, ξύλινος (ξύλον), wooden.

d. -ινός, seldom -ινός, expressing time or prevalence; as, ἡμερινός (ἡμέρα), by day, πιδινός (πίδος), level, ὄρεινός (ὄρος, -ι-ος), mountainous.

e. -ῖνος, -ηνός, -ῶνός, patrials, from names of cities and countries out of Greece; as, Ταρραντίνος (Τάρρας, -αντος), Tarentine, Κυζικηνός (Κυζίκος), Cyzicene, Σαρδιανός (Σάρδιος), Sardinian.

f. -ρός, -ιρός, -ηρός, -αλός, -ηλός, -ωλός, -ις (-ισσά, -ιν, G. -ιντος), -δής (-ις, G. -ιος; contr. from -ο-ιδής, from ἰδος, form), expressing fulness or quality; as, αἰσχρός (αἰσχος), shameful, φοβρός (φόβος), fearful, πονηρός (πόνος), painful, θαρσάλος (θάρος), courageous, ἀπατηλός (ἀπάτη), deceitful, φειδωλός (φειδώ), parsimonious, ὕλης (ῥλη), woody, πυρρός (πῦρ, -υρός), fiery, χερύς (χέρη), graceful, σφηκαῶδης (σφήξ), wasp-like, ψαμμῶδης (ψάμμος), sandy.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, καθαρός, clean, καθύριος, cleanly, ἐλευθέριος (ἐλεύθερος), liberal, θηλυκός (θηλυς), feminine, χθεινός (χθής), of yesterday.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* πότερος; whether of the two? ποτιός, ἴτερος (formed from the 3d Pers. pron. as the positive, § 23, § 141, or, as some think, from the numeral εἷς), one of the two, οὐδέτερος, ἰσότερος, ἰκάτερος, ἀμφότερος (see § 63, and compare the Lat. *uter*, *neuter*, *alter*, and the Eng. *whether*, *either*, *neither*, *other*); (b) the following implying a consideration of *two objects* or *properties*; δεξιτερός (poet.), Lat. *dexter*, *right* (rather than left), ἀριστερός, sinister, *left*, δεύτερος, *second*, ἡμότερος, *our* (rather than yours, or any one's else), ὑμότερος, *your*, σφίτερος, *their*, &c. (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* πόσος; which in order? or, one of how many? ἰσώστος, ἰσώστος (§ 63); (d) all *ordinals* except δεύτερος (see § 25).

## C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the rough breathing, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσοῦτος and τοσοῦδε (§ 150. α), *so much*, ὅσος, *as much*, ὅπόσος, *how much soever*; πότε; *when?* ποτέ, *at some time*, τότε, *then*, ὅτε, *when*, ὁπότε, *whenever*.

#### D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -ύω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλίω, *to be a friend*, to love, εὐδαιμονίω (εὐδαιμον-, -ονος), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολεμίω (πόλεμος), *to wage war*; δουλίω (δούλος), *to be a slave*, to serve, βασιλίω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τιμάω (τόμα), *to be bold*, to dare, τιμᾶω (τιμή), *to honor*.

b. -ίω (mostly from words of Dec. II.), -αίω and -ύνω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δῆλος, *evident*, δηλίω, *to make evident*, δουλῶω (δούλος), *to make one a slave*, to enslave, χρυσίω (χρυσός), *to make golden*, to gild, πτερόω (πτερόν), *to make winged*, to furnish with wings, στέφανω (στίφανος), *to crown*; λυκαίνειω (λυκός), *to whiten*, σημαίω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. a, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μηδός), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριέζω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλωπικίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτης), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θειρίζω (θείρις), *to hunt*, ἰερίζω (ἱεῖς), *to contend*, ἰορτάζω (ιορτή), *to make a feast*, δικάζω (δικη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθάρω, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλασσω (μαλακός), *to soften*.

#### § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -σιώ, from the Fut.; as, γιλάω, *to laugh*, γιλασιώ, *to wish to laugh*, Pl. Phædo, 64 b, πολεμησηώ (πολεμίω), *to wish for war*, Th. i. 35. Desideratives are also formed in -άω (rarely -άω), chiefly from verbal nouns; as, μανθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θανάτᾶω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σσω, &c. (see §§ 265 – 300), some-

times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ρίπτάζω*, to throw to and fro, *σνίω*, to sigh, *σνιβάζω*, to sigh deeply; sometimes *inceptive*, as, *ἠθάω*, to be at the age of puberty, *ἠθάσκω*, to come to the age of puberty; sometimes *causative*, as, *μιθύω*, to be intoxicated, *μιθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔξαπατάω*, to cheat, *ἔξαπατάλλω* (cf. § 312), to cheat a little, to humbug, Ar. Eq. 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENITIVES, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [sc. *τίπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἑξῆς*, in order: (d) *πρὸς* (*πρὸς*), of a gift, gratis, &c.

2. DATIVES, (a) in *-αι*, *-εσι* of Dec. II. sing., and in *-ησι(ς)*, *-ασι(ς)* of Dec. I. pl., denoting the *place where* (in adverbs in *-αι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *διῷ*] in this way, thus, [sc. *ῳ*], in this place, here, *πανταχῇ*, every way, everywhere, *ποδῇ*, on foot, *διῇ*, privately, *χαμῇ*, on the ground, *παλαι*, in olden time, *ἑκῇ*, by the will of, *ῳ* (§ 89. β. d), *ἔγχι*, near, *ἤρι*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *s* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἀπὸν*, at the moment, *χάριν*, on account of, *δίκην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ς* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίων*, swift, *ταχίως*, swiftly, *σαφής* (*σαφής*, *-ων*, *-ών*), Ion. *σαφίως*, evidently.

b. *-ῳ* or *-ῳ* (perhaps kindred with *ἰδος*, form), chiefly from nouns; *-ῳ* or *-ῳ*, chiefly from verbs (those in *-ῳ* commonly conforming to other verbals); and *-ῳ*; as, *πλινθῳ* (*πλινθός*), in the form of bricks, Idt. ii. 96, *βαστῳ* (*βότρυς*), in clusters, B. 89, *ἀναφανῳ*, or *-ῳ* (*ἀναφαίνω*), openly, *περὶ*, or *-ῳ* (*περίπτω*), secretly, *σκορῳ* (*σπίρω*, *σκορῶς*), scattering. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-ῳ*, neut. *-ῳ*, Pl. neut. *-ῳ*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *ἀντί*, and *ἄντι*; as, *Μηδιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμιστί* (*μιστός*), without pay, *ἀμαχί* and

*ἀμαχητὶ*, or *-ί*, without battle, *αὐτοχειρί* (*χειρί*), with one's own hand, *πανδημοί* (*δῆμοι*), with the whole people. These appear to be Dat. forms (cf. § 320. 2).

d. *-ε* added to a palatal; as, *ἀνα-μύγνυμι* (r. *μύγν.* § 294), to mix up, *ἀναμύξ*, confusedly, pellmell, *παρᾶλλᾶξ* (*παρ-αλλάσσω*, § 274. γ), alternately.

(2.) TIME WHEN, in *-τε* (Dor. *-κα*), or, for more specific expression, in *-ίκα*; as, *ἄλλοις* (*ἄλλος*), at another time, *αὐτίκα* (*αὐτός*), at the very moment. See ¶ 63.

(3.) PLACE WHITHER, in *-σε* (which appears to be a softened form of *-δε*, § 322. III., or at least kindred with it); as, *οὐρανόνσε*, to heaven, *ἐκεῖσε*, thither, *ἐτέρωσε*, to the other side. See ¶ 63.

(4.) NUMBER, in *-ύκεις*. See ¶ 25. II.

✓ § 322. III. PREPOSITIONS WITH THEIR CASES; as, (*πρὸ ἔργου*) *προὔργου*, before the work, to the purpose, *παραχρημα*, upon the affair, immediately, (*δι' ὃ*) *διό*, on account of which, wherefore, (*ἐν ποδῶν ὁδῷ*) *ἐμποδῶν*, in the way of the feet, *Ἀθήνῃσε* (from *Ἀθήνας*, and *-δε*, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), to Athens.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, *ἔξω* (*ἔξ*), without, *εἰς* (*εἰς*), within, *πρός*, besides.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, *νόμο-θέτης* (*νόμος*, *τίθημι*), law-maker.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are *φιλέω*, to love, and *μισέω*, to hate; thus, *φιλ-ἀνθρώπων*, man-loving, *μισο-πίστες*, Persian-hater.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantice or adjective, is commonly *-ο-*, but sometimes *-η-*, *-α-*, or *-ι-*; and, after a verb, *-ι-*, *-ι-*, *-ο-*, *-οι-*, or *-αι-*; as, *παιδ-ο-τρίτης* (*παῖς*, *-δός*, *τρίτω*), instructor, *δικ-ο-λόγος* (*δίκαη*, *λόγω*), advocate, *δημιονεγός* (Ion. *δημι-ο-νεγός*, from *δῆμιος* and *ἔργον*), artisan, (*γᾶ-ο-μετρία*, from *γᾶ*, contr. *γᾷ*, and *μετρίω*, §§ 35, 98. α) *γεωμετρία*, geometry, (*να-ο-κόρος* · *ναός*, *νῶς*, and *κορίω*) *νωκίρος*, keeper of a temple, *θανατο-φóρος* and *η-φóρος* (*θάνατος*, *φίρω*), death-bringing, *ἄγρο-ε-νόμος* (369, *ἔφ-η-φóρος* and *-ο-φóρος* (*ἔφος*, *-ις*, *φίρω*), sword-bearing, *ἀγορ-ε-νόμος* (*ἀγορά*, *νόμω*), clerk of the market, *ποδ-α-νιπτήρ* (*πούς*, *νίλω*), foot-bath, Hdt. ii. 172, *πυρ-ι-γενής* (*πῦρ*, *γίγνομαι*), fire-born, *ἡδ-αι-πόρος* (*ἡδής*, *πίρος*), way-farer, *μισ-αι-πóλιος* (*μίσος*, *πολιός*), half-gray, N. 361; *ἡρ-ι-χóρος* (*ἡρως*,

*χαρίς*), *chorus-leading*, *τιρσ-ι-κίρανος* (*τίρσω, κίρανος*), *delighting in thunder*, Δ. 419, *λιπ-ο-τάξια* (*λίπω, τάξις*), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (*ρίψ-σ-ασις*) *ρίψασις* (*ρίπτω, ἄσπις*), *coward*, *τιλι-σ-φόρος* (*τίλος, -τι-ος, φέρω*), *fulfilling*, *κίρασ-φόρος*, *horned*, *φωσ-φόρος*, *light-bringing*; *λυ-σσι-τίλης* (*λύω, τίλος*), *income-paying*, *profitable*, *ναυ-σί-παρας* (*ναῦς, πῶρος*) *navigable*, (*μυγ-σσι-α*) *μυξο-λάραρος* (*μίγνυμι, βάρβαρος*), *mixed with barbarians*; *θι-σσι-ιχθρία* (*θιός, ιχθής*), *impiety*, *φιρ-ισ-βίος* (*φέρω, βίος*), *life-giving*; *ταμ-ισι-χρεως* (*τίμνω, χρεώσι*), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root: as, *αἱμ-σ-βαφής* (*αἷμα, -ατος; βάπτω*), *blood-bathed*, *φιλ-ί-ωνος* (*φιλί-ω* from *φίλος, αἰώς*), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change: as, *νοκτι-σίλος*, *rousing by night*, Eur. Ion, 718, *τοιχισι-πλάτης*, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like *πρί*, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. *Πρί* sometimes unites with a vowel following by crasis; as, *πρί-οπτος* *περὺπτος*, *περ-ίχω* *περὺχω*, π. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparabla*. Of these, the most important are,

a.) *ἀ-*, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, *ἀ-παῖς*, *without children*, *ἀ-σοφός*, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, *ἀ-δελφός* (*δελφύς*), *brother*, *ἀ-τινής* (*τίνω*), *strained*. 'Α- *privative* (commonly *ἀν-* before a vowel) is akin to *ἀνισ*, *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*; *ἀ-* *copulative* appears to be akin to *ἄμα*, *together*. Akin to *ἀ* *priv.* is *νη-* (Lat. *ne*); thus, *νηλὴς* (*ἴλλος*), *merciless*.

b.) *δυσ-*, *ill*, *mis-*, *un-*; as, *δύσ-φημος*, *ill-omened*, *δυσ-τυχία*, *mis-fortune*, *δυσ-δαίμων*, *un-happy*.

c.) The *intensive* *ἐρ-* (kindred with 'Αρης, § 161. R.), *ἐρι-*, *ζα-*, and *δα-*; as, *ἐρί-δακρυς*, *very tearful*, *ζά-πλουτος*, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-ναις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -εις. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιο-βίλος (λίθος, βάλλω), *throwing stones*, λιο-βίλος, *thrown at with stones*.

b. -ης (-ις, G. -ιος); as, ἐν-πρεπής, *becoming*, ἀντέρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ης or -ης, denoting the *agent* (§ 306. a, b); as, νομο-δίτης, *legislator*, μυρο-πώλης (§ 92. 2), *εὐνο-θήρας*, *bird-catcher*, μηλο-κότης, *shepherd*, Σ. 529, παιδ-επίτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with ἄ, ε, or α, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτης, ἄγω, *general*, δυσήλατος (δυσ-, ἔλαυνω), *hard to drive over*, ἀνόνημος (ἄ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀνελαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἔργο-λαβών, derived from the compound verbal ἔργο-λάβω, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφίω from ἵπποτρέφω, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from εἶς and ποιῶ, is formed εἶς-ποιός, *bread-maker*, and from this again εἶς-ποιῶ, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tnesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις; as, ὅστις, *whoever*, οὐτις, *no one*, εἴτις, *if any one*.

b. The *PARTICLES*,

ἄν (Ep. τί or τίς, Dor. καί), *contingent or indefinite*; as, ἄν, *whoever*, ὅταν or ὅτ' ἄν, *whenever*.

γί (Dor. γῖ), *at least*, emphatic ; as, ἴγωγι, *I at least*, σίγι, *you surely*, σούρι γι, *this certainly*, ἰσι γι, *since at least*.

δή, *now* (shorter form of ἴδη) ; as, ἴσσι δή, *whoever now*, σὺν δή, *just now*.

δήσσι (δή σσι), *ever now* ; as, ἰσσιδήσσι, *whosoever now*, εἰ δήσσι ; *what in the world ?*

οἷν (contr. from ἰόν, *it being so*, § 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness ; as, ἰσσι οἷν, *whoever then*, ἰσσι οἷν οἷν, *howsoever now then*.

οἷε (shorter form of σιγι), *very, particularly, just* ; as, ἴσσι, *who in particular*, ἴσσι, *just as*.

σσι, *at any time, ever*, often added to interrogatives to strengthen the expression ; as, εἰ σσι ἴσσι σσι ; [*what at any time is this ?*] *what in the world is this ? or, what can this be ?*

εἰ, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent ; but in the Att. scarce occurs, except in ἴσσι, and ἴσσι, *as, οἷς εἰ, able, possible*, and ἴφ' ἴσσι, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*) ; as, ἰσσι δὲ σσι, *and leaping forth*, Eur. Hec. 1172.



# BOOK III.

## SYNTAX.

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*Μήδους ἑστίασιν.*

Homer.

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§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *vollitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision, change of number*; *HYPERBATON* (disregard of the common laws of arrangement), *anastrophe* (inversion), *parenthesis, &c.*, see General Grammar.

§ 330. Among the especial causes of *VARIETY* in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. RULE I. An *APPPOSITIVE* agrees in case with its *subject*; as,

Παρύσσης . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. 'Ο Μαιάνδρου ποταμός, *the river Maander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν σπλιγγίδες Ib. 10. 'Ο ποταμός λίγισται Μαρσύας Ib. 8. 'Όνομα αὐτῶν ἴσαι Ἀγάθων Pl. Prot. 315 e. 'Ης αὐτὴν σπερέσσην ἐποίησι i. 1. 2. Λαῶν Τισσαφέρνης ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύρξα, ἡ Συννίσις γυνὴ, τοῦ Κιλίκων βασιλῆως, *Epyrxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφίστην δὲ τὸν Στυμφάλιον, καὶ Ζωκράτη τὸν Ἀχαιῶν, ξένους ὄντας καὶ τούτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 20. Θιμιστοκλῆς ἦεν παρὰ εἰς [sc. ἰνῶ], *Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέρας, ὧς ἔχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλασεχον δὲ καὶ ἵπῳ περιβάλλει σὺμβουλον i. 6. 5.

4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὢν πόλειος τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλειος agrees with Ἀθηναῖος, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Συναπῶν ἀποίκους, οἰκοῦνται v. 5. 3 (here ἀποίκους refers to πόλιν, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὺν τοῦ κρίσεως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐδρακτα δὲ τὰ πύθια αὐτῶν, φοίνικες μὲν αἱ θύραι σπεινιμῆναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλα τρίτον ἄρμα ἐξήγαγε, φοινικίαι καταπισσάμενοι οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ ὕψος δύο πλίθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ ὕψος ἑστίιν ἑκοσι καὶ σέντε ποδῶν, *and the breadth of the Mersyas is twenty-five feet*, Ib. 8. Ποταμός . . ὕψος δύο πλίθρων Ib. 23; but, Τάφρος . . τὸ μὲν ὕψος ἐργονία πέντε i. 7. 14. Δίκα μυαῖ ἐσφραά· but, Δουὶν μυαῖν πρόσσδον, Vect. iii. 9. 10. Ἔσσι δὲ ἡ χώρα . . ὡς ἑκοσι σταδίοι v. 3. 11. Πασῶν Ἀθῆναι τιμνωτάτη πόλις Soph. Œd. C. 108; but, Ἔσ' Ἄρ' Ἀθηνῶν ἴσ' ἀπέρητος πόλις Æsch. Pers. 348.

7. ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction: as, Μητρί τ', Ἐρίβοιαν λίγα, *and to my mother, Eribea I mean (for Μητρί τ' Ἐρίβοισι, and to my mother Eribea)*, Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence *not used substantively*, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίνην πτόνυμι, Μινίλει λύσση σικερόν, *let us slay*

*Helen*, [which would be] a bitter grief to Menelæus, Eur. Or. 1105. Στίφη μαινίσται πόλις τ' ὄνειδος καὶ Διὸν ἄτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν εὖν χώραν αὐξανομένην ἐξῆς, but the greatest thing of all, you see your own territory increasing, Cyt. v. 5. 24. Τὸ λοιπὸν δὲ, Σειργὰς ἐδρίων πακῶν, δούλη γυνὴ γεαυῆς Ἑλλάδ' εἰσαφίξεται Eur. Tro. 489. Ἡμῶν δὲ γιννομένων, τὸ τοῦ καμφοδοποιεῦ, οὐδ' οἱ γρίτοις σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply divided into its parts, or the parts united to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχῆμα κατ' ὅλον καὶ μέρος*, construction by the whole and the part.

## II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν Ἕλληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπαι δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Ἰμμηλημ' εὐθύς ὄμμα δακρύνω Ib 906.

REMARK. A chorus, from its strict unity, commonly speaks of itself as an individual, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ᾧ παῖ, καὶ τὸ εὖν σπιῦρουν. Ἔμμε, καὶ τοῦ μὲν αὐτῆς, ἡλθεν· εἰ δὲ μὴ καλῶς λίγω, σὺ νίκα· σοὶ γὰρ ἐψέμισθ' ἔμμε Soph. El. 251. Ὡ ξύνιοι, μὴ δῆπ' ἀδικηθῶ σοὶ πιστίσας Id. CEd. C. 174. Πμῖν μὲν ἦδη πᾶν τιτιζέσεται βίλος· μίνω δὲ Æsch. Eum. 676. Ὅργας ξυνίσω σοι . . . Τμῖς δὲ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλασση καὶ πόνοις φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κλέατος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατρός ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συννέσιος βασιλεια, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ἐν ταῖς ἐξέσις, with this bow, Soph. Ph. 1335; cf. Τόξον τοῦ 288. Τῶν Διός τ' ἰχθῶν ὕπερ στίνας, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοκίσιν ἐκτότας θυμουμένους, 'parents' (a mother), Eur. Hec. 403.

REMARKS. a. An individual often speaks of himself in the *Plur.*, as if others were associated with him; and a woman so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδοῦμαι γὰρ τὰ λελογμένα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Ζῶ

γὰρ φιλίᾳς οὐκί' ἂν εἴη· ἐν οὖν δ' ἰσὺν καὶ ζῆν καὶ μῆ Id. Alc. 977. 'Αἰὲς Ἀρκυῖον ἡμῖς οἱ ἀρδνήσαντες εἶδεν Ib. 383. MHΔ. 'Ἡμῖς περυσί-  
 μιν, εἴπερ ἐξέφύσαν Id. Med. 1241. 'Ἡ.Α. Πιστοῦμεν', εἰ χρεῖ, παρὲν τιμω-  
 ρούμενοι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc.  
 sing. (if the text is correct), Κεύθων λίσσονται, . . λίσσων Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-  
 dressed is associated with others; as, 'Ἰσ', ἴφρ, ἡμῖς, δ' Ἑρσιππίδα, καὶ διδάσκει-  
 τε αὐτὸν βουληθῆναι ἄπειρ ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδίδασκον H. Gr. iv. 1.  
 11. 'Ὡ τίμω, ἢ πάριςτος; Soph. CEd. C. 1102. Περισίλιν', δ' παῖ, παρὲν  
 Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the  
*DUAL* are used, the one as the *more generic*, and the other as  
 the *more specific* form (§ 330. 1); thus, Παιδες δύο, *two children*;  
 but, Τῷ παιδι, *the two children*, i. 1. 1. Compare Τῶν ἀνδρῶν  
 vi. 6. 29, τῷ ἀνδρὶ 30, τοὺς ἀνδρας' . . τούτων, . . τῷ ἀνδρὶ 31,  
 τούτων 32, τῷ τε ἀνδρὶ 34.

Σφῶν δ' ἐνδοῖν Ζῆς, τὰδ' εἰ τελεῖται μοι  
 Θυόντ', ἐπὶ οὖ μοι ζῶντι γ' αὐδὲς ἔξιστον.  
 Μίλιος δ' ἦδη, χαίρειν σ'· οὐ γὰρ μ' ἴσι  
 Βλίσσαντ' ἐσέψιστ' αὐδὲς. Soph. CEd. C. 1435.

REMARKS. α. Hence, the *union of the Plur. and Du.* is not regarded as a  
 violation of the laws of agreement; e. g. Περισίτερον δύο ναυσίαν, *there ran*  
*up two young men*, iv. 3. 10. Δυνάμεις δι' ἀμφότεραις ἰστέον, δέξατε καὶ πιστά-  
 μη Pl. Rep. 478 b. 'Ἐγίλασάτην οὐν ἄμφω βλίσφαντες εἰς ἀλλήλων Pl. Euthyd.  
 273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is  
 used of more than two (§§ 85, 172); as, Ἐάντε τι καὶ σύ, Πάραγι, καὶ  
 Αἴθων Λάμψι τι δῖη, νῦν μοι τὴν νομίδην ἀποστίνετον . . . ἀλλ' ἰφομαρτί-  
 τον καὶ σπυῖδες Ο. 185. Παιδὲς . . . πάριςτον, λύσαντες βοτῆας  
 Hom. Ap. 486. Some think that the *Dual* is never thus used, except when  
*two pairs or sets* are spoken of.

### III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations  
 of substantives. These relations are regarded, in  
 Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as  
 either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the  
*directness* with which the substantive is related to the *verb* of  
 the sentence. The principal *DIRECT RELATIONS* are those of  
 the *subject* and *direct object* of the verb, and that of *direct ad-*  
*dress*. Other relations are, for the most part, regarded as  
*INDIRECT*.

II. The second distinction is founded upon the *kind* or *char-*  
*acter of the relation*. The relation is,



1. **SUBJECTIVE**, when the substantive denotes the *SOURCE*, or *SUBJECT*, of *motion*, *action*, or *influence*; or, in other words, **THAT FROM WHICH ANY THING COMES.**

2. **OBJECTIVE**, when the substantive denotes the *END*, or *OBJECT*, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES.**

3. **RESIDUAL** (*residuus*, *remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. -- These relations are of two kinds; those of *MOTION*, and those of *REST*. Motion may be considered with respect either to its *SOURCE* or its *END*; and both of these may be regarded either as *direct* or *indirect*. We may regard as the *DIRECT SOURCE* of motion, that which *produces* the motion, or, in other words, that which *moves*; as the *INDIRECT SOURCE*, that *from* which the motion *proceeds*; as the *DIRECT END*, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the *INDIRECT END*, that *towards* which the motion *tends*. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

- |                |                                  |                 |
|----------------|----------------------------------|-----------------|
| 1. Subjective. | <i>That which acts.</i>          | THE NOMINATIVE. |
| 2. Objective.  | <i>That which is acted upon.</i> | THE ACCUSATIVE. |
| 3. Residual.   | <i>That which is addressed.</i>  | THE VOCATIVE.   |

#### B. INDIRECT RELATIONS.

- |                |   |               |
|----------------|---|---------------|
| 1. Subjective. | <i>That from which any thing proceeds.</i>      | THE GENITIVE. |
| 2. Objective.  | <i>That towards which any thing tends.</i>      | THE DATIVE.   |
| 3. Residual.   | <i>That with which any thing is associated.</i> | THE DATIVE.   |

§ 340. **REMARKS.** α. For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ ἐπελύνθησι Δαρειῶς, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαέβλεπεν τὴν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accusses Cyrus, l. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

## ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

**NOTE.** The Nominative thus employed is termed the *Nominative independent or absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρῶτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory or descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ἰ καλὸς τι καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ αἰνέταις, . . ἱερέσιν, *but the servants, . . do you put*, Pl. Conv. 218 b. Ὁ Φαλαγίδης . . οὗτος Ἀπολλοδώρου, οὐ περιμνήϊς, *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory or descriptive*, the Voc. and Nom. may be associated; as, ὦ φίλος ὦ φίλος Βάκχης Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος δ', πῶς ἐν πῶδ' αἴρεις, δύσποτα Eur. Hel. 1627. Ἀρεταί, καὶ οἱ ἄλλω ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction* of a sentence; as, Ὑμῖς δὲ, . . νῦν δὲ καιρὸς ἐμὴν δοῦναι ἴσται; *You then, . . does it now seem to you to be just the time?* vii. 6, 37. Ἐπιθύμῶν ἰ Κύρην . ., Ἦδεῖν αὐτῇ, *Cyrus desiring . ., it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἰταῦτα μαχόμενοι καὶ βασιλεὺς καὶ Κύρην, καὶ οἱ ἄμφ' αὐτοὺς ὄντες ἱκανίζων, ἰσχύει μὲν τῶν ἀμφὶ βασιλείᾳ ἀπίσθησαν i. 8. 27. Ὅστις δὲ ἡ φάλαγξ ἱερικμίνη, . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἱερικμίνου Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ἰ μέγας . . Νίλος ἱερμψιν· Σουσιεκάνης, Πηγασσῆγ' ὄν, κ. τ. λ., *and others the vast Nile hath sent; Susiäkānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὄν' ἀμφοτέρων κατὰ πρῶτος ἱερολιμνῶς· Ἀθηναῖοι μὲν . . περιπλίνοντες . ., Πιλοποινήσιοι δὲ . . σφρατταδιούμενοι* Th. iv. 23. Λόγος δ' ἐν ἀλλήλοισιν ἠψίδου κακοῦ, φύλαξ ἱλίχων φύλακα Soph. Ant. 259. Οὐγάτης μεγάλ' ἄτος Ἡσιόνοιο, Ἡσιόνοιο, δὲ ἴσται Z. 395.



8.) In speaking of *names or words as such*; thus, Περιέλαβε τὸν τῶν πονηρῶν κοινὴν ἰπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin.* 41. 15. Περιέγγυα ἰ Κῦρος εὐθεῖα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν, *Cyrus gave out as the pass-word, JOIN OUR ALLY AND LEADER, Cyt.* iii. 3. 58.

## B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

#### 1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 193 c. Χωρεῖς τῶν ἄλλων, *apart from the rest*, i. 4. 13. Σώματος διχα Cyt. viii. 7. 20. Ὑποχωρεῖ τοῦ πιδίου Ib. ii. 4. 24. Δίσεχον ἀλλήλων, *were distant from each other*, i. 10. 4. Πόρρω . . αὐτοῦ, *far from him*, i. 3. 12. Κωλύσεις τῷ πυρί, *he would prevent them from burning*, i. 6. 2. Εἰ Σαλότης ἐργαίνοτο H. Gr. vii. 1. 8. Τοῦ πρὸς καὶ πολέμου παύσεσθαι, *to*

cease from the war against me, i. 6. 6. *Τούτους . . οὐ παύσω τῆς ἀρχῆς* Cyr. viii. 6. 3. *Βίου τελευτήσω* Ib. 7. 17. *Οὗτος μὲν αὐτοῦ ἤμαρτιν*, this man missed him, i. 5. 12. *Ἐψεύσθη τῆς ἐλπίδος* H. Gr. vii. 5. 24. *Γυναικὶς ἐσθλῆς ἡμπαλκας* Eur. Alc. 418. *Ἐπίσχομαι τοῦ θαυμάου*, we refrain from weeping, Pl. Phædo, 117 c. *Κακῶν . . λυτῆριον* Soph. El. 1489. *Σῶσαι παυῶ* Id. Ph. 919. *Νόσου περιφυγίαι*, Ib. 1044. *Ἀλύξιστον μίρον* Id. Ant. 488. *Δύο ἄνδρας ἔξι τοῦ μὴ καταδύναι*, will keep two men from sinking, iii. 5. 11. *Ἐλιύθεοι πόνων, ἐλιύθεοι . . Εὐρυστίας* Eur. Heracl. 873. *Ἄνισ αἰσχύνῃς καὶ βλάβῃς* ii. 6. 6. *Γάμων τι ἀγνοῖ ζῶσιν* Pl. Leg. 840 d. *Καθαρός ἀδικίας*, Pl. Rep. 496 d. *Ἔως ἂν καθήρη σωφροσύνης* Ib. 573 b. *Νοσφισίς με τοῦδε διωτέρου νεκροῦ*; Eur. Alc. 43.

§ 348. REMARKS. *a.* Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, *τῶν μὲν ὑμῖν τέρων ἡδύ μοι φεῖδισθαι*, it is my pleasure to spare your property, Cyr. iii. 2. 28. *Κάκιστος ὑπαχάρεσσιν αὐτῷ τοῦ Θρόνου*, and he [Sophocles] conceded to him [Æschylus] the throne, Ar. Ran. 790. *Ἀλλὰ τῆς ἡγῆς ἀνίσσεις*, but resigning your anger, Ib. 700. *Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρεῖσθαι* Φιλίππῳ, to surrender to Philip the freedom of the Greeks, Dem. Cor. 247. 24. *Τῷς περισυτίμας . . καὶ δῶν καὶ θάκων καὶ λόγων ὑπέκλινεν* Cyr. viii. 7. 10.

*β.* The Gen. denoting that from which motion proceeds is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. § 429. *α*); as, *Δέμον . . φέρουσαν*, bringing from the house, Soph. El. 324. *Τούρδῃ παιδας γῆς ἐλᾶν*, to drive these children from the land, Eur. Med. 70. *Ἀνακουφίσαι πάρα βυθῶν* Soph. CEd. T. 23. *Ῥυτίς μὲν βάθρων ἴστασθαι* Ib. 142. *Τί τ' εὐρανοῦ πείσῃμα* Eur. Iph. T. 1384. For adverbs in *-ειν*, properly genitives, see §§ 91, 320.

*γ.* In a few rare phrases, the Gen. denotes the time from which, without a preposition; as, *Μετ' ὀλίγων δὲ τούτων*, and [after a little from these things] a little after these things, H. Gr. i. 1. 2. *Τρίτῃ . . ἔτι τούτων*, in the third year [from] before these things, Hdt. vi. 40. *Διωτέρῃ δὲ ἔτι τούτων*, [from] after, Ib. 46.

## 2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

*Διόρισται τέχνης*, is distinct from the art, Pl. Polit. 260 c. *Ἠλίκερως οὐδὲν διίφειρον*, differed in nothing from amber, ii. 3. 15. *Πᾶσαι πλὴν Μιλήτου*, all except Miletus, i. 1. 6. *Διάφορον τῶν ἄλλων πόλιων*, superior to the other cities, Mem. iv. 4. 15. *Πληθεῖ . . ἡμῶν λειφθίντες*, inferior to us in number, vii. 7. 31. *Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων*; Mem. iv. 4. 25. *Ἐτίρειν δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ* Pl. Gorg. 500 d. *Πότερόν ἐστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλοιόν ἐπιστήμης* Pl. Meno, 87 c. *Οὐδὲν ἀλλότριον ποῖον οὐτις τῆς ἑαυτοῦ πατρὶδος οὐτις τοῦ πόλεως* (cf. § 405) Dem. Cor. 289. 14. *Οὐδὲν πλοῦτου ἀρετὴ διίσταται* Pl. Rep. 550 e. *Τῶν ἀρκεύοντων περιστάς* Cyr. viii. 2. 21.

REMARK. The verb *λείπομαι* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, *Στρατὴν . . τὸν λελιμμένον δεράς*, 'lost

from [or by] the spear,' i. e. 'the relics of war' (§§ 347, 381), *Æsch. Ag. 517*. Κίρκοι πτελιῶν οὐ μακρὰν λειμυμίνος, 'not left far behind,' i. e. 'closely pursuing,' *Id. Pr. 857*. Γνώμη δ' ἄδελφοῦ Μελιάρχου λειμυμίνος, 'left behind by,' i. e. 'inferior to,' *Eur. Suppl. 904*. Καὶ τίς βίος σοῦ λειμυμίνη φίλος; 'bereft of' (§ 357), *Soph. Ant. 548*. Γνώμης λειμυμίνης, *devoid of understanding*, *Soph. El. 474*. Δίλιμμαι τῶν ἐν Ἑλλήσποτι, 'am ignorant of,' *Eur. Hel. 1246*.

§ 350. Words of SUPERIORITY include, —

α.) Words of *authority, power, precedence, and preëminence*.  
Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them*, *I. 1. 8*. Ἐγχερατῆς . . πάντων, *sovereign over all*, *v. 4. 15*. Ἡγίστε τοῦ στρατεύματος, *led the army*, *iv. 1. 6*. Περιεβύβει τῶν πολλῶν πόλιν, *to take rank of most cities*, *Pl. Leg. 752 e*. Ἐκράτησεν τῶν Ἑλλήνων *iii. 4. 26*. Ὅς αἰσυνεῖ χθονίς *Eur. Med. 19*. Βασιλεύον αὐτῶν *v. 6. 37*. Δισπύζειν δέμων *Eur. Ion, 1036*. See also § 389.

Οὐκ αὐτὸς ἐξίσταται, ὡς αὐτοῦ κρατῶν;  
Ποῦ σὺ στρατηγίῃς τοῦδε; ποῦ δὲ τοὶ λιῶν  
Ἔξιστ' ἀνάσσειν ὧν δδ' ἡγίτ' εἰποῖν;  
Σπάρτης ἀνάσσειν ἄλλης, οὐχ ἡμῶν κρατῶν. *Soph. Aj. 1099*.

REMARK. The primitive sense of the verb *ἄρχω* appears to have been to *take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule, and to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, Ἀνθρώπων ἄρχιν, *to rule men*, *Cyr. 1. 1. 3*. Φυγῆς ἄρχιν, *to begin flight*, *iii. 2. 17*. Τοῦ λόγου δὲ ἄρχιν ὧς *iii. 2. 7*. Καινοῦ λόγου κατἄρχιν *Symp. 8. 1*.

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

Κρείττονι ἑαυτοῦ, *more powerful than himself*, *i. 2. 26*. Τῶν ἵππων ἵσχυον θᾶττον, *they ran faster than the horses*, *i. 5. 2*. Τούτου δυνάτερον *Pl. Leg. 894 d*. Ἀνωτίεω τῶν μασθῶν *i. 4. 17*. Ὑμᾶς οὐ πολὺ ἡμῶν ὑστέρων *i. 5. 16*. Ἀβροκόμας δὲ ὑστέρησι τῆς μάχης, *but Abrocomas came after the battle*, *i. 7. 12*. Τῇ ὑστέρειά τῆς μάχης *Pl. Menex. 240 c*. Πτωρόμειθα αὐτοῦ *Cyr. v. 3. 33*. Τιμαῖς τούτων ἰπλινεκεῖται *iii. 1. 37*.

§ 352. γ.) *Multiple and proportional words* (§ 138).  
Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, *many times your own number*, *iii. 2. 14*. Ἐρχετο δὲ διαμῖν ὧς· μίαν ἀφίλι τοσούτων ἀπὸ παντὸς μέλαν· μισθὲ δὲ

ταύτης, ἀφ' ἧς διπλάσιαι ταύτης· τὴν δ' αὖ τρίτην, ἡμισίαι μὲν τῆς διυτίαις, τριπλάσιαι δὲ τῆς πρώτης· τετάρτην δὲ, τῆς διυτίαις διπλῆν· πέμπτην δὲ, τριπλῆν τῆς τρίτης· τὴν δ' ἕκτην, τῆς πρώτης διπλάσιαι· ἰσόμεν δὲ, ἰσοκατασκευαστάς τῆς πρώτης ( $a. b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$ ) Pl. Tim. 35, b, c. Δὲς τόσους ἐπὶ πέντε ἀδελφῆς ζῶσαν Eur. El. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, or CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material.*

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. l. 1. Φοίνικες μὲν αἱ θύραι ποιεῖσθαι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῦς μητρὸς . . φόντος Pl. Menex. 239 a. Ὡς δ' ἔλασεν Soph. Tr. 401. Οὗτις τῆς νοζύου νόμης τιναῖσι παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἐν τῇ ἀρχῇ; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήσας τῶν ἡδίστων ποσῶν ἀπολαύσεται Ib. 81. Χρημάτων ἰσότηρας Eur. Hel. 935. Εὐωχῶ τοῦ λόγου Pl. Rep. 352 b. Τῆς νεφελῆς ἔκκ' ἄκ'.

Eocl. 524. Οἷος φερίνων πολὺς ii. 3. 14 (cf. Οἷος τι π. τ. λ. i. 5. 10). Πιερετιφῆ . . ἐνθίων Soph. El. 895. Λίμην . . ζιουσαν θάλασσαν καὶ πηλοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μιδυρδίδς τοῦ εἰσαπαρτος Pl. Conv. 203 b. Τῶν λόγων ὑμῶς Λυρίας ἐστία; Pl. Phædr. 227 b.

NOTE. The *Gen.* of *source* or *material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πιερετιφῆ δὲ πυρὸς θηῖοιο θύρετρα, and *burn the gates with raging fire* [from fire, as the source], B. 415. Πυρὸς μυλίσσῃσιν H. 410. Χείρας νιψάμενος πολλῆς ἁλός, *having washed his hands* [with water from] *in the foaming sea*, β. 261. Λούσθαι ὑπὸ ῥαίς ποταμοῖς Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λῆγειν, ὅτι, π. τ. λ., *it is not well to say of the bowman, that, &c.*, Pl. Rep. 439 b. Διαβιάζοντες αὐτῶν, ἵσην μὲν χώραν καὶ οἶον ἔχουσιν, *observing in respect to them, how great and what a country they have*, iii. 1. 19. Τῆς δὲ γυναίκας, εἰ . . κακοποιῇ, *but in respect to the wife, if she manages ill*, CEC. 3. 11. Τοῦ κασιγνήτου τί φής; Soph. El. 317. Κλύουσιν πατρὸς, *having heard respecting her son*, Id. Ant. 1182. Μαντιῖα, . . ἃ τοῦδ' ἱερήσθῃ σάματος Id. CEd. C. 354. Καταμαθεῖν δὲ τοῦ Κύρου δοκούμεν, ὅς . . ἐνόμζει Cyr. viii. 1. 40. Τοῦ δὲ εἰκαδὲ πλοῦ μᾶλλον διεκρίσθαι, ἵσην κομισθήσονται Th. i. 52. Οἶσθα γὰρ πού τῶν γυναικῶν πυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἥδος Pl. Rep. 375 e. Τὸ Μιγαρίων ψήφισμα καθαιρεῖται Id. i. 140 (cf. Τὸ περὶ Μιγαρίων ψήφισμα καθιλοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων, ἢ ἰματίων, . . ἀρα πατὰ τὰ αὐτὰ ἔχει; *But what of, &c.* Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἔν σου δίδουκε Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen.* of the *theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ κακοποιῇ, *but if the wife manages ill*.

### 3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, *full of wild beasts*, i. 2. 7. Διφθέρας . . ἱπύμπλασαν χίρτου, *they filled the skins with hay*, i. 5. 10. Τούτων ἄλλας, *enough of these things*, v. 7, 12. Κάμας πολλῶν καὶ ἀγαθῶν γιμοῦσας iv. 6, 27. Μιστὴ γὰρ πολλῆς ἀπορίας ἐστίν ii. 5. 9. Τῶν δὲ ἱερῶν δ' ἄλφας ἐνισπλάσθη i. 10. 12. Παραδείσου . . θασιῆς παντρίων δι-

δρον ii. 4. 14. *Κερίσαι στήμα . . ἱμάς σαρκός* Soph. Ph. 1156. 'Ο δαίμων δ' ἴς μι πλούσιος κακῶν Eur. Or. 994. *Πλουσιῖ . . φίλων* vii. 7. 42. *Τεχέης . . σισαγμίνη ἀνθρώπων* Ec. 8. 8.

β. OF WANT. *Τῶν ἰσσηνδίων σπανισῖ, he will want provisions*, ii. 2. 12. *Σφαιδοσητῶν . . δειῖ, there is need of slingers*, iii. 3. 16. *Ὅων ἂν ἐλπίδων ἐλαυνὼν στερήσαιμι, of what hopes I should deprive myself*, ii. 5. 10. *Ἀνθρώπων ἀπορῶν* i. 7. 3. *Ἡ ψυχὴ γυμνὴ τοῦ σώματος* Pl. Crat. 403 b. *Γυμνωτίας δὴ πάντων* Pl. Rep. 361 b. *Ὀλίγου δειήσαντος καταλιυθῆναι* i. 5. 14. *Πολλῶν ἐνίδει αὐτῷ, ὥσπερ* vii. 1. 41. *Ἵμῶν δ' ἐρημωθείς* i. 3. 6. *Ἄεματα . . κινὰ ἡνίχων* i. 8. 20. *Ὀῖμοι, τί δράσω δῆτα σοῦ μοιούμινος;* Eur. Alc. 380. *Ὁρφατὴν φίλου πατρός* Eur. El. 914. *Χρημάτων δὲ δὴ πίνηται;* Ib. 97. *Ἐψιλοῦτο δ' ἰλόφους τῶν ἰσπίων* i. 10. 13.

NOTE. The Gen. which belongs to *δίομαι* and *χρηζω* as verbs of want may be retained by them in the derived senses, *to desire, to request, to entreat*. Thus, *Ἄλλου οὔτινος ἂν διηθῶ, whatever else you may desire*, i. 4. 15. *Ἐμοὶ χάρισαι ἂν ἂν σοῦ διηθῶ, grant me what I would entreat of you* (§ 380), Cyr. v. 5. 35. *Δισχερὴν γὰρ ἄνδρα τοῦ μακροῦ χρηζέειν βίου* Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

*Ἡμῶν τοῦ ἵλου στρατεύματος, half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of *the Gen. of the whole*, and *the Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of division (*partio* or *partior*, *to divide*, from *para*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity, degree, condition, place, time, &c.*, considered as a limitation of a general idea, or as a part of an extended whole. Thus,

*Μικρὸν δ' ὕπνου λαχὼν, obtaining a little sleep* [a small portion of sleep], iii. 1. 11. *Ἐν ταύτῃ . . τοῦ κινδύνου προερίοντος, in such imminent danger* [in such a degree of], i. 7. 5. *Ὅ δ' εἰς τοῦδ' ὕβριος ἐλήλυθεν, 'to such a pitch of insolence'*, Dem. 51. 1. *Καὶ εἰ μὲν ἐν ταύτῃ παρασκευῇ ἦσαν, 'in this state of preparation'*, Th. ii. 17. *Ξυνίστασιν ἐς ταῦτα ἀνάγκης* Th. i. 49. *Ἐπὶ μίγῃ ἐχώρησαν δυνάμεις* Ib. 118. *Ἐμβαλεῖν πρὸς τῆς ἐκείνων χώρας, to make an incursion somewhere upon their territory, or upon some part of, &c.*, Cyr. vi. 1. 42. *Ἦν μίσην ἡμέρας, it was mid-day*, i. 8. 8. *Τῆς ἡμέρας ὅψις ἦν, it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. *Εἰς τὸδ' ἡμέρας, to this day*, Eur. Alc. 9, Phoen. 425.

β.) To express the whole as the sum of all the parts. Thus,

*Ἐν ταῖς ἀγαθείαις δὲ πάντ' ἵσμεν σοφίας, and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. *Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀδύμιας ἦσαν* Th. vii. 55. *Ἐν παντὶ κακοῦ εἴη* Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

'Ακούσαν ἡμᾶς . . ἰνίους σπηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὁμῶν ἰνίους, π. τ. λ. v. 5. 11. Πίλοποννήσιαι καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἰσίδωλον, for Πίλοποννήσιαι καὶ τῶν ξυμμαχῶν, π. τ. λ. Th. ii. 47. Δίδυμα τίμια πότιρες ἔρε πότιρες αἰμάξῃ Eur. Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλαὶ ἱσιπτάωσαν, ἰλίγαι δὲ σιρῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάθου ἦν τὸ κασιγνήτω Κρίων, τὸν μὲν προσέειπας, τὸν δ' ἑστιάσας ἔχου; Soph. Ant. 21. In the following example, the second part has three subdivisions; Καὶ οἱ ξίνοι, οἱ μὲν . . ἀπαχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπὸ τριχονταί, οἱ δὲ . ., οἱ δὲ δ' αἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἶπ' οὖν Σίδης, ὅτε βροτῶν ἢ ὁ ταῦτα πρᾶττον, 'a god, or one of mortals,' Soph. El. 199. Πῶς σὺ Σιδῶν ἢ δαίμων ἱεραγωγός; Eur. Hec. 164. Οἷδι . . φαίνουσι τινὲς δαίμονες, ἢ Σιδῶν τῶν θεράνων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτος μέρος τοῦ . . ἱππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν πιλταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δι' ἔχων ὀπλίτας ἀνίστη τριακσίους i. 1. 2. Τριάντα μυριάδας στρατιᾶς i. 4. 5. Εἶπ' ἀνὴρ τῶν βητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμισαντο τῆς Χερρονήσου ἐν Ἐλεῦντι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πίλοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίαν καὶ Θρῶα ἰσιδάοντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. 'Ο δὲ στρατὸς τῶν Πίλοποννήσιων προὐὼν ἔφικετο τῆς Ἀττικῆς ἐς Οἰνὸν πρῶτον, 'came upon Attica first at (Enoë,' Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινίς [sc. ἄνδρες]. 'Ἐξ ἐκὺμινί τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσι δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπασι διαβαίηται. Πελίμου, καὶ μάχης οὐ μισθῶν [sc. μέρος] αὐτῇ (§ 364). Γῆς γε οὐδαμού, i. e. ἐν οὐδινί μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted; as, Τεῖς ἄνδρες τῶν γηραιτέρων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν περιεσφύτων στρατηγῶν, iii. 2. 37. Εἰσιφίρειτο τῇ ἐρχομενῇ τεροχῇ τῶν περσικῶν Symp. 7. 2.

## § 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

a. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίκτινι, τοὺς δ' ἐξέβαλεν, *some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινείς, *some of the other Greeks*, i. 7. 8. Ὅσους . . τῶν παρὰ βασιλείας i. 1. 5. Οἱ ὕστερον ἰαθήσονται τῶν πολιτῶν i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Ταῖς τοιούτοις τῶν ἔργων Mem. ii. 8. 9. Εἰ δὲ τι καὶ ἄλλο ἐπὶ ὕλης ἢ καλλάμου i. 5. 1. Ἐξικύμανί τι τῆς φάλαγγος i. 8. 18. Ἐν τῷ ξυμφερόει διφθέρεσι; Soph. Ant. 1229. See § 359. a.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἐν μοίρας Eur. Andr. 1172. Ὅπόσοι μὲν τῶν ἀμφὶ βασιλῖα ἀπίθοντο i. 8. 27. Πολλὰ τῶν ὁποζυγίων i. 5. 5. Ὅλγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κόρου ἐκπατεύχων Ib. 11. Ἐπὶ πλείστοις ἀνθρώποις Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καλῶν ἑαυτοὺς ἀνθρώπων ἀριστιύσαντες [= ἀρισταγινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δωρ, ἡ καλλιστιύται τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐ δύστηνος πρωτιύουσι Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλύμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκεν δὲ τις ἡ τῶν προζώτων λιλυπωμία φῖξιν, ἡ τῶν βοῶν κατακρηνημισμία Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ἰσισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡτάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Διπλαία δειλαίων κυρεῖς, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔσμεν τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δὲ Πιλασγῶν Æsch. Suppl. 967. Ἀντα μεγάλη λίσσιν ἰχθεύς ἰχθεῶν Eur. Andr. 521. Τῶν ἄλλων σκυῶν τὰ περιεστά iii. 2. 28.

## § 363. C. ADVERBS.

a. OF PLACE and TIME (§ 359. a). Οὐδ' ἴπου γῆς ἱερὴν οἶδα, *I know not where on earth* [upon what part of the earth] *we are*, Ar. Av. 9. Ἰῆς γὰρ οὐδαμοῦ Pl. Rep. 592 b. Ἦανταχού τῆς γῆς; Pl. Phaedo, 111 a. Πᾶσι ποῦ ἐφεινῶν; Soph. El. 390. Τηλὺ γὰρ οἰκῶ τῶν ἀγρῶν, 'in a remote part of the country,' i. e. 'far from town,' Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀπεστρέφασθαι Mem. iv. 3. 8. Ἐνταῦθα ἦδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Διῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἰσῆς ἵν' εἰ παρὺ; Soph. Aj. 386. Οἱ προιήλυτοι ἀνιγνίας ἀνθρώπων Dem. 42. 24. Πότε τις φροντὶς ἔλθῃ; Soph. (Ed. C. 170. Ἐρύσσεται ἄλλος ἄλλοθεν τοῦ Ὀνίου II. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκείνουδιν μίχρη πρόβω τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅπηνίκα . . τῆς ἡμέρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἱερῶν ἡρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖα/τατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.



β. Of STATE or CONDITION (§ 359. α; especially with the verbs ἴχω and ἤκω). Τῆς τύχης γὰρ ὧδ' ἴχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. 'Αναμνήσας, ὡς ἴχει φιλίας πρὸς τι τὸν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἵκαστος ἴχιν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. 'Ὡς ἐργῆς ἴχω Soph. Oed. T. 345. Πῶς ἀγῶνος ἥκοντες; *how do we come on in the strife?* Eur. El. 751. Οἶτ' αὖ τρέπον . . ἴχους Cyr. vii. 5. 56. Γίνοιντο μὲν ἡμῖν ὧδε ταῖσδε, *thus are you related to these*, Eur. Heracl. 213. 'Ἐχοντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 462. 'Ἀνδράσι μάλιστα εὖ σώματος ἔχουσιν Pl. Rep. 404 d. 'Ὅταν . . ὑγιεινῶς τις ἴχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. 'Αφιδίετατα πάντων, *most unsparingly of all*, i. 9. 13. Περισμυθέσθαι μάλιστα τῶν Ἑλλάνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πολιτῶν ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) *Of a Finite Verb.* Εἰςὶ δ' αὖ τῶν, οὓς οὐδ' ἂν παντάπασιν διασείηται, *and there are some of them, which you could not pass at all*, ii. 5. 18. 'Ἡ δὲ τούτων τῶν σταθμῶν, οὓς πᾶν μακροῦς ἤλαυνον, i. 5. 7. Τῶν δὲ Σαρμίων . . ζυθίμενοι . . διέκταν Th. i. 115. Πολέμου, καὶ μάχης οὐ μιστῶν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὅς ἡμῖν οὖν προσήκει οὕτοι πλεονεμοῖς; πῶς οὐτε μίθης Cyr. iv. 2. 20.

(2.) *Of an Infinitive.* Καὶ ἱσχυρόναι σφῶν τι πρὸς ἐκείνους, καὶ ἰσχύων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ἦντο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δουκὶ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετέσθαι Rep. Ath. 1. 2.

#### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὼ τούτων εἰμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλότατων ἡμεῶν ἀριθμῶσι τίπτε, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. 'Ερώγγατος γὰρ καὶ βουλή τις ἂν Th. iii. 70. Καὶ ἱμὶ τοῖσιν . . θῆς τῶν πεπαισμένων Pl. Rep. 424 c. Τοὺς δούλους . . τῶν περὶ αὐτὸν δευφύρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ἀνομάζεσθαι Isocr. 380 d.

#### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

1.) *Generally*, with any verb, when its action affects not the *whole* object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίσις δὲ τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκολίσαντες λοχαγούς καὶ πιλαιστὰς καὶ τῶν ἰπλιτῶν iv. 1. 26. Χειροφὸς σίμῳ τῶν ἐν τῇ κώμῃ εὐνομήτους iv. 5. 22. Καὶ τῇ τι γῆς ἱταμοῦ Th. B. 56. Μαστιγῆς ἔχον τείχους Soph. Œd. T. 709. Εὐνολίγοντε τῶν λίθων Ar. Ach. 184. Τῶν κριῶν ἰκλίσαντο Ar. Eq. 420. Παρεῖξας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετίχουσιν, *to share in the dangers*, ii. 4. 9. Τῷδε κοινωνῶ τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδίδοντες, *imparting our joys*, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες εἰ ξυναρμόμηναι τοῦδε τοῦ κινδύνου Th. iv. 10. Εὐλλήφομαι δὲ τοῦδε σοὶ πάγῳ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ἡ τύχης, *'has less of,'* Hier. 1. 29. Τοῦ ἡλίου πλειονεκτεῖντα, *'bearing more of,'* Cyr. i. 6. 25. Πῶσιν ἀφένους ἐπήκει τῶν ἰαυτοῦ Mem. i. 2. 60. Τοῦ γένου περσέδους Eur. Suppl. 350. Εὐμβάλλεται . . τοῦδε δειμάτος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ τόνων, βέλεια δὲ τῶν ἐν πολέμῳ σύμмахος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. ii. 1. 32.

§ 368. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἱνυος, *lays hold of his shield-rim*, iv. 7. 12. Φεράυλα τυγχάνει, *hits Pheraula*, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφινδοντῶν, *to reach the slingers*, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παῖδες ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τοῦτων σινὸς θίγῃς Cyr. i. 3. 5. Τοῖς τι τῆς τραγικῆς ποιήσεως ἀπτομένοις Pl. Rep. 602 b. Δυσχερὲς ψαύειν νεοῦντος ἀνδρός Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς διζῆς τοῦ Κνωξάρου Cyr. v. 5. 7. Ἀσπιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξέμειθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχουσαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενοι δὲ τοῦτων, *and following these*, i. 8. 9. Τῆς ἰλπίδος γὰρ ἔρχομαι διδραγμαίνους Soph. Ant. 235. Λίγισται τῆς τιλιότης τυχεῖν, *'to have come to his end,'* ii. 6. 29. Ὅσῳτιν γινώσκων ἱερχον, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. a. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

"Ἐλαβον τῆς ζώνης ἐν Ὀρίοντι, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάς· ἰδὺς ἀνίλαυ . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ πεχυμένους ἄγασται . . πλοκάμων Æsch. Theb. 326. Νη . . φάβου χειρὸς Eur. Herc. 968. Τὴν μὲν περιεσπῆν ἀνίχινος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατεῖργε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Συντερίζῃ τῆς κεφαλῆς Ar. Pax, 71. Ἐστίνοντο ἐν Κρατίνου συντερίζου τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἶσα κατὰζυί τις αὐτοῦ μέδων τῆς κεφαλῆς Ar. Ach. 1166. Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἴνα τῆς προσποιούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομαῖν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἔΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ὕΤΧΗΣ, ΠΕΙΡΩ ΤΗΣ ὕΤΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ Isocr. 22 b. Κίκυβιν, οὗτοι τοῦ τάφου ἀντίδρας, οὗτοι γῶνι παρ' ἡμῶν Soph. El. 868. Οἷας ἡμεῖς ἐξ Ἰάσονος κυρί; Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an **EXCITEMENT, OCCASION, or CONDITION**. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

#### 1. Genitive of Motive, &c.

§ 372. **RULE XI.** The **MOTIVE, REASON, and END IN VIEW** are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τούτου σι . . ζηλώ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ ὑπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μὲν δὲ ἀδελφῶν καταλίβ, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους φανταίαν αὐτὸν Ib. v. 4. 32. Ζηλώ σι τοῦ νεῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φίλου διδως . . ἡ χαρὸς τοῦ Id. (Ed. T. 234. Ταύτης ἰουῶ-

μαί σε, *I beseech you for her sake*, Eur. Or. 671. 'Ἰαιτῖόν σε τῶνδε γυναικῶν καὶ τοῦ γυναικίου διξίᾱς τ' ἰθαίμωνος, 'by these knees, &c., Eur. Hec. 752. Σπῦρον ἀγαθῷ δαίμονι, 'in honor of,' Ar. Eq. 106. Τοῦ δώδινά μιναι Πασίρι, *For what do I [owe] Pasiar twelve minae?* Ar. Nub. 23. Πρωτόσταται τῆς παρρησίας ἡδονῆς καὶ χάριτος τὰ τῆς πόλιος πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρρίφοῦσι, τοῦ . . μὴ λυσιστῶν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρέπου Pl. Phædo, 58 e. 'Ὡ μακάριε τῆς τίχνης, *Blessed in thy trade!* Ar. Av. 1423. 'Ὡ τέλειον ἰγὼ εἶθι, Soph. El. 1209. 'Ὡ δυστάλαινα τῆς ἰμῆς αὐθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνα τῆς παρίδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγειν ἵνα, *lest they should escape*, iii. 4. 35. Πίμπω μ' ἰαίη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πινθίως δὲ ἔχουσαι τοῦ ἀδελφοῦ τιθηνητότος, Cyr. v. 2. φ. Χαλιπῶς φέρον αὐτῶν Th. ii. 62.

δ. WITH NOUNS. 'Εμοὶ πικρὰς ὀδῖνας αὐτοῦ προσκαλῶν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γυναικῶν τοῦδ' ἐν ἱαντῶναι λιτάς, 'by this beard,' Eur. Or. 290. Οἷαξ, ἐπὶ Τροίας μῖσος ἀναφίξον πατρὶ Ib. 432.

ε. WITH INTERJECTIONS. Φεῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαῖ παῖδ' Eur. Herc. 899. Οἶμαι δ' ἀμαρτας καὶ εἰς τῶν, οἶμαι δ' ἰμοῦ Ib. 1374. 'Ὁ δὲ Περικλοῦ στρατιώματος τοῦδε Æsch. Pers. 116. 'Ἰατταταιλὲξ τὸν παῖδ' Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μαρίας, *What folly!* Ar. Nub. 818. 'Ὡ Ζεῦ βασιλεῦ, τῆς λαπρότητος τῶν φειῶν Ib. 153. Ἀπὸ πολλοῦ ἀποτρέσκαι, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

'Ανδράων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χειρὶ μάταις . . ἵρριπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πιελῶνης πένεσθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἴσται ἴσται τῆς ἀρχῆς ἀντιποισίται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. 'Ὅστις ἀφίξται ἐκαστοῦ, τοξισίται' ἀνδρὶς τοῦδε Soph. Ant. 1033. 'Ὡδ, ἴψω πέντε τάχα σου Eur. Cycl. 51. 'Ἰναι τοῦ πρέσω, *to go towards that which is farther on*, i. e. *to go farther, to proceed*, i. 3. 1. Λήγου δ' ἴρις δεκαμῶσα τοῦ πρηνεστάτου Soph. Aj. 731. Οὗτοι ἀντιποισοῦντο ἀριτῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τίχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εἶ . . ἀμφισβητῶ Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵμαι, and, more commonly, ἰφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire; to reach after, to strive for, to seek, to court, to desire*; as, ἵμαιμι λήξιν Soph. Tr. 514. Τῶς δόξης ἰφίμαιμι Cyr. iii. 3. 10. 'Ορίξασθαι τῆς ἰμυλίας αὐτοῦ Mem. i. 2. 15. Σωκράτους ἀριχθέτην Ib. 16. Τιμῆς ἐρίγασθαι Riss. 1. 3.

## 2. Genitive of Price, &amp;c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE. Ἴστων, δὲ . . ἀπιδόντι πινυμένηντα δαριεῖκῶν, the horse, which he had sold for fifty darics, vii. 8. 6. Ὀκισθεῖς . . μικρὰ μίσην πολλοῦ ἀργυρίου iii. 2. 21. Πολλοὺ τοῖς ἄλλοις ἰσώλουι Mem. i. 2. 60. Τῶν δ' ἱμῶν παίδων φυχὰς ψυχῆς ἂν ἀλλαξάμεθ', οὐ χρυσοῦ μόνον Eur. Med. 967. Δῖξα δὲ χρημάτων οὐκ ὤνησέ Isocr. 21 b. Ἀμφίλοχον . . ἀπιδύτρωνι τάλαντων ἱστία Dem. 159. 13.

β. VALUE AND MERIT. Πολλοὺ ἄξιον τῇ στρατίᾳ, worth much to the army, iv. 1. 28. Ἄνδρες ἄξιον τῇ ἐλευθερίας i. 7. 3. Τῶν παλαιοτέρων ἑαυτὸν ἀξιώσαντα iii. 2. 7. Τὸ μῆμα πολλοὶ χάσουσιν ἄξιον ὁμῶν Cyr. vii. 3. 11. Παῖδα . . ἀνάξιον μὲν σοῦ, κατὰξιν δ' ἱμοῦ Soph. Ph. 1008. Ἐπαινετοὺς θίνους τῆς ἰσῆς ἄξιον Pl. Pol. 257 b. Μειζόνες αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἡμῶν κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τοῦτου τιμῶμαι τῆς ἐν Πρυτανείᾳ σιτήσεως Pl. Apol. 36 c. Πρίστει γὰρ τῶν ἡν δαίμων νοῦ τοῖμοῦ τὰδε Soph. Aj. 534. Πεισπόντως τῶν στραζάντων Pl. Menex. 239 c (for the common construction of πρίστει, see § 403).

γ. CRIME. Ἀσεβείας φιλόνεοντα, accused of impiety, Pl. Apol. 35 d. Διμάζουσιν δὲ καὶ ἰσπλήματα, . . ἀχαριστίας Cyr. i. 2. 7. Διμάζομαι σε δειλίᾳ Ar. Eq. 368. Καλοῦμαι Πισθόνημινον ὕβρειος Ar. Av. 1046. Τῇ πατρὶ φόνου ἰσιζέχομαι Pl. Euthyph. 4 d. Ἐπαισιολογούμενός με φόνου Dem. 552. 1. Οὐδὲν ἱσχυρὸν ἵσται λισσοταξίου οὐδὲ δειλίᾳ Lys. 140. 1. Τῆς ἀντὶς ἀγροίας ὑπεβύθους εἰ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the punishment; as, Θανάτου δὲ αὐτοὶ κρίνουσι, and these pronounce sentence of death, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπὸ γονὶ θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. "Ὤστ' ἱσχυρὸν δισμοῦ γιγνέσθαι Dem. 1929. 11. — In this construction (which is rare except with θανάτου), the punishment appears to be regarded either as the desert of the crime, or as the end in view (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its exciting cause, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive; as,

a. OF SENSATION. Σίτου ἰγύσαντες, tasted of food, iii. 1. 3. Γιῶσαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοῖς παιδῶν . . γυσσέας αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνον . . ἰσφραίνεσθαι, to catch the scent of wine, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τάξιον ἴοντες, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἱσπίου σιαυτῆς, ἀνέκοις εἰ Mem. ii. 1. 31. Οὐκ ἀπερώμηναι δὲ τοῦ ἔδοντος Cyr. i. 8. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδὲν δὲ πάσας Σωκράτους οὐδὲν ἀνέκοις οὐδὲ ἀνέκοις οὐτὶ στρατῶντος εἶδεν, οὐτὶ λίγοντες ἤκουσαν Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, AND HABIT. Τῆς . . . ἐπισκοπῆς οὐκ ᾔσθαιτο, *he did not perceive the plot*, i. 1. 8. Ὅσα ἀλλήλων ξυνίσταν Th. i. 3. Ἐνθ' αὐτοῦ δὲ τῶν ἰδίων Mem. iii. 6. 17. Ἐπιστάμενοι εἶναι τὸν ἀμφὶ τάξεως ii. 1. 7. Θάλα δ' ἔτ' ἔχει μᾶλλον ἢ σοφὸς παῶν εἶναι Æsch. Sup. 453. Ἰδιότης . . . τοῦτο τοῦ ἔργου, 'unskilled in,' Ec. 3. 9. Τῆς ἀρετῆς . . . οὐδὲν δι' ἰδιωτικῶν Pl. Prot. 326 a. Κύρου . . . ἐν πείρῃ γινώσκειν, *to have been well acquainted with Cyrus* [in the knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως, 'making trial of,' iii. 2. 38. Τῶν τευχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii. 12. Ἐμπίροι γὰρ ἦσαν τῆς Παφλαγονίας γ. 6. 1. Ἀπείροι ὅντι αὐτῶν iii. 2. 16. Τῶν ἐμπείρων αὐτοῦ ἔχοντων ii. 6. 1. Ξένους ἔχων τῆς ἐπὶ ἀδελφείας Pl. Apol. 17 d. Οὐ τρίβων ἀν' ἰσπικῆς Ar. Vesp. 1429. Ἡθὰς εἰμὶ πᾶσι τῶν πᾶσι μέλει Soph. El. 372. Ἀθήναις τοῦ πατανοῦ Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδὲς μίμνηται, *these things no one remembers*, γ. 8. 25. Οὐδὲν ἵτι τούτων ἐμίμνηται, 'made mention of,' vii. 5. 8. Τῆς ἀρχῆς μνημονεύομαι Isocr. 12 c. Τούτων δὲ αὐτὸς ὑπομνήσκειται Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσης παῶν Eur. Alc. 1045. Βίω δι' τοῦ παρόντος οὐ μνίσαν ἔχεις, Soph. El. 992. Τῶν παρόντων λόγων λαθάρθ' ἄμφω, 'forget,' Eur. Hipp. 288. Ἦσαν σι, λήθην τῶν κατ' ἡμέραν παῶν Eur. Bacch. 282.

δ. OF CARE. Κεῖσθαι Σιόθου, *to care for Scutheas*, vii. 5. 5. Τούτων σοι δι' μίλλιν, *of this there must be to you a care*, i. e. *you must take care of this*, Cyr. i. 6. 16. Τῶν παρ' αὐτῶν δὲ βαρύνων ἰσχυρίσθη i. 1. 5. Ἀμελίῳ ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect,' i. 3. 11. Ἐπιμύλη ἀναλὸς, ἀμύλη παῶν Pl. Conv. 197 d. Ἡ τῆς ὀφείας ἰσχυρία Cyr. i. 6. 16. Μὴ μεταμύλλιν σοι τῆς ἡμετέρας δωρεῆς, 'repent of,' Cyr. viii. 3. 32. Εἰ νομίζοιμι Σιόθου ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν Mem. i. 4. 11. Φυλασσομένους τῶν νῶν Th. iv. 11. Ὅπως αὐτῶν ἀναπᾶς ἔχοντο Id. vii. 102.

ε. OF DESIRE. Ἐρῶντις τοῦτου, *desiring this*, iii. 1. 29. Ἐτίς δὲ χρημάτων ἐπιθυμῶ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo, 117 a. Πεινῆσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39. Πίλιν ἐλευθέριας διψήσασα Pl. Rep. 562 c. Κισσῶντις τῆς εἰρήνης Ar. Pax, 497.

ζ. OF VARIOUS EMOTION. Ἀγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Οὐς οὐκ ἂν ἀνταχίσθαι αὐτοῦ βασιλεύοντος, *who would not endure him as their king*, ii. 2. 1. Ὡς ἐγὼ σοι οὐ φονήσω, *which I shall not grudge to you*, Cyr. viii. 4. 16. Δισχεῖν εἰσῆγαι γι φρονέειν, *it is mean to grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι φρονέης ἐν γάμοις, 'deny,' or 'reject,' Æsch. Pr. 583. Ἀλλ' οὐ μεγαλύνω τοῦδ' εἰς δωρεάς; Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey, from ob and audio, to hear*). Hence, words of obedience govern the Gen. (cf. § 405. η); as, Τούτους . . . βασιλῆας οὐκ ἀκούειν, *that these did not obey* [or *were not subject to*] *the king*, iii. 5. 16. Οἱ δὲ Καρδοῦχοι οὗτοι καλοῦνται ὑπάκουον, 'regarded their invitations [listened to them calling],' iv. 1. 9. Ἐπὶ τῶν Μοσσηναίων, *subject to the Mossynaci*. Κατήκοι τι ἦσαν τῶν νόμων Pl. Criti. 120 c. Ἀπηκουεῖν δὲ τῶν πατρὸς λόγων οἷον τι πάς; Æsch. Prom. 40. Σφῶν ἐπὶ ἀκούει Th. vii. 73. Πῶς χρὴ καλοῦντες ἀπειθεῖν Cyr. iv. 3. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδον τοὺς πολέμιους* vi. 5. 10. *Διελάνονται ἑκάστη* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The *TIME* and *PLACE* IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. *TIME*. "Ἦλκετο τῆς νυκτός, *he went in the night*, vii. 2. 17. Ταῦτα μὲν τῆς ἡμέρας ἰγίνετο, 'in the day,' vii. 4. 14. Τῆς δειλῆς δὲ ἦεν, 'in the evening,' vii. 2. 16. "Ἦσσι τῆς ἡμέρας δλης διήλθον . . , ἀλλὰ δειλῆς ἀφίκοντο iii. 9. 11. Ἐστὶ νυκτὸς δίδωσι, εἴτε καὶ ἡμέρας, 'whether by night or by day,' iii. 1. 40. Βασιλεὺς οὐ μαχίεται δία ἡμερῶν, 'within ten days,' i. 7. 18. "Ὅτι οὖν δὴ πολλοῦ χρόνου . . ἰσχύει, 'now for a long time,' i. 9. 25. 'Ἐξίνετι δ' ἑκάστης ἡμέρας, 'every day,' vi. 6. 1. Πολλὰς τῆς ἡμέρας, *many times a day*, Ar. Eq. 250. Πάλιν δὲ ταῦτο πολλὰς τοῦ μηνός Cyr. i. 2. 9. Τρία ἡμιδραχμὰ τοῦ μηνός, *three half-dracons a month*, i. 3. 21. Τοῦ δ' αὐτοῦ Σίρου Th. ii. 28, 79, 80. Τοῦ δ' ἰσχυρομένου χειμῶνος Ib. v. 13, 36, 51, 56, 116. 'Ἐξ ἰσῶν ἄλυντος Ar. Lyn. 280. Ὅστις τις ξίφος ἀφίκται χρόνου συχνοῦ Pl. Phædo, 57 a. Μένειν . . οὐ μακροῦ χρόνου Soph. El. 477. Οὐκίτις τοῦ λοιποῦ [sc. χρόνου] πάσχαμιν ἂν κακῶς Dem. 44. 12.

§ 379. 2. *PLACE*. Αὐτοῦ [sc. τόπου] μέινοντες, *remaining in that place*, i. 10. 17. Τόδ' εἰσιδὼν τοιχίων, 'within the walls,' Eur. Ph. 451. Ἐρχίον . . Ἰγκυκλημένους Soph. Aj. 1274. Κατέκλεισαι . . Μακεδονίας Ἀθηναῖοι Περίδικαν Th. v. 83. Τῆς δὲ Ἰωνίας καὶ ἄλλοις πολλαχοῦ αἰσχυρὸν νινύμινται Pl. Conv. 182 b. Μᾶλλον ἰμλατιύου πατριδος Soph. Oed. T. 825. Γῆς δὲ μὴ μελαίνης θρῶν Id. Oed. C. 400. Πεδίον ἰσχυρίζεται Ib. 689. Ἐσχάτης δ' ἰσῶν πυρῆς νικηῖ βίσσρυχοι Soph. El. 900. Ἐστίας μετρημέλου Ἰσταννὴν ἦδη μῆλα Æsch. Ag. 1056. Λαίῳ δὲ χαιρὸς εἰ σιδηροτόντοις εἰκοῦσι Χάλοβις Id. Pr. 714. ΚΥΚΛ. Ποτίρας τῆς χειρὸς; ΧΟΡ. 'Εν διέξῃ σου Eur. Cyl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, οὐ [sc. τόπου], *in which place, where, αὐτοῦ, there, ἐμοῦ, in the same place, οὐδαμοῦ, nowhere*, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, Ἐρχονται σιδίῳ, *they advance upon the plain*, B. 801. Ἐκαμὶν πολλῶς σιδίῳ δίνομαι Δ. 244. Ἐλπίμηναι νινίῳ βαθίῳις σπικτὸν ἄρστρον K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. journée, a day's-march, from Lat. diurnus, from dies, day); Ἔστακαδίκα γὰρ σταδίων τῶν ἰγγυτάτων οὕδιν εἴχομεν λαμβάνειν, 'during the last seventeen day's-marches,' ii. 2. 11. Ἡμεριόνοτας . . μακρῶς κελύοντες Æsch. Cho. 710.

2. In the phrase *μῆς χυεῖς*, in the following passage, the idea of *time* is combined with that of *action*: 'Ἐξὺν μῆς μοι χυεῖς ὃ δίδωμι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE or EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

*Genitive Active.*

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

a. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σοιτυχύνει, *and obtaining this of you*, vi. 6. 32. 'Ὡς δὲ σοιτυχὺν ἱφίμαι, *ἄκουσεν* (§ 370) Soph. Phil. 1315. 'Ἀκούων Κύρου ἔγω ὄντα . . βασιλῆα i. 8. 13. Τῶν καταλιπευμένων ἰσχυθάνοντο, *ἔτι οἱ μὴ Θέσταις . . ἔχοντα*, 'learned by inquiry from,' vi. 3. 23. Καὶ ἰσχυθάνοντο δ' 'Αρσάδης τῶν περὶ Ξινοφῶντα, *τί τὰ περὶ καταλείπειν*, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δίδονται δὲ σοι καὶ τοῦτο vi. 6. 33. 'Ἐμὲ χέρεται ὃν ἂν σοῦ διηβῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνειν' αὐτῷ μῦθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἱμῆς, *smitten by my daughter*, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικῶμενος Ib. 1353. Ποίης μερίμνης τοῦδ' ὑποστραφίης λίγαις; Soph. Œd. T. 728. Τοῦ πατρὸς στόμου φουτιβίης Id. Œd. C. 1323. 'Αδίκτος ἡγητῆρος Ib. 1521. Γήρως ἄλυστα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδὲς Ib. 1722. Φίλων ἀκλιντος Soph. Ant. 847. Κρίνης διδασκᾶ Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξινοφῶντος Κύρου 'Ανάστασις, *Xenophon's Expedition of Cyrus*. Οἱ μὲν νῦν ταῖς τῶν πρεσβυτέρων ἰσκαίους χεῖρυσιν, οἱ δὲ ἡρεαίνονται ταῖς τῶν νῦν τιμαῖς ἀγάλλονται, *the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young*, Mem. ii. 1. 33. 'Ἡεὺς ἄλωταίης, *wanderings caused by Juno*, Æsch. Pr. 900. Νέστευ δὲ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing* or prop-



erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

**RULE XVI.** An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; as,

Τὸ Μίνως στρατιῦμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βασιλεύς in βασιλεύω, σατράπης in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394, 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with *δ-* *privative* (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *οἶκος*, *son*, *οἶκος*, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμώ, *Glus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρί] Ἀρτίμις Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰστίου [sc. γυναικός] Ar. Eq. 449. Οὐραζὶ μ' ἐξινίγκατ' ἰς τοῦ Πιττάλου [sc. οἴκου], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οἶκόν τις διδασκάλου πάσσι φησίσαντα Cyr. ii. 3. 9. Τῶν ἰν' Ἀδμήτου παπῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Ἀδου Soph. Ant. 654 (cf. Εἰν Ἀδου δόμοις 1241). Ἐν Ἀσκληπιοῦ [sc. οἴκῳ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc. ἀντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, *thing*, and, by the poets, with *δίμας*, *form*, *body*, *κέφα*, *head*, *ὄνομα*, *name*, and similar words. Thus, Δίμας Ἀγαμέμνονις = Ἀγαμέμνονα Eur. Hec. 723. Ὡ φίλτατον γυναικὸς Ἰοκάστης κέφα Soph. Oed. T. 950. Ὡ ποδὸν δὸν ἡμιλίας ἡμῖς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective ; as, Χρυσὸν . . ἰπῶν, *the gold of words*, for Ἐπὶ χρυσῇ, *golden words*, Ar. Plut. 268. Ὡ μνηστὴς ἡμῖς εἴβας Æsch. Pr. 1091. Πιλοταίνους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦς ἱσῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ εὖρος πλείθρον i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ εὖρος πλεθραῖον i. 5. 4, and see § 333. 6). [Τῷχοι:] εὖρος εἰσοσι πεδῶν, ὕψος δὲ ἱκατόν· μῆκος δ' ἰλίγιστο ἵνας εἰσοσι παρασαγγῶν ii. 4. 12. 'Ο δὲ σᾶς ἡσυχίας βίσιος, *but a life of quiet* [= βίσιος ἡσυχος, *a quiet life*], Eur. Bac. 388. Στολῖδα . . τευφᾶς [= τευφίαν] Eur. Ph. 1491. Τονὸδ' ἔχουσιν τόλμης πρίσσωπον [= οὕτω τόλμηρόν]; Soph. Oed. T. 533. Τὸ δὲ συμπτύσσας . . χρέοντο πολλοῦ [ιστί], καὶ παρχαλίσσον Pl. Leg. 708 d. Ἔστιν ὁ πόλιμος οὐχ ἑπλων τοσπίον, ἀλλὰ θαπάνης Th. i. 83. Ὅσον τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τοῦθ' ἰσὺ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*; (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

## § 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλείας γυναικὶς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλεία vii. 3. 16. Δούλους τούτων i. 9. 15. Ἦς αὐτὸν εὐατρεπῆσιν ἰσότησι i. 1. 2. Βασιλείων [= Βασιλεῖς ὡν § 383. a] αὐτῶν v. 6. 37. Τῇ εὐατρεπύνοντι [= εὐατρεπῇ ὄντι] τῆς χώρας iii. 4. 31. (See also § 350.) Γίγνων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἰχθέρῳ Ven. 13. 12. Τοὺς ἰκείνου ἰχθίους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς ἰαυτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying intimate connection; as, Ὁ δὲ φήσας πρὸς συγγενῆς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus*, or *a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνουσιος τῶν πάντων θιῶν Δίκην Soph. Ant. 451. Λακιδάμονος δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάκχον υἱόν, Μαινάδων ἐμύστολον Soph. Oed. T. 212. Τὸν Σικελίαντος μὲν ἐμάνυμον Pl. Soph. 218 b. Γῆς ἰσόμερις ἀέρ Soph. El. 87. Ἀπόλοιθα ταῦτα πάντα ἀλλήλων Ec. 11. 12. Ὁ φίργος ὅππῃ διαδοχόν Soph. Ph. 867. Ὁ πυθιγῆτης τὸ τῆς νιῶς καὶ αὐτῶν αἰεὶ ξυμφέρον παραφουλάττων

Pl. Pol. 296 a. Τὰ πρόφορα τῆς τῶν παρόντων συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples, the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing belongs as a possession, power, right, duty, quality, &c. Thus,

Τὰ Συεννήσιος βασιλεία, the palace of Syennesis, i. 2. 23. Ἦσαν αἱ Ἴων καὶ πόλεις Τισσαφίρεως, the Ionian cities belonged to Tissaphernes, i. 1. 6. Τῶν μὲν γὰρ νικάντων τὸ κατακαίνειν, τῶν δὲ ἡτταμένων τὸ ἀποδύσκειν Ἰσσί, for it is the part of victors to kill, but of the vanquished to die, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ εἰναί φησιν, ἰστίως Κόρου ἦσαν ii. 5. 38. Τοῦτου τὸ εὖρος δύο πλῆρε i. 2. 5. Τῶν γὰρ νικάντων Ἰσσί καὶ τὰ ἰαυτῶν σώζειν, καὶ τὰ τῶν ἡτταμένων λαμβάνειν iii. 2. 39. Ἦν ὁμῶν αὐτῶν ἰδιόσσητι γινίσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, true to the state, Isocr. 185 b. "Ὡς τὸ Κρίοντος προστάτου γιγνέσθαι Soph. (Ed. T. 411. 'Ἄλλ' ἰσσί τοῦ λίγοντος, ἢ φέβους λίγῃ, 'at the mercy of the speaker,' Ib. 917. Μηδ' εἰ μὴ "Θιγίς σου εἰσαυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. a. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, the spot is sacred to Diana [consecrated to be Diana's], v. 3. 13. Ἰδίῳ ἰαυτοῦ κτημάτων, of his own acquisitions, Pl. Menex. 247 b. Οἱ δὲ κινῶναι τῶν ἱεστηκότων ἱδίοι Dem. 26. 11. Τὸ εἰπίειν ἱπαστέρου σημαίνει Pl. Theæt. 193 c. Τὴν ἱστοία τοῦτον στίγμα κινδὸν οἷν εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἱπικώριον Ib. 189 b.

β. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱκανῶς Ἀγησίλαος, I commend this in Agesilaus [this characteristic of Agesilaus], Ages. 8. 4. "Ὁ μίφονται μάλιστα ἡμῶν Th. i. 84. Ἄλλα τί σου πολλὰ ἄγχαμαι Symp. 8. 12. Ἐλαύματα αὐτοῦ πρῶτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς νυκὶ κατόψῳ, εἰ καὶ ἄξιον θαυμάσαι τοῦ Θερίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἰπίνῳ [= τοῖς ἰκνίνοις ἅρμασι], chariots similar to his [chariots], Cyr. vi. 1. 50 (cf. [Ἀρματα] ὅμοια τοῖς Κόρου 2. 7). Ὅμοιον ταῖς δούλαις εἶχε τὴν ἰσθήτα Cyr. v. 1. 4. Ὀπισθιμῖνοι . . τοῖς αὐτοῖς Κόρου ἔσλας Cyr. vii. 1. 2. Ἐχόμεν σώματα ἰκανώτερα τούτων, we have bodies better able than theirs, iii. 1. 23. Μηδ' ἐξίσωσης τάςδε [= τὰ τῶνδε πακὰ] τοῖς ἡμοῖς κακοῖς Soph. (Ed. T. 1507. Ἀρχοντες μίσην ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεῖς δὴ τίς μίσην ἔχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ὀσν, to smell, πνῖν, to breathe, and πορβᾶλλω, to emit, may take a Gen. defining a noun implied in these verbs (§ 383. a) or understood with them; thus, Ὀζουσι τίττης, they smell of pitch [emit the smell of pitch], Ar. Ach. 190. Τῆς κιθαλῆς ὀζω μέγρον (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ἐξήκει δεξιόττης, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἡδύμην προσέσπινουσι χοιρίων κριῶν Ar. Ran. 338. Ἴλθιν βροστοῦ μὲν προσέβαλεις, Ar. Pax, 180.

a. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

### C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. 'Ο φρούραρχος τὰς φυλακὰς ἐξετάζει, the commander of a garrison reviews his troops, (Ec. 9. 15; but, Κύρις ἐξίταται πούται τῶν Ἑλλήνων, Cyrus makes a review of the Greeks, i. 7. 1; Τῶν τοιούτων ἔργων ἐξισταστικόν, fitted to review such matters, Mem. i. 1. 7; Τὸν ἐλθόντων τῶν συστρατιωτῶν i. 2. 26. 'Ιδὲ γάρ μοι . . ἐλθόντες φίλων, Æsch. Ag. 1156 (cf. Σπρίγγος ἄλσειν γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ δρους iv. 4. 18 (cf. Ὑπερβολὴν τὰ δρῃ 20). Καρδίας δειπνῆρα Eur. Hec. 235 (cf. Δάκρυ φρίνα Id. Heracl. 483). Διδασκαλικὸν . . σοφίας Pl. Euthyph. 3 c. Μαθητὰς ἰατρικῆς Pl. Rep. 599 c. Ἄλλους τοιοῦτων πινῶν μαθητικῶς Ib. 475 e. Ἀρτιμαθὴς κακῶν Eur. Hec. 686. Ὁψιμαθῆ . . τῶν πλειονεξιῶν Cyr. i. 6. 35. Τοξικῆς τε καὶ ἀποντισίας φιλομαθίαται i. 9. 5 (cf. Σωφροσύνην καταμάττω 3). Λάθρα δὲ τῶν στρατιωτῶν, but without the knowledge of the soldiers, i. 3. 8 (cf. Λαθεῖν αὐτὸν ἀπὸ τῶν 17). Κεῖφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθῆ κακῶν vii. 7. 33. Ἀπαθιόντους μουσικῆς Cyr. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὔχισθαι τοῖς . . θεοῖς, to pray to the gods, iv. 3. 13; but, Θεῶν εὐχάς, prayers to the gods, Pl. Phædr. 244 e. Τὰ τῆς θεοῦ θύματα Eur. Iph. T. 329 (cf. Θύειν θεῷ 1035). Τὴν τῶν πρεσβύων δουλείαν Th. i. 8 (cf. Ταῖς ἡδοναῖς δουλιῶν Mem. i. 5. 5). Ἐπισουλίου τοῦ στρατοῦ, of a plotter against the host, Soph. Aj. 726 (cf. Ἐπισουλίου ἀποστῆ i. 1. 3). Συγγνώμην τῶν ἀνθρώπων ἀμαρτημάτων Cyr. vi. 1. 37 (cf. Ἐγὼ σοι συγγνώμην Ib. vii. 5. 50).

§ 393. REMARKS. a. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, from good-will to the Greeks, iv. 7. 20 (cf. Εὖνους δι' σοι ἄν vii. 3. 20). Τίς δὲ ἄν ἀνδρὸς εὐμύνειν ἐκέλευε τοιοῦτο Soph. Œd. C. 631 (cf. Τὸν εὐμύνῃ σέβει Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, in a descent upon the land, Th. i. 108 (cf. Ἀπίκη ἐς τὴν γῆν H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with *αἴτιος* and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.], iv. 1. 17. Ταῦτων οὐδ' ἐν αἰτίᾳ, you are not responsible for [the cause of] these things, (Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, the principal authors of the war, II. Gr. iv. 4. 2. Ταύτου Σωκράτην ὁ κατήγορος αἰτιᾷται, for this the accuser blames Socrates [makes S. the author of this], Mem. i. 2. 26. See § 374.

2. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the Gen. objective. The following passages contain examples of both kinds: Τὴν Πίλοπος μὲν ἀπάσης Πίλοποννήσου κατὰληψιν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκίῶν προσηλακίους τοῦ γέροντος Pl. Rep. 329 b. Τὴν βασιλῆων μίλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

#### d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

Ἄγχι γῆς, *near the land*, Soph. Œd. C. 399. Ἀντίον τῆς Λαμφάκου H. Gr. ii. 1. 21. Τούτου ἱκαντίον vii. 6. 23. Ἀντιστίας τῶν σλαγίων Cyr. vii. 1. 7. Ἄνω τῶν ἰσθίων iv. 3. 3. Ἀχρὶ τοῦ μὴ συνῆν Symp. 4. 37. Ἐγγυὲς παραδίσκου ii. 4. 14. Ἐγγυὲς μυρίων, *nearly ten thousand*, v. 7. 9. Εἴσω τῶν ἱερῶν i. 2. 21. Ἐκτὸς τοῦ τοίχους Mag. Eq. 7. 4. Ἐκτὸς ἰλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σκηπὸς ἰνδῶν Soph. Aj. 218. Ἐνερθε γῆς Æsch. Pers. 229. Ἐνθεν καὶ ἔνθεν σφῶν iv. 3. 28. Ποταμῶν ἱντός ii. 1. 11. Τοῦ Πλούτωνος ἰξῆς Ar. Ran. 765. Ἐξω τῶν πυλῶν i. 4. 5. Κιῦθι πάντων δὴ γῆς Soph. Œd. T. 968. Κύνων τοῦ στρατοῦ Cyr. iv. 5. 5. Τὸ μίσον τῶν τοιχῶν, *the distance between the walls*, l. 4. 4. Ἐν μίση ἡμῶν καὶ βασιλῆος ii. 2. 3. Μισοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μισαὺν τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μίχρὶ τοῦ Μηνῆος τοίχους Ib. Ὅπισθεν ἱαντῶν i. 7. 9. Δούλης ποδῶν πάροισιν Eur. Hec. 48. Βωμοῦ τίλας Æsch. Ag. 210. Πλησίον ἵμαι τοῦ τοίχους vii. 1. 39. Ἐπλησιάζει . . τῶν ἄκρων Cyr. iii. 2. 8. Πέραν τοῦ ποταμοῦ ii. 4. 28. Πέροσθιν τῶν ὄπλων iii. 1. 33. Ὑπερθε βωμοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

#### e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The *CONSTITUENT GENITIVE* has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of *ἀ-* *privative*, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With *SUBSTANTIVES*. Πρόφασις . . τοῦ ἀθροίζειν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τίλος, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τιλιυτάν Eur. Med. 152 (cf. Βίου τιλιυτάν Soph. Œd. C. 1473). Τίμας τῆς σωτηρίας Soph. Œd. C. 725. Εἰ τίμας μηδὲν ἵσται σφίσι τοῦ ἀκαλλυγῆται τοῦ κινδύνου Th. vii. 42. Μίγα . . χεῖμα . . τῆς ἱμῶδος, *a monster of a gnat* (§ 385. 3), Ar. Lys. 1031. Συὺς μίγιστον χεῖμα Soph. Fr. 357 (cf. Καταβάλλου τὴν ἱλαφον, καλὸν τι χεῖμα καὶ μίγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νοστών Ar. Nub. 2. Σφινδοσητῶν πάμπωλό τι χεῖμα Cyr. ii. 1. 5. Διὰ τὴν τοῦ ἀδελφῆς ἐπιμίαν τοῦς πανηγορίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. Ἀπαις δὲ εἰμι ἄρρῖνον παῖδων, and I am childless as to male children, Cyr. iv. 6. 2. Ὡς τίςια πατρὸς ἀπάτορα Eur. Herc. 114. Ἀφίλος φίλων Id. Hel. 524. Ἀπιστος φασίων λιευῶν Id. Ph. 324. Πληγῶν ἀδῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρότατος Th. ii. 65. Ἀσκειον . . ἐσπίδων Soph. El. 36. Ἀσάρεμος ὡς Σρήνων Ib. 232. Ἀφοντι τῶνδ' ἐπὶ ἑρῆς Id. Ed. C. 865. Ἐν κεφαλῇ εἰσι τοῦ μηδὲς παθεῖν Cyr. iii. 3. 31. Θρασύς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτης . . γάμου ἤδη ἀραία Cyr. iv. 6. 9. Τίλειον ἵναυς τοῦς . . ἐρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. Ἐξίσταί μιν, ἐκίνου ἵππα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. Ὅμοιοι τοῖς τυφλοῖς ἂν ἦμι, ἵπκα γι τῶν ἡμετέρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παρασέλου κίται, it is well situated in regard to the voyage, Th. i. 36. Τῷ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδόντι ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θράκης παραδου χρησίμως ἔχει Ib. (See also § 363. β.) Ὑμῶν δόταις ἱμπεδὸν γινέσθαι τοῦ ἄρχει αὐτοῦς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἰσχυρίας . . κινδυνεύοντα [= ἐκινδυνεύοντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἐπιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining ἐπιμήν implied in προτίσας and ἐπιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἐκύνει and κλύει (§§ 356, 375, 380), with δίσταμι (§§ 357. N., 380), with πλοισιναγείω (§§ 351, 367), with περιεργάζομαι (§§ 349, 362. ζ), with πείθω and πείρω (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάγκαις (§ 381. γ), ἔζω (§ 391. δ), συγχάτω and δίσταμι (§ 380. α). See § 393. λ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

### (1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKE-NESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

#### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πλάσαι . . τῇ σιῶδι, *to approach the entrance*, iv. 2. 3. Οἷον πιάσας ἀντήν, *having mixed it with wine*, i. 2. 13. Ἐφονται ὑμῖν, *they will follow you*, iii. 1. 36. Πίμψων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 9. 8. Ἐν τῷ πλησιαστάτῳ διφῶ Σιῶθι καθήμενος vii. 3. 29. Σοὶ σίλας θρόνου ἔχων *Æsch. Sup. 208.* Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σπόσι δὲ, ἴφθ, τὰ ἰζῆς ἐκείνοι Pl. Phædo, 100 c. (Cf. § 394.) Γίττων οἰκῷ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπορεύτο . . ἅμα Τισσαφῆρι ii. 4. 9. Ἄμα τῇ ἰωιούθῃ ἡμέρᾳ ἦκοντες, *'at daybreak'* i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλανοι σφεαποστυδισάμενοι H. Gr. iii. 2. 5. Ἀναμιμιγμένοι τοῖς Ἑλλανοι iv. 8. 8. Εἰ δμιλησάσθην ἐκείνῳ Mem. i. 2. 15. Σωκράτει δμιλητὰ γινώμην Ib. 12 (cf. Ib. 48, and § 389). Ἀμείψ . . οἰκιστάτος ii. 6. 28. Κοινωνοὶ ἡμῶν τοῦ πολυχρίου (§ 367) Pl. Rep. 370 d. Κοινωνοὶν ἀλλήλοισ Pl. Leg. 844 c. Ἔχου κοινωνίαν ἀλλήλοισ ἢ τῶν γινών φύσις Pl. Soph. 257 a. Ἀσπαστῇ τῇ Ξινοφῶντι Εὐκλείδης vii. 8. 1. Οὔτε τότε Κύρη ἴσται ἥλις l. 2. 26. Αὐτῷ ἀφίκεντο Ib. 4. Ἀμεινοπλῆς Σαρπίος ἄλλῃ Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἄριστος Cyr. vi. 3. 15. Ἠκέ μοι γίνυι, *it belonged [came] to me by birth*, Soph. Œd. C. 738. Τὰ ἐμοὶ προσήκοντα Cyr. v. 1. 15 (see § 364). Πίσταστας σιδῶν Soph. El. 747. Τὰ τούτοις ἀπόλουθα πάσχοντες Pl. Tjm. 88 d (cf. § 389. R.). Ἀπολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμερῇ ἄγγιλῃ τὸν νεκτιρὸν διαδίχισθαι Cyr. viii. 6. 18. Διάδοχος

Κλειάνθη vii. 2. 5 (cf. § 389. R.). 'Ἡ διαδοχὴ τῇ πρώτῃ φιλίας Cyr. 1. 4. 17. Δύω ἐγόντες αὐτῇ vii. 3. 16. Αὐτῇ τὸ κίβητος ἐρέξαι Ib. 29.

REMARKS. *a.* Traffic is a species of intercourse; hence, Πίσου πρίμας, *σε τὰ χοίδια*; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 374). 'Ὡθήσεμαί σε, *I will buy of you*, Ib. 815. 'Εγὼ πρίμας τῆς; Ar. Ran. 1229.

*β.* A substantive is sometimes repeated in the Dat., with an ellipsis, to express succession; as, 'Ἀλλὰ φόνος φόνος Οἰδίπιδος δῖμον ὄλισεν, *but slaughter upon slaughter* [slaughter following slaughter] *has destroyed the house of* Edipus, Eur. Ph. 1496. Μὴ τίκτιν εἴ' ἔστιν ἄταίς Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

'Ομοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. 'Εμὶ δὲ θεῶν μὴ οὐκ ὁμοίωται, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ὁμοίωζεν τὸ αὐτὸ τῇ ἁλότητι εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. 'Ἰσοις . . . τοῖσιν ἀριθμοῖς, *equal to these in number*, Mag. Eq. ii. 3. 'Ομοίως τοῖς ἄλλοις Mem. iv. 7. 8. 'Ομοιοῦν ἑαυτὸν ἄλλῃ Pl. Rep. 393 c. 'Ομοίως τῷ θεῷ Pl. Theat. 176 b. Τὸ τῷ καλῷ ἀνόμοιον Mem. iii. 8. 4. 'Ομογενεσιν οὖν σε καὶ τοῦτο Mem. iv. 3. 10. 'Ομόδερμος ἡλίῳ Pl. Epin. 987 b. Σάπαι γὰρ μὴν ἔμποροι ἡμῖν Cyr. v. 2. 25. 'Ἀλλήλους ὁμοσηνηνοῦντες Ib. ii. 1. 25. Κλειάνθη καὶ ὁμοσεάσης γινόμενος iii. 2. 4. 'Ομῶνυμος ἡμῶν Pl. Rep. 330 b (cf. § 389. R.). Ἰακωβίδεγματος ὁμοιοσάβῃ τοῖς ποτηρίοις Ib. 409 b. Προσφθόξεν ἡ τύχη τῶμῃ πάθει Eur. Ion, 359. Σφῆξιν ἰμφορυστάτους Ar. Vesp. 1102. Τὰ δὲ κεία . . . ἢ παραπλήσια τοῖς ἱλαφίοις i. 5. 2. 'Ἀλλὰ φιλοσόφῳ μὴ ἴσικας ii. 1. 13. Ποταμοῦ ποτὶ ἄστυν ὅσον τὰ ὄντα Pl. Crat. 402 a. Προσίσθαι εἰς ταὐτὸ [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. 'Εν τῇ αὐτῇ κινδύνῳ τοῖς φαντοτάτοις αἰσχροῦμαι Th. vii. 77. 'Ὅς ἡμῶς μῖτος ἰσίνετ' ἰσμετρός Eur. Ph. 151. Οὐ καὶ εὐ τούτῳ τὰς ἰσας πληγὰς ἡμῶι; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι, 'on an equality with us,' Hier. 8. 5. 'Ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς Cyr. vii. 5. 65. Διὶ ψυχὰς ἰσχυροὺς τοῖς ἀσθεῖς Pl. Tim. 41 d. 'Ἰσότητος τοῖς ἀνιόντις θεῶις Symp. 8. 1.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.



**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule, by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρου εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλισάρχῃ ἰδὲν, *called out to Clearchus*, i. 8. 12. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν vii. 2. 12. Λίγαι τὴν μαντίαν τῷ Σωκράτῃ iii. 1. 7. Τῷ Ἐυαλίῳ ἰαλιζέουσι i. 8. 18. Τοῖς ναυσκοῖς ἰγγίῃν ἐπέλιπε iv. 3. 13. Ἡ παραπίλινυσις τῇ ἱερῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλους διειπλεῖντο iv. 8. 3. Ἀφ᾽ήγησαι τούτῃ, τί σοι ἀπεκρινάμεν vii. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράχοις i. 1. 6. Ὑπισχόμεμαι σοὶ δίκαιά τάλαντα i. 7. 18. Οὐ μίμφομαι, ἴθι, τούτους Mem. iii. 5. 20. Εἰ δὲ τις αὐτῶν . . διειδίζῃ lb. ii. 9. 8. Ἡτείλου αὐτῷ v. 6. 34. Ἐπ᾽ ἑρξὶ τοῖς Ἕλλησι εὐκυνάσασθαι iii. 4. 36. Ὅσους πλάτους πτελὶα ψυδρεῖζῃ Ar. Nub. 1008. Ἀνέλεν αὐτῷ ὁ Ἀσώλλων iii. 1. 6. Ὅστις αὐτῷ μαντιτεύς ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. 6. *the Thracian prophet*, Eur. Hec. 1267. Ἄλλ' ἦνις ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσας . . ὑπ᾽ ἧρχε τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅση ἂν τῇ στρατιῇ συμφέρῃ iii. 2. 27. Πρόσφορὰ θ' ὑμῖν Soph. Ed. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyt. viii. 5. 22. Κρείττω ἑαυτῷ iii. 1. 4. Χεῖρόν ἔστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μυρακίαις Ar. Nub. 928. Οὕτως ἰδοῖθαι ἀλλήλους iv. 2. 26. Τούτους ἱσπεκουεῖται v. 8. 21. Οἷ σοι ἐπηρεστοῖμαι ii. 5. 14. Τοῖς Θανοῦσι πλοῦτος οὐδὲν ὀφείλει Ἐsch. Pers. 842. Ἀνθρώποις ὀφειλέματα Id. Pr. 501. Τοῖς φίλοις ἀρέγειν Cyt. i. 5. 13. Ὅς ἰδίῃσι τιμωρεῖται πατρὶ Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντες Κύρῳ ii. 4. 16. Διτ' ἱσπελάει ἐν ἔσπεον Πίρην ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοι διήσει (§ 357) Cyt. i. 6. 9. Ἐμοὶ μὲν ἀρεκὶ πτερὶ τούτων τὰ ἐρημίαια v. 7. 11. Χαρίων ἱκανὸν μωρίους ἀνθρώποις εἰκῆσαι vi. 4. 3. Ἐνοχλοῦντα αἰὲς τῇ ὑμίστιρα ὑδαμονίᾳ ii. 5. 13. Ἐγὼ σοὶ ἱμπεδῶν εἰμι, v. 7. 10. Ἐμπεδῶς γὰρ σοὶ ὁ Ζεύς vii. 8. 4. Τῇ ἡλικίᾳ ἱσπετα i. 9. 6. Εὖ ἀρεμότηντα αὐτῷ Cyt. i. 4. 18. Ἄλλῃ γὰρ ἢ μοὶ χεῖρ γι τῇσδ' ἀρχύνι χθονίς; Soph. Ant. 736. Ἐορίμους εἶπαι αὐτῷ τοῖς ἱσπας i. 6. 3. Ὅδῳ . . ἀμύχανος ἱσπελθὲν στρατιώματι i. 2. 19. Ἡ στραχίτα τοῖς πωρὶν ἀμαχὶ ἰούσιν ὑμινίσσεια iv. 6. 12. Ἀσφαλιστέρον γὰρ σοὶ οἶδα ἐν vii. 7. 51. Ἐπικινδύον μοὶ ἔστιν lb. 54.

§ 404. γ. Words of APPERANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δῆλον γίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σὺ δὲ δολῶσα ἴδιν ἰγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελφον μιν παντὶ ἀνθρώπῳ ἴση τὸ μίλλον ἔχου vi. 1. 21. Διελκύνεσθαι μοι δεσπῶ i. 7. 4. Μὴ ἀποδέξῃς ἡμῶν ii. 3. 9. Τῷ δὲ πατρὶ ἰδιόκλυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Ἀδελφὸς πάσι φαίνεται i. Μελιδάτης iii. 4. 2. Λαμβάνου τοὺς πολέμιους . . φανερῶς σοι ὄντας, ἀφανῆς δὲν αὐτὸς ἐκείνους Cyt. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύριος μυρίους δαρικαίους, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῇ δ' ὅδιν στρατιᾷ τότε ἀπώδωκε Κύριος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διακρίνεται τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δαρεῖν Ib. 3. Τοῖς λοχαγοῖς καταμερίσθη Ib. 4. Εἴπτε ἡμῶν ἱεῖλαι· τί Σιῶνης, οὐχ οὗτος ἐβίβη δῆπου, ὡς δὲν τι ἡμῶν δόειν σπειρεται, καὶ ἄλλα ὑμῖν ἀποτίσειν vii. 6. 16. Θύρακις αὐτοῖς ἐσπερίσθησαν iii. 3. 20. Τῇ τοῦ Σοῦ δόειν ὑμῖν Pl. Apol. 30 d. Σὺν Ἑρακλῆϊ δαρημάτων Soph. Tr. 668. Βασιλεῦ δαρμῖς iv. 5. 34. Οὐδὲ ἐκείνους ἴτι ἡμῶν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλιτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῦ ἐν πολλοῦ ἔξισι γίνετο (§ 374), 'worth much to the king,' ii. 1. 14. Ἀξίος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἔξισι εἴη βασιλεῦ ἄφαισι, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ἐμὴν ἴσιναι χάρειν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὴν ὑμῶν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντάς αὖ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡρῶ Παλλὰδι τ' ἔριν Eur. Iph. A. 183. Ἀντίοι ἵναι τοῖς πολέμοις i. 8. 17. Σπασιάζοντα αὐτῷ H. 5. 28. Τύραννος ἄσπας ἰχθὺς ἐλευθερία καὶ νόμοις ἱκανός Dem. 72. 2. Ἡμῶν ἱκανώσεται vii. 6. 5. Ἀντίπαρον λόφον τῷ μαστῷ iv. 2. 18. Οὐδὲν βασιλεῦ ἀντιστοιχέμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτρίωσάσας ταύτην Dem. 72. 1 (cf. § 349). Ἐποσσηῖται αὐτοῖς Ἀθηναῖοι τελευτήσαντες iii. 2. 11. Τῷ ἡμῶν ἀδελφῷ πολέμοις i. 6. 8. Τισσαφρῖν . . πολέμοις i. 1. 8. Οὐδὲς αὐτῷ ἐμάχητο i. 8. 23. Φαμὶν γὰρ Μαρδωνί τι μόνον περιινδυνεύσαι τῷ βασιλεῖ Th. i. 73. Ὀπισθοῦνται . . ἀλλήλους Ar. Ach. 24. Ὡς ἐπιστολιῶσι αὐτῷ i. 1. 3. Ἐπιστολὴ ἡμῶν v. 6. 29. Διακρίνεται τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς θροχᾶ, *all things are subject to the gods*, ii. 5. 7. Ἐμὸς δὲ θέλεισι πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πείθῃται, *if you will listen to me*, i. 4. 14. Εὐχίσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοι ὑφείτω vi. 6. 31. Ἐποχρηῆσαι τὸν σπονδῶν Κύριον i. 4. 18. Εἰ ὑποχρεῖται ἵστα Λακκιδωμῶντος Vll. 6. 43.

Οἱ οὖν σοι δακρύουσι vii. 7. 29 (cf. § 377. 1). Κόρη παλῶς περιπαροῦν i. 9. 17. Ἀπιστοῦν ἐκείνῳ ii. 6. 19. Ἐθευι ἐπὶ Διδ. vii. 6. 44. Θυσίαν ἐπὶ Διδ. v. 3. 9. Σφαγιάσασθαι ἐπὶ ἀνίμῳ iv. 5. 4. Ὁρεχνησάμενοι Διδ. Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OF FEELING, which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c.* Thus,

Κόρη φιλικότερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίσαινοι τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοῖα ὡς ἔχουσιν αὐτῷ i. 1. 5. Κατανοοῦσι τοῖς Ἑλλησιν ii. 5. 27. Τούτοις ἦσθι Κῦρος i. 9. 26. Μῖνον ἀγάλλετο ἐπὶ ἱεραπατῆς ii. 6. 26. Οὐδὲν οὕτω χαίρειν ὡς φίλοις ἀγαθῶς Mem. ii. 6. 35. Εἴ τινα εὐφραίνει καὶ ἡμῶν καὶ ἡμεῖς ἀχθόμενοι vi. 1. 29. Ὀργίζοντο ἰσχυρῶς ἐπὶ Κλειάρχῳ i. 5. 11. Χαλίσπῶς φέρον τοῖς παροῦσι πρῶγμασι i. 3. 3. Στείργειν τοῖς παροῦσιν, 'to be content with,' Isocr. 159 c. Ἀγαπάσκει τοῖς πεπραγμένοις Dem. 13. 11. Φθονῶν τοῖς φανεῶς πλουτοῖσι i. 9. 19. Ὡς ἰγὰρ σοι οὐ φθόνῳ (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῶν ἀπιστοῦν ii. 5. 15. Τῇ τύχῃ ἰλπίσας Th. iii. 97. Ἐστασαν ἀπεροῦντες ἐπὶ πρῶγμασι i. 5. 13. Ἀθύμῳ τοῖς γιγνημένοις vi. 2. 14. Θουμάζω δὲ σὲ ἀποκαλίσκει μου τῶν πολλῶν Th. iv. 85. Ἰστίσθησαν οἱ ἥλιος αὐτῷ Cyr. i. 5. 1.—Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure, displeasure, care, fear, &c.* Thus,

Ἀσυχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμεῖς μολήσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μίλοι, [that it should be a care to him] that he would take care, i. 8. 13. Διὰ τὸ μίλιν ἄσπαι, *through the interest which all felt*, vi. 4. 20. Ζηνί τῶν σῶν, εἰδ' ἰγὰρ, μίλοι πόνον (§ 376. δ) Eur. Heracl. 717. Ὡς φίλτατος μίλημα δόμεναι πατρὶς Æsch. Cho. 235. Μεταμίλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμίλιν τί σοι ἴφθησα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡ δὲ συμμάχοντι τὸ σῶμα ἦν iv. 5. 27. Ἐμὲ Μενεδὸς λυσιπρεοῦς ὄντας ii. 5. 13. Φοβερῶτατος τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τιός (§ 314). Thus,

Θαυμάσας τὸν πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῶν . . οἶμαι πάντα ποιητῆα, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν οἰκαδὲ βουλόμενον ἀπέναι, τοῖς οἰκοῖς ζηλωτὸν ποιῆσαι ἀπὸ τῆς αἰτίας, 'an object of envy to his countrymen,' i. 7. 4. Ἰνα μοι εὐπρακτίστερον § ii. 3. 20. Οἱ ποταμοὶ . . προϊῶσι πρὸς τὰς πηγὰς διαζατοὶ γίνονται, 'can be passed by those who ascend [become passable to those who ascend],' iii. 2. 22. Εὐσιπιδεσσον ἦν ἰσταῖα τοῖς πολέμοις iii. 4. 20. Πταμάς . . ἡμῶν ἐστι διαζατῆς, 'for us to pass [to be passed by us],' ii. 4. 6.

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρῳ βασιλεῖα ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ δυσφίᾳ μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δείκνυμι ἑγὼ τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὡς πάντες αἰσχύνην ἴδοντες, *so that all were ashamed*, ii. 3. 11. Ἐπεί γὰρ οὐκ ἔστιν οὐδὲν ii. 2. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἵσται] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἵσται], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Ἠλέλις . . ἡ ὀνομαζομένη Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγὼ γὰρ καὶ Ἕλληνας καὶ βαρβάρους . . περιέειμι, *both Greek and barbarians could go*, i. 9. 13. Οὐ γὰρ ἦν ἀδελφεὺς περιεσθῆναι iv. 7. 2. Νῦν σοι ἔστιν . . ἀδελφὸν γινώσκω vii. 1. 21. Οὐδὲν ἔστιν ἐν τῇ μάχῃ, *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοι καὶ Φιλίππου πρῶτον, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιλείᾳ; Id. 855. 5. Ἐστὶν βουλευμένη ταῦτα ἵσται, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γὰρ σοι βουλευμένη ἵσται ἀποκρίσθαι Pl. Gorg. 448 d. Εἰ σοι ἔστιν ἵσται, *if it is your pleasure*, Pl. Phædo, 78 b. Θέλωσι καὶ ταῦτα εἶναι ἡν Soph. Ed. T. 1356. Ἦν δὲ οὐ τῷ Ἀγασίλῳ ἀχθόμενον ταῦτα, *'displeasing to Agasilanus'*, H. Gr. v. 3. 13. Νικίας προσδοχόμενον ἦν τὰ περὶ τῶν Ἐργιστῶν, *'were as Nicias had expected'*, Th. vi. 46.

§ 409. μ. And, in general, words expressing *any action, property, &c.*, which is represented as being to or for some person or thing. Thus,

Προσέειπεν μοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ἐποίησας, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κόσμον ἀδελφῇ, *the greatest ornament to a man*, i. 9. 23. Ὡς ἂν ἐπείναι τοῖς πολεμίοις, *it was to the enemy to withdraw*, iii. 4. 34. Στρατεύματα αὐτῷ συνήλθον i. 1. 9. Ὅς Χυρσίφῳ ἐπιστρατεύειν v. 6. 36. Βασιλεῖον εἶχε τῷ σατραπῇ iv. 4. 2. Ἐχὼ γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖται vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπαύει Ib. 40. Ἐγὼ οἶμαι τῷ τῷ; Ar. Ran. 11. 34. Εἴργων τινούση μητρὶ πολέμους δέξω Æsch. Sept. 416. Ἐμοὶ δὲ μένουσιν οἱ φίλοι ἀμφὶ μοι, *'awaits me* [is waiting for me], Id. Ag. 1149. Νόμιμον ἔστιν ὅτιν ἵσται iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Διότι μοι οἶμαι iii. 2. 29. Ἀγαθὸν . . αἶψα τῇ στρατιᾷ vi. 1. 20. Ἦ . . παρὰ μοι οἶμαι Pl. Charm. 157 e. Πᾶσι δὲ ἐνόντων αὐτῷ i. 1. 10. Ἦν δὲ μοι εἶναι καὶ παρὰ μοι καὶ φίλους i. 3. 6. Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τρίτη . . πλοῦς vi. 4. 2. Αἱ δὲ ἀδελφαὶ τοῖς μὲν δυσούλοις ἔρπονται iv. 5. 25. Ἦ δὲ [sc. ἰδὲς τιν] διακρίνεται τὸν ποταμὸν iii. 5. 15. Κανὼς ἐγὼ γυναικας οἶμαι στυγῶν Soph. Ant. 571. Δύστης τοι φρεσὶν χρεόν τι πόσις Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὡς*. Thus,

'*Ἡ Θράκη αὐτὴν ἔστιν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον ἐκπλίσσεται* [sc. *εἰς ὅς*], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). '*Ἡ δ' ἡμᾶς ἤδη διότιμον πλίσσεται* *μοι*, and it was now the second day of my voyage [to me sailing], Soph. Ph. 354. '*Θυεμένη οἱ . . ἡ ἥλιος ἀμυνεῖται*, while he was sacrificing the sun was eclipsed, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). '*Καὶ τίς χρόνος τοῦτο*' *ἔστιν οὐκ ἐλλειπυῖται*, 'since this event,' Soph. Oed. T. 735. '*Τὸ μὲν ἔξωθεν ἀπτομένην εἶμα οὐκ ἔγωγε Σίε- μὲν ἦν*, 'to the external touch,' Th. ii. 49. '*Εἴ γινώσκεις, ὡς ἰδόντι* [sc. *φαίνου*], 'as you appear to one beholding,' in appearance, Soph. Oed. C. 75. '*Ἐμοὶ γὰρ, ὅστις ἀδίκος ἂν εὐφῆς λίγων σφόδρα, πλείστην ζημίαν ὀφλισκάνει*, 'according to my judgment,' Eur. Med. 580. '*Καίτοι δ' ἰγὰρ σίμησα τοῖς φρονοῦ- σιν ἰὺ* Soph. Ant. 904. '*Κρίων γὰρ ἦν ζηλωτής, ὡς ἔμοι* [sc. *ἰδόντι*], *ποτὶ*, 'as it seemed to me,' in my opinion, Ib. 1161. '*Οὐ μὲν τὸν Δί', ἴση, οὐ- κουν, ὡς γ' ἔμοι ἀπεροῦσθ'*. '*Ἄλλ' ὡς ἔμοι, ἦν δ' ἰγὰρ, ῥήτορες* Pl. Rep. 536 c. '*Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παρακρίσιντι . . τοιοῦτον ἦν* Th. ii. 51. '*Θεὸς γὰρ ἐκώζυμι, τοῦ δ' αἰχμαί*, 'so far as lay in him,' Soph. Aj. 1128. '*Μακρὰν γὰρ, ὡς γίγρεται, στρογγύλην ἰδίαν*, 'for an old man [as journeys are to an old man],' Id. Oed. C. 20. '*Τῶν δὲ μέγιστα πάντων μί- μνησέ μοι, μηδὲ ποτε ἀναμνήναι, but this most of all remember* [for me], I pray you, never to defer, Cyr. i. 6. 10. '*Ἐς τί μοι βλίψῃσα θάλαμῳ* Soph. El. 887. '*Ὀμῶς σοι ἐκινύεις τοὺς ἀγαθοὺς τὰ πικρὰ ῥηδῖας νικῆσαι* Cyr. i. 3. 15. '*Ὁδ- τοῖς ἰγὰρ σοι . . τάχα δίκαια παντάπασιν ἤδη ἀνέβω* Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

'*Ἦγεῖτο δ' αὐτοῖς ὁ κωμάρης*, and the bailiff led the way for them, i. e. *guided them*, iv. 6. 2. '*Οἱ γὰρ βλίσσαντες τοῖς τυφλοῖς ἡγούμεθα* Ar. Plut. 15. '*Ἡμῖν πᾶσι ἐξηγούμενος* Soph. Oed. C. 1589. '*Ἀράσσει βαρβαρῶσι βάρ- βαροι* Θύας Eur. Iph. T. 31. '*Ὡ θήκασιν εὐίστασι ἔναξ* Id. Ph. 17. '*Δαρεῖν γὰρ οὐκ ἄρξει* Σοῖς Aesch. Prom. 940. '*Μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ* Cyr. vii. 2. 26. '*Ἡ βίβηκει ἡμῖν ὁ ζῖνος*, Soph. Oed. C. 81. '*Πίφειυμι* ἑλπεῖς τῶνδ' ἡμῖν σωτηρίας Eur. Heracl. 452. '*Τὰ ἄκρα ἡμῖν . . προσηκαταμυ- ράσσει* i. 3. 16. '*Τυράνταις ἐκποδὸν μιδίσταται* Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵπποι αὐτοῖς δίδονται, the horses are tied for them, = *οἱ ἵπποι αὐτῶν δίδονται*, their horses are tied, iii. 4. 35. '*Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισίφου* ἱσταῖα κατελύθη vi. 2. 12 (cf. '*Ἡ τι Χειρισίφου ἀρχὴ τοῦ παντὸς κατελύ- θη* vi. 3. 1). '*Διὰ δὲ διδασκάλους αὐτῶν τὸ στρατόν* ii. 4. 3. '*Τοῖς βαρβα- ροῖς σὺν τι τοῖς ἀπιδανὸν πολλοί, καὶ τῶν ἱππίων . . ἐλάφθησαν* iii. 4. 3. '*Ὅλους ἡμῖν γνώσεσθαι τοὺς ἐν τῇ χώρῃ ὄντας ἀνθρώπους* [= *ἐν τῇ ἡμῶν χώρῃ*]

l. 7. 4. 'Αθηναίων . . , ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χάρις ἀπῆλθον Th. i. 89. Οὐκίνοι σοι τίκατα λύνεσσι φάσι Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, 'Απρίλλισι . . περί τὴν νῆαν ἡμῖν πρίν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βίης . . οὐ παρ- γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the Σχήμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Σθένος ἔμβαλ' ἐκάστω καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδαν θυμῷ A. 24. Cf. § 438. β.

#### D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the Gen. or Acc. See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

##### (I.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass. Thus,

Ἀνὲρ ἀκοντίζου τις παλῶν, *one shoots him with a dart*, i. 8. 27. Ἐφίσταντο . . ἰστανκῶ, *pursued with cavalry*, vii. 6. 29. Θανάτῃ ζημιούν, *to rackish with death*, Cyr. vi. 3. 27. Σχιδίαις διαβαίνοντες, i. 5. 10. Ἰσην τῇ ἄξιῳ Ib. 12. Δίδοις σφινδανῶν iii. 3. 17. Δάροις ἱστία i. 9. 14. Δάγροις ἱστίας ii. 6. 4. Τιμαίριεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίγρεα δὲ ἰσῶν ἔκωρμιν πλοίοις ἰσά i. 2. 5. Ὀπλισμένῳ θάραξ i. 8. 6. Ὀπλοδομήμῳ πλίνθοις ii. 4. 12. Κύρος ἀνέβη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπόμενοις ἐς Πλάταιας ἰλθόντες, τὴν γῆν ἰδόντων Th. ii. 12. Ἐχον διπλῶς τῇ ἰσείῃ vi. 4. 23. Ἀποθήσκει νόσῳ vii. 2. 32. Φιλίῃ μὲν καὶ εὐνοίῃ ἰσορροῦντες ii. 6. 13. Οἷ δὲ μὴ παρίεν, αὐτοὺς ἀγῶτο ἢ ἀκρατεῖα τινὶ ἢ ἀδινίῃ ἢ ἀμελείῃ ἀπύται Cyr. viii. 1. 16. Περιού μὲν γὰρ ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ἐκπορεῖσθαι, διώξομαι δὲ τῷ ἴσῳ, τὸν δ' ἰσότητι ἀνατρέψω τῇ τοῦ ἴσσου βώμῃ Cyr. iv. 3. 18. Πάσαις κινήσεσι τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βίαισιν ἔφρασι Ib. 717 a. Τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῶξιναι Soph. Œd. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τι καλὸν . . ἰσίστακτο ὑμῖν vii. 6. 32. Τὰ πρὸς νικαμένην εἴη τῷ Σιύθῃ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἰσῶντων Th. i. 51. Τοῖς Ἑλλησι μενόντων Id. iii. 64. Περσέεσσιν φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' ἔργασται κακὰ Eur. Hec. 1085. Τίσι γὰρ σοι εἰν . . πρόσφορον ἀνούσαιμ' ἴσως, 'through whom,' i. e. 'from whom,' Soph. El. 226. Διζατό εἰ σκηπτρον, *received from him the sceptre*, B. 186 (the Dat. following διχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμωται . . διανο δίσκῳ O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with passive verbs, and that with passive verbals (§ 407. \*), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρίλθιν οὐκ ἦν βίῃ i. 4. 4. Ὡς ποτὶ δρυγῇ ἐπίλυσαι i. 5. 8. Ἐλαύνων ἀνὰ κράτος ἰδρεῦντι τῷ ἴσῳ i. 8. 1. Ψιλαῖς ταῖς πεφλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρέμῳ θύν Ib. 18. Τούτῳ τῷ τρέπῳ ἰσχυρίσθαι σταθμὸν εἴστας iii. 4. 23. Περιούμῳ . . τῇ ἰδῇ Ib. 30. Τὰς βίῃ πρᾶξιν Pl. Pol. 280 d.

REMARK. The pronoun αὐτοῖς is sometimes joined to the Dat. of an associated object to give emphasis; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύνῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πιλλοὺς γὰρ ἦδη αὐτοῖς ταῖς ἴσσοις κατακηρυμνισθῆναι Cyr. i. 4. 7. Τριήρεσι αὐτοῖς πληρώμασι διπλόρησαν Isocr. 176 b. — The preposition ἐν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, 'Ὅπως . . . ἔην αὐτοῖσι τοῖς κηρύς ἐκτεμῆσθαι Pl. Rep. 564 c. Cf. M. 498 and T. 482.

3.) The *respect* in which any thing is taken or applied (cf. § 437). Thus,

Πλάθω γι ἡμῶν λιφθίνης, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πέλις . . . Θάψακος ἐνόμας i. 4. 11. Τῇ ἱερμυλίσῃ περιῖται τῶν φίλων i. 9. 24. Τῇ φωνῇ στραχός ii. 6. 9. Χρέμασι καὶ τιμαῖς τούτων ἐκλιονικύει (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἡβωμνέ-στειν Ib. 42. 'Ενὶ δὲ μένῃ προέχουσι οἱ ἰσχυροὶ ἡμῶν iii. 2. 19. Τῷ βέλ-τεσσῃ τοῦ ἐκλιονικύ βλαφθῆναι Th. iv. 73. 'Ρίζῃ μὴν μίλαν ἔσσι x. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συχρῶ ὕστερον, *and sometime after* [later by a considerable time], i. 8. 8. Πολλῷ δὲ ὕστερον ii. 5. 32. Νομίζω, ὅσῃ μὴν ὕστερον ἴδω, το-σοῦτῃ ἀπαρασκευαστοτέρῃ βασιλεὺς μάχεσθαι, ὅσῃ δὲ σχολαιότερον, τοσοῦτῃ πάλιν συναγίγρεσθαι βασιλεὺς σπράττωμα, *thinking that* [by how much] *the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c.*, i. 5. 9. 'Ενιαυτῷ περισώτερος, *a year older*, Ar. Ran. 18. - Περύλακός πολλῷ Th. vii. 80. Χρόνῳ μάλιστα πολλῷ Hdt. ii. 110.

5.) The Dative with *χράσθαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χράμενος, *using divination*, Mem. i. 1. 2. 'Εχρῆτο τοῖς ξίνοις, 'em-  
ployed,' i. 3. 18. Τοῖς ἰσχυροῖς ἔρυστα χρῆσθαι, 'manage,' i. 9. 5. Χιμῶνι  
χρησάμενος, 'having met with,' Dem. 293. 3. Τοὺς χρημίνους ἰαυτῷ, 'asso-  
ciating with,' Mem. iv. 8. 11. 'Ἡ Κύρως πολέμῳ ἔχρῆτο, *which was hostile to*  
*Cyrus*, ii. 5. 11. Σφῶδερα κυδομένους ἔχρῆτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χράσθαι*.  
as, Θουσίῃς διςτησίους νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβίῃς μὴν οὐδέ-  
τερος ἐνόμω Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὀσσεραίῃ [sc. ἡμέρῃ] ἦεν ἀγγίλος, *but the next day*  
*there came a messenger*, i. 2. 21. "Ἦντο γὰρ ταύτῃ τῇ ἡμέρῃ μαχίμεθα βα-  
σιλῆα i. 7. 14. Τῇ ὀσσεραίῃ οὐκ ἴβανθην οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ.  
τῇ δὲ τετάρτῃ, νυκτὶς προσιλθόντες, καταλαμβάνουσι χερσὶν ὑπερβίβον, 'but  
on the fourth, having passed them in the night (§ 378),' iii. 4. 37. Λύσαν-  
δρος δὲ τῇ ἰσχυρῇ νυκτὶ, ἰσὺ ἔθρος ἦν, ἰσχυρῇ H. Gr. ii. 1. 22. Τρίτῃ  
μηνὶ ἀνέχθη i. 4. 21. Τῷ δ' ἰσχυρῇ ἔσσι, φ' ἦν 'Ὀλυμπεῖς,  
ἔσσι σταδίον ἑκατὸν Κροῖωνος Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same*  
*time*, Ib. i. 2. 18. 'Ὅ δὲ Ἀργεσίῃς χρόνῳ ποτὶ ὤσαν, 'at length,' Ib. iv.  
1. 34. 'Ὡς δὲ καὶ σπράττω χρόνῳ ἀλόχους τι καὶ τίκα' ἐπέδωκεν Eur. Tro. 20.  
Cf. §§ 378, 439.

2. PLACE. Τὰ τρίτωκα τά τε Μακεδῶνι καὶ Σαλαμῖνι καὶ Πλευταῖ.



*αἵ*, the victories at Marathon and Salamis and Plataea, Pl. Menex. 345 a. Τῶν τε Μαραθῶνι μαχησάμενοι καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν σαλαμῖν φηγὸν αὐθιγὰς ποτὶ Δωδῶνι Soph. Tr. 171. Θύραισι κυμῖνου Id. Oed. C. 401. Σοῖς δταν σῶσιν σάφους Ib. 411. Ὅδοις πυκλῶν ἱμαντῶν Id. Ant. 226. Κάμειναι πίδαφ Ἀθήων Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote *persons among whom*, or *in whom any thing occurs*; as, Δύναμις ἀνθρώποις ἔχειν, 'among men,' Eur. Bac. 310. Εἰδοκυμήσεις τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἐξέμεν ἐμοὶ ἁμαρτίας διυδὸς οἰδίν, 'in me,' Soph. Oed. C. 966. Οἷα καὶ Ὁμήρου Διομήδης λίγῃ, 'in Homer,' Pl. Rep. 389 a. Ὀδυσεὺς γὰρ αὐτῷ [Ὁμήρῳ] λαοῦρετ' τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστοκρίτα Τρώεσσι Ζ. 477. Ὅου κρᾶτος ἐστὶ μέγιστος πᾶσιν Κυκλώεσσι α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those *adverbs of place* which are properly datives; as, ἐνύγῃ [sc. χώρῃ], *in this region, here* (iv. 5. 36), ἐνδε, *here* (vii. 2. 13), ἧ and ἔπει, *where* (ii. 2. 21), ἄλλῃ, *elsewhere* (ii. 6. 4), κύκλῳ, *in a circuit, around* (i. 5. 4; iii. 5. 14), οἴκῳ (= εἰς), *at home* (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), *at Athens* (vii. 7. 57). See §§ 320. 2, 379. α.

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION OR LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these *indirect cases* are used interchangeably with the *Acc.* See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαβὼν Τισσαφίρην, taking Tisaphernes, i. 1. 2. Ἐποίητο τὴν συλλογὴν, he made the levy, i. 1. 6. Ὑπόπτει τελευτήν i. 1. 1. Διαβάλλει τὸν Κύριον Ib. 3. Φιλοῦσα αὐτὸν Ib. 4. Ὁ δὲ Κύριος ὑπολαβὼν τοὺς φοβούμενους, συλλέξας σφέασιμα ἐπολύρου Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives* and *adverbs*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμοις, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὲν φύγω σε; Id. El. 1503). Ἐπιστήμοις δὲ ἦσαν τὰ προσήκοντα Cyr. iii. 3. 9. Ἐξέρχῃ εἶναι τὰ ἐκπύματα Pl. Charm. 158 c. Τὰ τι μύθῳ φροντιστής Pl. Apol. 18 b (cf. Τῶν μετρώων φροντιστής Symp. 6. 6). Χὼς προσημπίς Æsch. Cho. 23. Τῆς θυμοῦρου φρίκα λύσης Id. Ag. 103. Συνίστορα . . παρὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὁφείλεις μὲν τοὺς φίλους, . . βλάπτεις δὲ τοὺς ἐχθρούς Pl. Rep. 334 b (cf. § 403). Περιχέουσιν οἱ ἰσχυροὶ ἡμᾶς iii. 2. 19 (cf. § 350). Ἀπὸ κατῆρχι λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὐτε σιωπῆσθαι ii. 5. 4 (cf. § 375. β). Μισαδοῦν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Δίγινεσι ἐκίλινε αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾤδ' ἐπὶ λόγους ἐξήρχεσι [= μὲν λόγους or λόγων], *if you had abovays begun your addresses to me thus*, Soph. El. 556. Διωσίταν γόους . . πατάξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδιν αὐτὸν, ὅτι μίρον ἔχει, he knew [him] that he occupied the centre, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ἐρίων ἰδιδοίμεν, μὴ παρακληθῆναι iii. 5. 18. Ἠλίουχον τὴν κύβην πᾶσαν χῶραν, τίς ἡ ἀόρατος εἴη Ib. 14. Οἶον ἴθρασι, ἵθα ἦ καταμερυγμίης iv. 5. 29. Ὡς ἐξῆς τὸν Καλλιμάχον, & ἰσίου iv. 7. 11.

5. PERIPHRASES. The place of a verb is often supplied by an *Acc.* of the kindred noun joined with such verbs as *ποιῶ* (or more frequently *ποιέωμαι*), *ἄγω*, *ἵκω*, *τίθω*, &c.; thus, *Κῦρος ἐξέτασεν καὶ ἀριθμὸν τῶν Ἑλλήνων ἰσώσειν* [= *ἐξέτασεν καὶ ἀριθμῶσι τοὺς Ἕλληνας*], *Cyrus made a review and numbering of* [=*reviewed and numbered*] *the Greeks*, i. 2. 9. *Ἐξέτασεν ποιεῖται* Ib. 14. *Τὴν ποιεῖται ἰσώσειτο* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb; as, *Σπείη μιν καὶ ἀνδράσδε ἀπαγὴν ποιησάμενος* [= *ἀπαγάσας*], Th. viii. 62. *Τὴν χώραν καταδρεμαῖς λίσας ἰσώσειτο* [= *ἰσηλάτω*] Ib. 41. *Ἄχερῃ σι μετρίως . . σπουδῇ ἵκωιν* [= *σπειδιὺν*] Eur. Herc. 709. *Τὰ δ' ἐν μίσῃ ἢ λῆσσει ἵσχυς* Soph. Oed. C. 583. *Τιν' αἰετᾶς δὲ ἀέρισται σίμωνες* . . *Ἀγαμίμωνα* [= *τί δὲ ἀέρισται σίμωνες Ἀγαμίμωνα*] Id. El. 122. In like manner, *Τοῦτο αἶμα ἵκω πύθεις* [= *τοῦτο καὶ ἰγὰ πύθω*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSE. The verb which governs the *Acc.* is sometimes omitted; particularly,

α.) In EMPHATIC ADDRESS; as, *Ὅστις, εἰ σί τοι* [sc. *λίγω* or *καλῶ*], *You there, ho!* you, *Ar. Av.* 274 (§ 343. δ). *Σὶ δὲ, εἰ τῇν νύκτα σι πίδον πάρα*, *Thes.* ἡ καταρτί μὴ διδρακίνας τάδε; *Soph. Ant.* 441.

β.) In ENTREATY; as, *Μὰ, πρὸς σι θεῶν* [sc. *ἱκετεύω*], *εἰ γὰρ μὴ πρὸς θεῶν, I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION; as, *Μὴ περιβᾶς ἵτι* [sc. *ποιεῖν*], *No more delays!* *Soph. Ant.* 577. *Μὴ μοι μυρίους, μηδὲ διemyρίους ξίνους* [sc. *λίγας*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μὴ μοι πείρασιν* Ar. Ach. 345.

δ.) In SWEARING; as, *Ὅ, τίδ' Ὀλυμπον* [sc. *ἔμνυμι*. Cf. § 428], *No, by this Olympus!* *Soph. Ant.* 758. *Ὁ τὰν Διὸς ἡστραπᾶν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *ναί*, and *μή* (of which the two first are affirmative, and the last, unless preceded by *ναί*, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative; as, *Νῆ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τὰ Σία* vi. 6. 34. *Ἀλλὰ, μὰ τοὺς θεοὺς, εὐν ἴγων αὐτοὺς διώκω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅσους ἢ πρὸς ὕδαρ βούλοιο διατιλίσαι* [sc. *τὴν ἰδίαν*] i. 5. 7. Cf. iv. 5. 11. *Δύους ἤλασι* [sc. *τὴν ἴσσαν*] i. 10. 15. Compare *Παριλαύοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἴσσαν* Ib. 29; and *Παριλαύων τὸν ἴσσαν*, with *Παριλαύων αὐταῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐκυρε* [= *κίερον ἰσώει*] *πολύκιρον φόνιν* *Soph. Aj.* 55. *Αἶμα ἴδισα* [= *αἶμα τὴν γῆν δίδω*] *ἵκω*, or *αἶμα τὴν γῆν ἴδισα*] Ib. 376. *Τίγγυ δακρύων ἄχων* Id. Tr. 849. *Τρώες φόνιν* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

"Ομοῖμι θεῶν καὶ θεῶν, *I swear by gods and goddesses*, vi. 6. 17. Οὗτοι μὲν γὰρ αὐτοὺς ἰσχυροῦνται, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμεῖς . . ἰδ' αὐτῶν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. 'Ο δὲ σίγλης δύνανται ἰσθὰ ἰσολεύς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δυνάμειν ii. 2. 13. Μέχας θάρρειται, *you have no fear of battles*, iii. 2. 20. Φυλαττοῦμεν . . ἡμᾶς, *guarding against us*, ii. 5. 3. 'Αποδιδράκοντες πατέρας, *having run away from their fathers*, vi. 4. 8. 'Ο κολαίς μ' ἄχυνται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. 'Ἡσυχύνθηναι καὶ θεῶν καὶ ἀνθρώπων προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ ἱερεῖς θεῶν θνήσκοντας οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἶ σε . . χαρεύουσι, *ἐν ταμίᾳ 'Ιαυχον*, 'dance in honor of,' Soph. Ant. 1153. 'Ελίσσε' . . 'Αρτιμυ Eur. Iph. A. 1480.

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

'Αφίξεται τόποις ἱλῶδι, *will come to a woody spot*, Ven. 10. 6. 'Αστυ Καδμίων μελάν Soph. CEd. T. 35. 'Ἦλθον πατρός ἀρχαῖον τάφος Id. El. 893. Πύργου γῆς ἰσχυρὸς Eur. Med. 7. 'Αφίξιντο χθόνα Ib. 12. Τῆνδε ποταμολίῃ χθόνα Ib. 682. Ἦς τις εἰλες μελόντας Ib. 920. Χεῖρα τίς σε Θεοπαλῶν χθόνα πύμυι, Id. Alc. 479. Κρίσθη δ' οὐρανὸν ἱού A. 317. 'Εβανέως γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing, sitting, or lying* (as implying occupation); thus, Στήθ' αἰ μιν ὤμων τένδ' ἀραξέσθην τρίζον, αἱ δ' ἰθαδ' ἄλλοι οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τριπόδα καθίζων Φαίβοις Ib. 956. Τέσων . . ὄντινα καῖται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of* [cause me to remember] *my woes*, Eur. Alc. 1045 (§ 376. γ). 'Αναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . ἀποδόνους iii. 2. 11 (§ 424. 2). Βούλι σε γινέσσω πρῶτον ἀπεῖται μίσην, Eur. Cyl. 149. Τὸς παῖδας . . γινεστέον αἵματος Pl. Rep. 537 a (§ 375. α). Πολλὰ καὶ ἥδιστα καὶ παντοδαπὰ ἰούχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διῶ and χερά are sometimes construed by the poets as *causatives*; thus, Σὺ διῶ Προμηθεύς, *you have need of* [it needs you of] a *Pro-metheus*, Aesch. Prom. 86 (§ 357). Πίνου πολλοῦ με διῶ Eur. Hipp. 23. Τί γὰρ μ' ἴδου παίδων, Eur. Suppl. 789 (cf. Σαί σε γὰρ παίδων τί διῶ Id. Med. 565, and § 403). Τί χερά φίλων, Id. Or. 667 (but Porson reads Τί διῶ φίλων, denying that this use of χερά is Attic). Σὺ χερά . . αἰδέω γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, α. a noun kindred, in its origin or signification, to the verb, or β. a neuter adjective used substantively, or γ. a noun simply defining or characterizing the action.

## α. KINDRED NOUN.

Οἱ δὲ Θερραῖς ἐπὶ ἐντύχησιν ταῦτο τὸ ἐντύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀνιδύνει βίον ζῶμι, how secure a life we live, Eur. Med. 248. Στρατηγέσονται ἐπὶ ταύτῃ τῇ στρατηγίᾳ i. 3. 15. Γαμῖν γάμοι τόνδε Eur. Med. 587. Τί προεγίλατε τὸν πανόυστατον γίλον; Ib. 1041. Ἐπιμολύνεται πᾶσαν ἐπιμίλιαν Pl. Prot. 325 c. Βασιλείαν πασῶν δικαιοτάτην βασιλεύμενοι Pl. Leg. 680 e. Φινίγινω ἀεφυγίαν Ib. 877 e. Τὸν ἱερὸν καλούμενον σίλιμον ἱσσεύευσαν Th. i. 112. Ἦλκεν δέμαμα διόν Eur. Ph. 1379. Πῆδημα κούφον ἐκ νιῶς ἀφύλακτο Æsch. Pers. 305. Διύσαν φονίον δίγγμα δρέκοντος Ib. 79. Τίνδ' ἰ σρεσθέων ἦραν Soph. (Ed. C. 1166. Ὁρχοῦντο τὴν καρσίαν vi. 1. 7. Περιετίον δ' ἄρ' αὖ τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθι τὴν ἰδὸν iii. 1. 6. Ἐφ' ἡγάσεται . . ἰδὸν iv. 1. 24. Τρέσεται τρεφασίας διόν Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μᾶτι τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μάτι ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακὸν πᾶσαν κακίαν Pl. Rep. 490 d. Δούλος τὰς μεγίστας θυατίας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀνιδύνει βίον ζῶμι = Ὡς ἀνιδύνει ζῶμι. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὶ Πιερινὸν ἀρχεῖτο [sc. ἀρχεῖται] vi. 1. 15. Hence appears to have arisen the construction in § 432.

## § 432. β. NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιεῖται, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λήγει εὖν ἀχρεῖστα ii. 1. 13. Ταῦτα χρεῖσται Ib. 10. Τὰ Δόκταις ἴδου i. 2. 10. Μηδὲν ψεύδεται i. 9. 7. Μίγα φρονέας iii. 1. 27. Ἀίε- κργί τι πολυμικρὸν vii. 3. 33. Χρήσεται τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χρεῖσθ; what would you do with him? Ib. i. 4. 13. Τὶ σιμὸν; καὶ σιφροντικὸς βλίπεις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίπω Id. Cycl. 553. Κλίπτον βλίπτει Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μόνον πλειοναῶν εὖν ἤρχοντο, το μὲν τῷ θίμῳ τοῦ ἄλλου, το δὲ τῷ

χρῆμας τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνεαι τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that on account of which any thing is done (viewed originally as the effect or result of the action); as, "Α δ' ἦλθον, *but what I came for*, Soph. (Ed. C. 1291. Ταῦτ' ἰγὼ ἱσχυοῦν, *therefore* [on account of these things] *I made haste*, iv. 1. 21. Τί τὰ πρὸς κατασφίσεις, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμεν Id. (Ed. T. 1005. 'Αλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νιώτατος δ' ἦν Περικλῆος· δ καὶ μὲν γῆς ὑπεξίστασθαι Eur. Hec. 13. 'Επειτα δὲ ἀθύρῃ, ὅτι μοι δακνὴ Mem. iv. 3. 15.

NOTE. So with χρῆμα, *thing*, expressed, Τί χρῆμα καίτοι; *why do you lie there?* Eur. Heracl. 633. See lb. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φίλον βλίσων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἰσχυρὴ εἴστω, *the senate looked mustard*, Ar. Eq. 629. Ἀρῇ διδορότων Æsch. Sept. 53. Ἀλφειὶς πόνος Ar. Av. 1121. Ἀδων τὸν Σιτάλλαν vi. 1. 6. Ἐλπίδας λόγος i. 2. 11. Ὀλύμπια νικηκτόν, *having conquered in the Olympic games*, Th. i. 126. Νικηκτὶ ναυμαχίας Id. vii. 66. Νικηκτόν αὐτὸν παγκράτιον Symp. i. 2. Ἡγωνίζοντο δὲ παῖδες μὲν σταδίου, . . σάβην δὲ καὶ πυγμαῖον καὶ παγκράτιον ἴτιροι iv. 8. 27. Πολλὰς μάχας ἤσπενται Isocr. 71 e. Χορηγούντα παισὶ Διονύσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs TWO ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making, appointing, choosing, esteeming, naming, &c.* Thus,

Βασιλῆα σε ἰποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπιδίξι, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ ἰκαλιῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἑαυτὸν ἱληται στρατηγόν v. 7. 28. Οὗς εἰ Σύρος θροὺς ἐνέμιζον i. 4. 9. Ὅν ἀνόμαζι Διομήδην πατήρ Eur. Sup. 1218. Ὅνομα τί σε καλεῖν ἡμᾶς χρεών; Id. Ion, 259. Θιμισσοκλῆς Κλείφοντον τὸν υἱὸν ἰσπία μὲν ἰδιδάξατο ἀγαθόν Pl. Meno, 93 d. Οὗς ἡγίμνας σίλειον ἰκαίδύσασθαι Pl. Rep. 546 b. Κύρος τὸ στρατιῦμα κατένιμμι δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Νομίζω γὰρ ἡμᾶς ἐμὲ εἶναι καὶ πατέρα καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοι ἐνομαζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, &c.* Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃσιν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἐδιδάξαμεν αὐτὸν εὐδὴν vii. 6. 22. Ἠλίκα ταῦτ' ὀφίληται δεικνύει Dem. 255. 7. Ἀποτίσσεσθαι δίκην ἰχθεύς Eur. Heracl. 862.

Ταῦτα καὶ καθύβριε' αὐτὸν Id. Bac. 616. 'Όταν ἰς ταῖς τραγωδίαις ἀλλήλους τὰ ἴσχατα λίγωνται, 'say the worst things to each other,' Mem. ii. 2. 9. Παλλὰ πρὸς πολλοὺς μὲ δὴ ἱξίῳται Soph. El. 520. Τὰ σίμιν' ἴση πόλαζ' ἱαίονται Id. Aj. 1107. 'Ἐση κλύων, δ' οὐκ ἐν σὶνδ' ἀπειμάζεις πόλον Id. CEd. T. 339. 'Ἐψιυσάμην οὐδὲν σι Id. CEd. C. 1145. Τί... γράψιιν; ἂν σι μουσσοῖς ἰς τάφῳ; Eur. Tro. 1188. Τοσαῦτον ἵχθης ἱχθυαίῳ σ' ἰγώ Soph. El. 1034. 'Όρηνουσαι πάντας τοὺς στρατιώτας τοὺς μεγίστους ἔρκους Th. viii. 75. Μίλιςτις μὲ ἱγράψασσι τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῶ μὲ δυστυχιστοῖσι γάμοις Eur. Tro. 357. Κτύψεις πρῶτα μίλιον πλεγάς Id. Or. 1467. 'Ἄλλ' ἀγνὸν ἔρκον σὸν κέρε κατὰ μοσα Id. Hel. 835. 'Αναδῆσαι βούλομαι εὐαγγέλιόν σι Ar. Plut. 764. Μελιτιάδης εἰ τὸν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικῶντας Æschin. 79. 36.

§ 436. III.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κῦρον αἰτείῃν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels*, i. 3. 14. Μέντω μὲ κρύψῃς ταῦτα, *do not hide this from me*, Æsch. Pr. 625. 'Ημᾶς δὲ ἀποστειρεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς σί μὲ ταῦτα ἱρωσῶ; Mem. iii. 7. 2. 'Ανῆρεθ' ἡμᾶς τοὺς σ' ἐν 'Ιλίῳ σῶναι, . . ἀνηρώτα σ' ἰμὲ γυναῖκα, παῖδας τε Eur. Iph. T. 661. Τοσαῦτά σ', δ' Ζεῦ, προσερίπων Soph. Aj. 831. 'Γμᾶς δὲ ἐ βασιλεὺς τὰ ἴσλα ἀπαιτεῖ ἡ. 5. 38. 'Ἐὰν πρῶτα σῆς αὐτὸν τὰ χρέματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λοκροὶ . . τίλη τοὺς κατακλίοντας ἱξίλιγον Æschin. 69. 29. Ταῦτα προσκαλίσσο τοὺς συνότας Cyr. i. 4. 4. Ταῦτα μὲν δὴ μὴ ἀνάγκηζί μὲ Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἐκίοντο ἡμφίους Cyr. i. 3. 17. Τὸν δὴμον ὅμῳν χλαῖναν ἤμπισχαν Ar. Lys. 1156. 'Ἐνδύων ἰμὲ χρηστηρίαν ἰσθῆτα Æsch. Ag. 1269. 'Ἀφαιρεῖσθαι τοὺς ἰνοικούντας 'Ελληνας τὴν γῆν i. 3. 4 (cf. § 411). 'Ός μὲ . . ψιλὸν ὅμῳ ἀποσπᾶσας Soph. CEd. C. 866. Τὴν μὲν γὰρ Σιδὸν τοὺς σσιφάνους εἰσευλήκασσι Dem. 616. 19. Σὲ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ σι γὰρ μὲ ἰθὺς τοῦτο . . ἱπαίδεις Cyr. i. 6. 20. Οὐκ ἰάσαι τοῦτό γ' ἡ δίμη σι Soph. Ant. 538. 'Ός σι κωλύσαι τὸ δρῶν Id. Phil. 1241. Γυναῖκα ἄρισταν λίμνην Ἀχαιοῦσιν περὶούσας Eur. Alc. 442. Πῶ μ' ὑπεξέγγις σίδα; Eur. Hec. 812 (cf. § 359. β). Ἀποταμῆντες τὰς κεφαλὰς, beheaded, ii. 6. 1, 29. Τὰ δ' ὅσα στεροπαμῆν iii. 1. 31. Θωρακίσαι τὸ πᾶλλος καὶ τὸ μέγιστος ii. 3. 15.

## (II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸ χεῖρες διδιδίμεν, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμὸς, Κύνους ὄνομα, ὅρους δύο πλῆθον, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κρᾶτιστος, *best in every thing*, i. 9. 2 (cf. § 359. β). Ἀποταμῆντες τὰς κεφαλὰς, beheaded, ii. 6. 1, 29. Τὰ δ' ὅσα στεροπαμῆν iii. 1. 31. Θωρακίσαι τὸ πᾶλλος καὶ τὸ μέγιστος ii. 3. 15.

Παῖθ' ὡς διαχίλιον iv. 2. 2. Παῖδας . . οὐ πολλοῦ δίστας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶμαι, σικυλλίους δὲ τὰ ὦτα, καὶ τὰ ἱμπερεσθῆν πάσσαλον γένους ἀφίμους v. 4. 32. Διυὶς εἰμι παύτην ἐν εἰχίνῃ Cyr. viii. 4. 18. Πόλλιν ἐν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δὲ μοι χεῖρμας ἴσται ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχῆμα κατ' ἴλον καὶ μέτρον (§ 334. 9); as, Παῦν σε ἴσος φύγην ἱεροῖς ἰδόντων, *What language has escaped [you] the hedge of your teeth!* α. 64. Τέττοι . . λίαν ἔστιά θυμὸς T. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τὸς μέγιστος Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ αἰκνύοντας, οὐδὲν πω σαφὲς λίγεται, εἰ ἴππωνται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὰ μὲν οὖν σύνταγμα τῆς σῆς πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χροῖμαι διευκρίναμι, ἱεραιούτως δὲδύλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γίνεσθαι τι πάλος Th. ii. 62. Τοὺς ἀγρονομίους αὐτοὺς . . ἐνὶ δὴ φρίσσονται Pl. Leg. 761 c. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in exclamations, to specify the object of emotion (cf. §§ 343. 2, 372. α, ζ); as, Ἰὼ, ἰὼ λυγρίας μέγρον ἀνδρείου, οἶα, οἶα for the *fate of the melodious nightingale*, Æsch. Ag. 1146. Διυὶς γι εἰν κήρυκα τὸν παρὰ τοῖς βροτοῖς οἰχίμινον, εἰ μηδίσσεται νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμῖνον ἡμέρας ἑπτά, *he remained seven days*, i. 2. 6. Ἐδάμην πολλὸν χρόνον i. 3. 2. Ζῶν αἰκισθῆς ἱκανόν ii. 6. 29. Ἐπλιν ἡμέραν καὶ νύκτα vi. 1. 14. Περιούμηναι τὸ λατὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ πύτας τοὺς χαλκίους τὰς μὲν ἡμέρας διδίδαι, τὰς δὲ νύκτας ἀφίῃσι· αὐτοὺς δὲ, ἢ σωφρονῆται, τὴν νύκτα μὲν δέσσει, τὴν δὲ ἡμέραν ἀφίσσει v. 8. 24. Οἱ τριάντατα ἴτη γιγνέσθαι, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ κομμάχου ἰσάτην ἡμέραν γυμνασίῃν iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἤκουτος Th. viii. 23. Δίκατον αἰχμάλους ἴσος Eur. Rhes. 444. Ὅς εἰσθῆται ταῦτα τρία ἴτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελάμην διὰ Φρυγίας σταθμὸν ἴνα, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπείχουσα τοῦ σταθμοῦ σταδίου πανταίδικα ii. 4. 13. Μυρίας ἑκατὶ γι κατὰ γῆς ὁρμητὸς γενέσθαι vii. 1. 30. Τὸ βίλος αὐτῶν καὶ διαπλάσιον [sc. διάστημα] φρίσσει τῶν Περσικῶν σφιδεῖν iii. 3. 16. Ὅσῳ δὲ περιδιώξαιεν οἱ Ἕλληες, τοσοῦτον πάλιν ἱπποχωρεῖν μαχομένους ἴδου iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place in *which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.



## (IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τίλος δὲ ἔστι, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ἔχλος ἀπὸ μὴν δίδασκε iv. 3. 26. Τοῦτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὶ δίκην, *like a dog*, Æsch. Ag. 3. Καίρῳ δ' ἰφίκει, 'opportunistically,' Soph. Aj. 34. Ἀωρίαν ἡκοντες Ar. Ach. 23. Τὴν ὄρεν ἱπαγινίω Hdt. ii. 2. Συντάττεισθαι τὴν ταχίστην [sc. δὴν] i. 3. 14 (cf. i. 2. 20). Οὐκοῦν, ἴφη, καὶ σιρὶ πολέμου συμβουλίῳ τὴν γὰρ πρῶτην ἱπποχόνομεν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *nom.* of adjectives, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . . τὰ δὲ, *partly* . . . *partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἐξίθουσι τὸ μὴ πατακιστρωθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τις μίγα ἦν τὸ σώμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τεσσάρων γὰρ πλῆθι περιῆν βασιλῆς i. 8. 13. Οὐμυδιότατον δὲ πολύ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of effect (§ 432), in part to that of specification (§ 437), and in part to that of extent (§ 422. III.).

## F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίερχε καὶ Προξένε, . . . οὐκ ἴσται ὅ τι ποιεῖς, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. ὦ θαυμασιώτατε ἀνθρώπε, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly ὦ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅραται μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιώται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληες ii. 3. 18. ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί iii. 1. 34.

## CHAPTER II.

## SYNTAX OF THE ADJECTIVE.

## I. AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. AN ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παράδωκες μίγας ἀγρίων θηρίων πλάγης, a large park full of wild beasts, i. 2. 7. Τὰ παῖδες ἀφοσιέω, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις . . διδομίναι Ib. 6. Τίνες τὸν τρέπον Ib. 9. Ἐχον ἰσχυρὰς χιλίους καὶ πελταστὰς Θερπῆας ἰταλικούς i. 2. 9. Θιὸς πάντας καὶ πάσας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of; or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἰσθίον, from ἰσθίον, to add); in the latter, as an *attribute* (attributus, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 193. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐθεὶς εἴη ἠγριόνα αἰετῖν, it would be foolish to ask a guide, i. 3. 16. Δῆλον δὲ ἐστὶ γυνὴν σου βασιλὺς δὲ ii. 3. 6. Οὐ τὸ ζῆν περιπλίσσων ποιεῖν, ἀλλὰ τὸ εἶ ζῆν. Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ἴμεϊς ἴσαν ἴσω, σὺν πόλει λίγω, You, men of Athens; and when I say you, I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προσημειῖται, the *no* and the *no* prefixed, Pl. Soph. 257 b. Χρῆσθαι . . τῇ καὶ αὐτῇ, to use the phrase and αὐτῇ Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστι δὲ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δι, the [conjunction] ἀλλὰ is instead of δι Soph. (Ed. C. 237, Schol. Διπύη δὲ [sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

Ὦς δὲ ἴδῃ πατέρα τι καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γενιγνημένους Cyt. iii. 1. 6. Δίδοι τι καὶ πλῖνθι καὶ ξύλα καὶ κίραμας ἀτάκτως μὲν ἱππμίμια οὐδὲν χρήσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἑπτὰ ὀβολοὺς καὶ ἡμισόβλιον Ἀττικοί, seven Attic obols and a half, i. 5. 6. Πυθίμινος . . τὸν Στρεμβιχιθῆν καὶ τὰς τοῦς ἀπειλησθέντα Th. viii. 63. Παύδας ἡ γυναῖκα ἐναρμολοῦσας Cyt. vii. 5. 60. Μητέρες τι καὶ τοῦ τοῦ πατρὸς Soph. Oed. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

α. MASCULINE, *άνήρ* or *άνθρωπος*, man, *χρόνος*, time; as, Συνατάξει δὲ ἱσασται τοὺς ἑαυτοῦ [sc. *άνδρας*], and that each one should arrange his own [men], i. 2. 15. Τῶν παρὰ βασιλῆως i. 1. 5. Τὸν φεύγοντας, the *exiles*, Ib. 7. Τὸς πακούργους καὶ ἀδίκους [sc. *άνθρώπους*] i. 9. 13. Ἐνταῦθα ἱμῖναι ἡμέρας τρεῖς· ἢ ᾗ [sc. *χρόνῳ*] Κύριος ἀπικτυνῇ i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, *γυνή*, woman, *γῆ* or *χώρα*, land, *δῖς*, way, *ἡμέρα*, day, *χείρ*, hand, *γνώμη*, opinion, *μῆρα*, portion, *δρα*, season; as, Ἡ Κίλισσα [sc. *γυνή*] i. 2. 12. Περιέσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξει i. 2. 14). Εἰς τὴν φιλίαν ἰλθῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίσταντο v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. *οὐδὲν*] περιουσίμην iii. 4. 46. Καὶ αὐτοὶ μὲν ἂν ἱσπεύσθαι ᾗ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτην ἐκδῆναι iv. 2. 10. Ἰίντις μακρὰν iii. 4. 17. Τῇ ὑστεραίᾳ [sc. *ἡμέρᾳ*] οὐκ ἴφανεσαν οἱ πολῖμοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ διξίᾳ [sc. *χειρὶ*] v. 4. 12. Ἐν διξίᾳ, on the right, i. 5. 1. Ἐν ἀριστοῦ vi. 1. 14. Ἐκ τῆς πλώσης [sc. *γνώμης*] ἱσπεττοι πάντα, 'according to the vote of the majority,' vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. *μοίρας*], on equal terms, Th. i. 15. Ἐπὶ τῇ ἴσῃ καὶ ἰμοίᾳ Id. i. 27. Ἡ πεισρωμένη, destiny, Eur. Hec. 43. Ἀπὸ πρώτης [sc. *δρας*], from the first, Th. i. 77.

γ. NEUTER, *πράγμα* or *χρῆμα*, affair, thing, *μέρος*, part, *πλῆθος*, collection, body, *στράτευμα*, military force, *κίρας*, wing of an army, *χωρεῖον*, place, ground; as, Τὰ μὲν δὲ Κύρου [sc. *πράγματα*] . . , τὰ ἡμέτερα i. 3. 9 (cf. Τὰ Ὀδρυσῶν πρᾶγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. *χρῆμα*] i. 3. 3. Τὰ ἰωνήδην, the necessities of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξινοφῶντες Ἑλλήνων, Xenophon's Affairs of Greece, or Greek History. Ἐξιμῶμιν τι [sc. *μέρος*] τῆς φάλαγγος i. 8. 18. Τὰ διξία τοῦ κίρατος Ib. 4. Τοῦ . . ξινοπῶ [sc. *πλῆθος* or *στρατεύματος*], the mercenary force [= τῶν ξίνων, the mercenaries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνιστοῦς (cf. Τῷς ξυνιστοῦσι) Th. viii. 66. Τὸ θῆλυ γὰρ πᾶσι μᾶλλον εὐκτερεῖ ἀρεῖναι Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμέτερον v. 7. 17. Τὸ δὲ εὐώνυμον i. 2. 15 (cf. Τὸ εὐώνυμον κίρας i. 8. 4). Ἐν τῷ ἡμαθῷ [sc. *χωρεῖῳ*] iv. 2. 16. Ἀπὸ τοῦ ὑφ'ηλυ εἰς τὸ πρᾶν ἱκαλλοι iii. 4. 25. See also § 379. α.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τῷς μὲν ὑμῖν τοῖς δυσμενέσι, 'your foes,' H. Gr. v. 2. 83; Ὁ εὖ ἐκείνου τικάν, 'his father,' Eur. El. 935. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυγδαλίαν ἰς τὴν

σπινθῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γιωργαῖν τὸν μὲν πολλὸν [sc. γῆν] Ar. Ecol. 592. Καλοῦναι δ' ἱεράσσειν με· τοῦτο [sc. ὄνομα] γὰρ πατρὸς ἴδιον Eur. Ph. 12. (c.) In the phrase ἐν ἡμισίῳ, in our palace, at our court (Ildt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμισίῳ οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμισίῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρίωνος ἢ Πίρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἀνδρὶς σφραττιῶται, . . ἀνδρὶν σφραττηγῶν iii. 2. 2. Ἀνδρα νειανίαν Cyr. ii. 2. 6. Νειανίης λόγους Eur. Alc. 679. Ἐλλαν· τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλαν· ἐς ἄνω Eur. Med. 1331. Στελόν γ' Ἐλλαν Id. Herac. 130. Ἐλλάδος γῆς Soph. Phil. 256. Στρατιῶς Ἐλλάδος Eur. Ihes. 233. Γυναικα Τρωάδα Id. Andr. 867. Τρωάδες χθονίς Id. El. 1001. Σκύθη ἐς ἄλμυ Aesch. Prom. 2. Τύχῃ ἢ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλῶν καὶ τὸ ἀληθὺς ἐνίμυζε τὸ αὐτὸ τῷ ἡλιθίῳ ἴσται, but sincerity and truth he thought to be the same with folly, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μὲν δὲ δικαίως) Ib. 18. Τὸ χαλίστον [= ἡ χαλίστησις] τοῦ σπινθώματος iv. 5. 4. Οὐ γὰρ ἀειδέμεν ἵστιν ὁ ἰρίων τὸ πολὺ καὶ τὸ ἱλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναίσθητον ὅμων Ib. 69. Ὅτι γὰρ τοῦ πειρηχέως τῆς νίκης Id. vii. 73. Τό γ' ἱερὸν ἐξιδύμεν Eur. Med. 178. Τῷ διαλλάσσαντι τῆς γνώμης, the [differing] difference of opinion, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδὼς αὐτοῦ . . , τὸ δὲ θαρσύν, his [being afraid] fear . . , but his confidence, Id. i. 36. Ἐν τῷ μὴ μελιτῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτεμάτου, of their own accord, i. 2. 17. Ἐν γι τῷ φανερῷ, openly, i. 3. 21. Διὰ ταχίως, rapidly, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 23. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, in the same way, v. 4. 22. Ἐπὶ δεξιᾷ vi. 4. 1. Διὰ παντός, throughout, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατος δ' ἱερμία, and solitude is the most terrible thing of all, ii. 5. 9 (cf. Ξυμβουλὴ ἰερὸν χεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἴσται; ii. 1. 22. Τοῖς δὲ σωμασιν ἄπορον νομίζεσι ἴσται iii. 2. 22. Μυκῆται μικρὸν ἦν, Mycenæ was a small affair, Th. i. 10. Εὐδῶν γὰρ αὐτοῖς . . πάντα ἦν, for Eubœa was every thing to them, Ib. viii. 95. Ἀδυνάστερον γυνὴ ἀνδρὶς Pl. Rep. 455 e. Ἀνδρὶς αἱ ἡμίσεις πλούσιος ἴσται οὐδὲν Ib. 556 d. Ἐπεὶ τὰ μὲν ἴσται Eur. Rhes. 818. Ἱεῖς τὸν οὐδὲν [sc. ὄντα] Ib. Ph. 598. Τὴν μὲν ἐς τὸ μὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον ἰφάνη, 'an impossibility,' Pl. Parm. 160 a.

Λόγῃ καλῇ ὃ καλόν, Id. Hipp. Maj. 288 c. Ἐμοίγε φίλτατον τίλως Eur. Med. 329. Οἶμαι γὰρ ὑμῶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἵσθαι Ib. 916. Κρίνεται δ' ἅστων τῶν ἰσῶν τὰ βίλτατα Esch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters *πλῆον* or *πλίον*, *μῖον* or *ἥλαττον*, *ἴσον*, *μῆδιν*, and *τι* are sometimes used as indeclinable adjectives or substantives; thus, *Μυριάδας πλῆον ἢ δωδεκά*, *myriads more than twelve in number*, v. 6. 9 (cf. *Κεῖνται πλείους ἢ ἱξήκοντα* iv. 8. 27). *Μισθὸς πλῆον ἢ τριῶν μηνῶν* l. 2. 11. *Οὐδὲς αὐτῆς ἰσῶν πλῆον ἢ τισσαράκοντα* H. Gr. iii. 1. 14. *Ἄλυσ, ὃ μῖον δυοῖν σταδίων*, the *Halys*, not less than two *stadia* in breadth, v. 6. 9. *Φοίνεϊ θυμαλίωσας ὃ μῖον ἢ πλυθραίνης* Cyr. vii. 5. 11. *Ἀποκτείνουσι τῶν ἀνδρῶν ὃ μῖον σιτακασίους* vi. 4. 24. *Φρουρὸς παρ' αὐτῇ οὐκ ἔλαττον τισσακισχίλιον* H. Gr. iv. 2. 5 (cf. *Σφινδοῦνται . . οὐκ ἑλάττους τισσακασίους* Ib. 16). *Πιλτασται ἴσον [= τοσούτοι ἴσῃ] διπασίοις*, *targeteers as many as two hundred*, vii. 2. 20 (cf. *Ἡμῖς τοσούτοι ὅτις ἴσουσιν ὃν ἑξῆς* ii. 1. 16). *Λίδων . . ἴσον μυαίων* Eq. 4. 4. *Λίδους . . ἴσον μυαίων καὶ πλῆον καὶ μῖον* Mag. Eq. l. 16 (cf. *Ὀλοιστρίχους ἀμαξίων καὶ μίζους καὶ ἑλάττους* iv. 2. 3). *Ὅτ' οὐδὲν ὦν τοῦ μῆδιν ἀντίστας ὁπίε* Soph. Aj. 1231. *Πόντος . . τὸ μῆδιν ὅστος* Eur. Heracl. 166. *Κρίνεται τῶν τὸ μῆδιν* Id. Tro. 412. *Δακνόντων ὥσαι τί, apprehending to be something, i. e. of some consequence*, Pl. Gorg. 472 a. (If *μῆδιν* and *τι* did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., *Παραμῖνι ἡμίρας πλείω ἢ τριῦς* Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, *Εἰ ταῦτο τὸ ἱφιλίμινον ἀποδοθῆναι, ἢ εἰ ταῦτά τι ἱφίλινον*, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. *Ὁὐ ταῦτο λίξον ἔρχομαι . . εἰ γὰρ ταῦτα λίγοιμι* Ages. 2. 7. *Ὅταν μὲν τι ἀγαθὸν ἔχῃσι, παρακαλοῦσιν μὲν ἐπὶ ταῦτα* Symp. 4. 50. *Σὺ μὲν τοσαῦτα χρὴ πεινῆ, πλείον ἰλιυῶς* Ar. Thesm. 1062. *Ἀρ' οὐχ ὕβρις τάδε*; Soph. CEd. C. 883. *Ἀπόλλων τὰδ' ἦν . . ὁ κακὰ κακὰ τιλῶν*, 'it was Apollo,' Id. CEd. T. 1929. *Οὐκ ἴωνες τάδε εἰσίν*, *there are here no Ionians*, Th. vi. 77. *Ἀδόνεσσι ἦν ἱπχιμεῖν* Id. i. 125. *Διδόγμιν', ὥς ἴωνι*, *τῆδε κατθανῶν* Soph. Ant. 576. *Ὅς οὐ παραδοσία τοῖς Ἀθηναίοις ἰστί* Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in *-τός* and *-τός*.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

*Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων* [for *πράγματα*], *μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων* [for *ἀνθρώπων*], *neither virtuous actions* [the virtuous of actions], *nor ὡς ἄνθρωποι* [the wise of men] Isocr. 24 d. *Λαμπρότηντις τι* [for *λαμπρό*

της τρε], some distinction [something of distinction], Th. vii. 69. Ἀδρὰ παρῆδος [for ἀδρὰν παρῆδα, soft cheek [softnesses of cheek], Eur. Ph. 1486. Ἄσκημα . . βούης Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358–362.

§ 453. 7. SYNESIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοῶντες, and the senate, not ignorant, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακλινομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ἵσταται Th. iii. 79. Δίεστος . . ἐπίστη ἀπ' Ἀθηναίων, βουλὴ θύετος Ib. 2. Ναῦν ἐκ τῶν Ἀθηναίων ἦκουσαν ἐπὶ τοῖς Ἀλκιβιάδῃ, ὡς κλιτύσαντας Id. vi. 53. Οὐδ' ἔρεται ἐσθμῶν ἀπαρῆκεν βόας, ἀνδροφθόρον βιζυρῶντας ἀμραντοὺς λίπας Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, Ἰασιτόμεναι . . προσπίπτων, we [= I] beseech you, falling down, Eur. Herc. 1206. Ἐλπον μαρτυρίαντα δρῶν δ' ἔρπον οὐ βούλομαι Ib. 858. Διωκόμεθα . . κρηνηΐδῃ Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the sex (§ 75); as, ὦ φίλτατ', ὃ σπευσὲς τιμηθῆς τίκων, O dearest, O most fondly cherished son, Eur. Tro. 735. Τὸν ἥτορ . . παθάνοντα Id. Bac. 1307. Τίμα θάμνι' ἱκανοῦσιν Ar. Plut. 292. Καλλιφάρμακον Βωιωτίδιον Ar. Ach. 872. Τὰ εἶλη κατακλῶντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γινέσθαι τοῖς Ἀθηναίοις, λεγόμενον Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννα [= λαοί] Φρυγῶν . . δάσαν Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίσθου βία, dearest majesty of Aegisthus, Aesch. Cho. 893. Τρεῖς ἰλόντες δήπος Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν περισυτίμων . . διακρίνεται Pl. Leg. 657 d. Τὰ τῶν διακρίων . . παύονται Soph. Phil. 497. Ἀκούω φθόγγων ἰσθύνων, κακῶν κλάζοντας ἰσχυρῶν Id. Ant. 1001.—In these expressions, the Gen. and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸν οὖν [= σοῦ] μόνος δῶκεμα, the gift of you alone, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends (§ 505. 3), vii. 1. 29. Τὰ ἡμέτερα αὐτῶν ἀνηλίσκει Dem. 25. 5. Θρήνον . . ἐμὸν τὸν αὐτῆς Aesch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ παλαισώρου . . βίον Ar. Plut. 33. Τὰ καὶ δυστήνου κακὰ Soph. Oed. C. 344. Σὴν ἀνδρείαν καὶ μεγαλοφροσύνην ἀναδεικνύοντες Pl. Conv. 194 a. Cf. §§ 332, 4, 383. α.—In like manner, as the Dat. may be used for the Gen. (§ 412), Ἐμῶν [= ἐμῶν] ἔσσης ἡμίχλα πρηνῆς . . σιειδούσῃ Aesch. Pr. 144.

§ 455. 9. ATTRACTION. An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject; as,

α. Τεῖν' αἷμα . . πατρός, *the blood of my father*, Soph. *Œd. T.* 1400. Οἰμὸς . . παῖς παιδὶς Eur. *Andr.* 584. Ξῖνον πρὸς ἄλλην ἰστίαν παρσίσομαι Id. *Alc.* 538. Μίλανα στολμὸν τίτλων Id. 215. Νῆϊνοι ἀνδρῶν ξύναιμον Soph. *Ant.* 793. Πολὺς πότον θνός Id. *Ph.* 1123. 'Η τίσις δ' αὖ' ἔφης . . βλαστῶσα Id. *Œd. T.* 1375. — In most of these cases, the Gen. with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοί, κάλλιστοι ἐν [for *ἐντις*], *for the eyes, being the most beautiful of objects* (§ 450), Pl. *Rep.* 420 c. Τοῖς γὰρ μίγνυσσι ἐξημερησέ-ται, ἀνιάτους δὲ ἵπται, μίγνυσσι δὲ οὖσαι [for *ἵπταις*] βλάβην πόλει, ἀπαλ-λάττει ἰσθμῷ Pl. *Leg.* 735 c. Πάντα δ' ἀνὰ ὡς θίας αὐτὰς οὖσαι [for *αὐτὰς ἵπταις*] ἐκλαμπύρομεν Pl. *Parm.* 153 a. "Ἡλιος . . πάντων λαμπρύνεται, *the sun, the most splendid [sc. thing] of all things*, *Mem.* iv. 7. 8 (this is the common construction when the *superlative* is followed by a *Gen. partitive* of different gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc.; as, "Ολῆς καὶ γίνου [for *ὀλῆς, καὶ γ.*], *may you be happy, boy*, Theoc. 17. 66. 'Ἰδ' ὕστενι σὺ, ὕστενι [for *-ς*] . . φανίς Soph. *Ph.* 759. Cf. *Sic venias* *ho-dierne Tibull.* i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the *Gen. partitive* (§§ 358–360); as,

Περὶ μέσας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. 'Εν μέσῃ νυκτὶ Cyr. v. 3. 52). Διὰ μέσης δὲ τῆς πόλεως, *and through the midst of the city*, i. 2. 23. Τὸ ἄλλο στρατόνυμα, *the rest of the army*, Ib. 25. 'Εν δ' ἄκροις βᾶς ποδὶ, *and going on [the extremities of the feet] típtoe*, Eur. *Ion*, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. TIME; as, Ἀφικνούμεται . . τριταῖς [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σποταῖς προσέειπες ii. 2. 17. Περίεργα Κύρου . . ἀφίκεται i. 2. 25. Τελευτῶν ἐχαλίσταται, *at last he became angry*, iv. 5. 16.

β. PLACE; as, Σκηνοῦμεν ὑπαίθροις, *we encamp in the open air*, v. 5. 21 (cf. 'Τὰδ τῆς αἰθρίας iv. 4. 14). Διεξὶν φθιγγόμενοι vi. 1. 23. 'Εξήμεσθ' ἱφίσταται Soph. *Œd. T.* 32. Θαλάσσιον περιψάται Ib. 1411. Φοιτᾷς δ' ὑπὲρ πόντους Id. *Ant.* 785. Θυραῖον δ' ἐχρύν Id. *El.* 313. Μεταπύμους ἄται, *amid the waves of woe*, Eur. *Alc.* 91 (§ 383. α). Πολλὰ δ' ἐγὼ ταῦτα [= ταῦτα or τῶνδ', § 421. β] πρόβουκα, *and I see here many sheep*, iii. 5. 9. 'Ἡέμιν ἔσται αὐτὸς ἴην. Ὀδ' αὖ, ἔπειθ' ἐπείσχεται, *'here he comes'*, Pl. *Rep.* 327 b. 'Ὡς ἀνὴρ ὅδε, *as the man is here*, Soph. *Œd. C.* 32. Περὶσσεύεται γὰρ οἷός τ' ἔστιν Ib. 111. 'Ἄλλ' ἢ δ' ἐπ' αὐτῶν ἐν δόμῳ εἰς ἐχέματα Eur. *Alc.* 137. 'Ὀδ' εἴμ' Ὀρίσσης Id. *Or.* 380. 'Ἰσθ' ἐκεῖνος . . ὄσσης, *'sits there,'* c. 239.

γ. **MANNER**; as, Συνιδέλλοντο . . αἱ Ἑλλησποντιακαὶ πόλεις ἰκνεῖσθαι, *the Hellenistic cities contributed willingly*, i. 1. 9. 'Ο μὲν ἰκνών πινών (cf. 'Ο μὲν ἰκνεύειν καὶ πινών) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδιζάντο ἡδίας καὶ ἰδὼς ἴσονται ἄσμενοι vii. 2. 9. Κατήκειν τὰδ' ὄρεος δόρυ Soph. Oed. C. 1637. 'Ανύσας τρέχει, *run with all speed*, Ar. Plut. 229. Τὸν νεκρὸν ἀποσπένδουσιν ἀπιδίδουσι H. Gr. ii. 4. 19.

δ. **EFFECT**; as, Εὐφρημον [= ὥστε εὐφρημον εἶναι] . . κοίμην στίμα, *hush your mouth to silence* [so that it should be silent], Aesch. Ag. 1247. Τῶν σῶν ἀδίκητων ὀμμάτων ἐκπώμιος, [deprived of your sightless eyes] *rendered sightless by the loss of your eyes*, Soph. Oed. C. 1200. Σὺ καὶ διακίον ἀδίκους φρίνας παρασπᾶς Id. Ant. 791. Μείζον' ἐκτινὼ λόγον Id. Tr. 679. Χίρα τοξήρη . . ἐσλίσας Eur. Alc. 35.

ε. **VARIOUS RELATIONS AND CIRCUMSTANCES**; as, Ἄλλοι δὲ ἦσαν ἱεραποσχίλου ἰσχυρῆς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χίρτος οὐδὲ ἄλλο οὐδὲν δίνδρον i. 5. 5. Εὐλύναι πτωχεύειν, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαίνοντος] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Ματρὸς πτόον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρύων] ἀδανά Id. El. 126. Μελამπίπλους σκολμού Id. Alc. 819. Ἀριστόχειρ . . ἄγών Soph. Aj. 935. Ὁξύχειρ [= ὀξύ χειρὸς] εἰν πύσῃ Aesch. Cho. 23. Παμμήτορ [= πάντων μητρὶ] τι γῆ Id. Fr. 90. Τοῦδε παμμήτορ [= πάντως or κατὰ πάντα μήτηρ] νεκροῦ Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἔριστος μάντις] Id. Ph. 1338.

§ 458. **NOTES.** 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two adjectives agreeing with the governing substantive; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἐπ' ἀπτὰν ἀλμύρον, *and upon the harbourless coast of the Aegæan Sea*, Eur. Alc. 595. Ποταμίῃ νετρίῃ τι [for ποταμοῦ νετρίου] κώπη, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονάμυκος [= μόνου] πῶλος, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνίμοις [= βούων] Soph. Oed. T. 26. — The poets often repeat a noun in composition with *ἀ-* *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰώσατι Aesch. Cho. 315.

§ 459. 12. **ANACOLUTHON.** An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενίῃ . . ἦεν παραγγίλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγίλλει τῷ τι Κλισίῳ λαβόντι ἦεν), i. 2. 1. Διακαινόντων μίτρις ὁ Γλοῦς αὐτοῖς ἱερῶν ii. 4. 24. Ἀσπλίσφας . . Ὀξεί μαι Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.



NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364, 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155–163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 886. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείοντα μῶροι Soph. El. 1926.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχίστατος ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰδιώπαιτος; Aesch. Sept. 673. Πολὺν οὖν περὶ ττον . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δινέτατος Th. vii. 42. Τὴν πλείοντον ἡδίστην θιῶν Κύπριν Eur. Alc. 790. Ὡς μίγιστον ἰχθίστη γύναι Id. Med. 1923. (b) So the Comp. and Sup. are united, Ὡς πασῶν κείνα πλείον ἡμῖνα ἰλθού' ἰχθίστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle *ἢ*, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξίεξην, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. 3, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. α); as, Κέλλαιον . . περὶ τοῦ φύργιυ, *more honorable* [in preference to fleeing] *than to flee*, Pl. Phædo, 99 a. Ἄντι σοῦ πλείον, *more* [instead of you] *than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύμενα, *more frequent* [beyond] *than the recollections*, Th. i. 23. Πρὸς ἅπαντας . . πλείω, *more* [in comparison with all] *than all*, Id. vii. 58. Πίρα τοῦ δίντος σφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὥστων τὸ πλείον, ἀλλὰ δαπάνης, [war is not of arms the more, but of expenditure] *war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἔστι περίσω πλὴν ὅσ' Ἀργείους πισίην, 'better [but not to fall] *than to fall*', Eur. Heracl. 231. Ἀποθήσκουσι πρότερον περὶν δῆλοι γίνεσθαι οἷσι ἦσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρῆσαν Ib. vii. 5. 41). Οὐ πρότερον ἰσχυρότατος, ὥς . . κατίσχυαν Lys. 174. 6. Ἐπὶ γαστέρι κύντηρον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπεὶ πλείων χρόνος, ὃν δι' μ' ἁρίσκειν τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here* [than that during which I must please those here], Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (α) When a numeral, or other word of quantity, follows πλείων, πλείω, ἥλαττον, or μείων, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀποκατίνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίου, 'not less than 500,' vi. 4. 24. See § 450. 3, and cf. Non amplius erant quingenti, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with *ἢ*; as, *Τί τοῦδ' ἐν εὐρημ' εὐρον εὐτυχίστητον, ἢ παῖδα γῆμαι βασιλείας*; Eur. Med. 553. *Τὸν οὖν τ' ἀμείνω τῶν φρενῶν, ἢ οὖν φρεμ Soph. Ant. 1090.* *Οὐ τί ἐν μάλλιν σπουδασίαι τις . . , ἢ αὐτῶν*; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows *ἢ*, instead of the appropriate case; as, *Οὐ σφῆρι πλῖον τῆς ἡμέρας, ἢ δίνα ἢ δώδεκα σταδίων* H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

*᾽Ω κακῶν κάκιστοι, Ὁ vilest of the vile*, Soph. Œd. T. 334. *Ἀγαθῶν ἰστίων ἀρετίστος ἐν ἰστίῃς* Cyr. i. 3. 15.

*ἜPM. ᾽Ω βδελυρὶ καὶ τολμηρὶ πάντισχυντι σὺ,  
Καὶ μιᾶρι, καὶ παμμίαρι, καὶ μιερῶτατι,  
Πῶς διὗρ' ἀνῆλθις, ὦ μιερῶν μιερῶτατι;  
Τί σοι ποτ' ἔστ' ὀνιμ' ; οὐκ ἔτι;* TP. *Μιερῶτατος.* Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, *Ἄβητο' ἀβήτων*, horrible of the horrible, i. e. most horrible, Soph. Œd. T. 465. *Διλαλία διλαλῶν* Id. El. 849 (§ 362. ζ). *Ἐσχας' ἐσχάτων κακά*, the most violent of the most violent reproaches, Id. Ph. 65 (cf. §§ 161. 1, 460. α). *᾽Ο δὴ δαυὶ ἐν τοῖς μεγίστοις μέγιστον εἶναι* Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase *ἐν τοῖς*, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, *Ἐν τοῖς* [sc. *πρώτοις*] *πρώτοι*, first [among the first] of all, Th. i. 6. *Ἐν τοῖς πρώτῃ* Id. iii. 81. *Ἐν τοῖς πλείοις* δὴ νῆς Ib. 17. *Ἐν τοῖς χαλσιπώτατα διήγον* Id. vii. 71. *Ἐν τοῖς μάλιστα*, most of all, Pl. Crito, 52 a.

γ. The numeral *εἷς* is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, *Δῶρα δὲ πλείοστα . . , εἷς γὰρ ἐν ἀνῆρ, ἐλάμβαναι*, he received the most presents, [at least being one man] for a single individual, i. e. more than any one man beside, i. 9. 22. *Πλείοστα εἷς ἀνῆρ . . δυάμινος ὤφελαι* Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* negatively; as, *Οὐχ ἥμισυ* [= *μάλιστα*], not the least, especially, Mem. i. 2. 23. *Ἀνδρῶν οὐ τῶν ἀδυνάτωτάτων* Th. i. 5. *Μίγιστοι δὲ καὶ οὐχ ἥμισυ* Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, *Μιῦζον ἱλπίδες*, greater than could have been hoped, above hope, Æsch. Ag. 266. *Μᾶλλον τοῦ δίκτου*, more than is proper, too much, Mem. iv. 3. 8. *Κρείσσον λόγου*, beyond description, Th. ii. 50.

2.) The Comp. followed by *ἢ κατὰ*, or sometimes *ἢ πρὸς*; as, *Μιῦζω, ἢ κατὰ δάκρυα* [sc. *ἰστίῃ*], [greater than is in accordance with tears] too great for tears, Th. vii. 75. *Βιλασίους ἢ κατ' ἀνθρώποις* Mem. iv. 4. 24. *Μιῦζω . . ἢ κατ' ἐμὶ καὶ σὶ* ἔξις, too great for me and you to discover, Pl. Crat. 392 b. *Ἐδιδουσίους . . ἢ πρὸς τὴν ἔξουσίαν* Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥς (or ὡς) and the Infinitive; as, Βραχύνουσα ἡσύνειζον ἢ ὡς ἔξινυρσαι, *they shot [a shorter distance than they must in order to reach] too short a distance to reach*, iii. 3. 7. Μαίζον ἢ ὥς φρίκει δύνασθαι κακίῳ Mem. iii. 5. 17. — We likewise find the Infin. without ὥς or ὡς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μίζον ἢ φρίκειν, *for the malady is too great to bear*, Soph. (Ed. T. 1293. Ταπεινὴ ὁμῶν ἢ ἰσχυρὰ ἱκαναγ-τιρίῳ, *your mind is too weak to persevere*, Th. ii. 61. Ὑψυχρόν, ἴφην, ὄντι λεί-ασθαι ἰσχύϊ Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀδριεύτινος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσον δυνατότερον αὐτὸν αὐτὸν ἰγίγοντο Th. iii. 11. Ὅτι δινίσταται αὐτοῦ ταῦτα ἤδη, *when you were the most skilled in these matters that you ever were*, i. e. *when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἴς αὐτὸς αὐτοῦ τυγχάνει βίλτιστος ὦ Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ αὐτῶν [Σαββαλιώτιμαί εἰσι], ἰσθδὼν μάθον, ἢ πρὶν μάθῃ, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τί γ' ὁπίσταται αὐτῶν τῆς δέξας ἀσθιέντιον αὐτὸν αὐτοῦ ἴσεν, ἢ εἰ μὴδ' ᾗθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στεφανηοὶ πλείους ἢ βελτίους, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφου ἐνιδίαντες ἰσὶ εὐ προσηγογνότερον τῇ ἀκρόσει, ἢ ἀλυσίοντες Th. i. 21. Περὶ δὲ μᾶλλον ἢ σφοδρῶς Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

Ὡς θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. Ὡς θαυ-μασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείον [sc. τοῦ δυνέου] λίσκεται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δυνέου, § 463. 1). Νιώσεις ὅτι εἰς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διαγνώσθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ ἀνιδιδόντιον εἰς εἰς ἀντικρίνεται, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλας εἰσέρον, ἀργυρόντιον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τῶν δὲ ἰσθ-ρον καὶ ἀλογότερα, *'quite confounding,'* Th. vi. 46. Τίς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and mixed, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολλὸ μᾶλλον] εὖς πέρας ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σαῖς . . μακάριστα, *more completely happy than you*, λ. 482. Ἀξυλογώτατοι τῶν προγινημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. l. 1. Ὁ βίλειται τῶν αὐτοῦ φίλων Ar. Plut. 631. Τὸ πάλαιστον . . τῶν προτέρων φάος Soph. Ant. 100. Ἡμῶν δ' ἡραιότερος [for ἡραιότερος], *the oldest of us* (though none of them were old), Cyr. v. l. 6. Ἐμοὶ πικρὸν εὐδαιμονίῃ [sc. μᾶλλον, § 460], δ' αἰνὸς γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνιερῶν πάντες ὡς ἐλίγας [sc. πλεονάζει] καίτοι, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὁ φίλα γυναικῶν, *O [beloved of] dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείους Ib. 11; Ταῖς πλείους H. Gr. ii. 3. 34). Ὀλίγοι . . , οἱ δὲ πολλοὶ i. 7. 20. Οἱ δὲ ἡραιότεροι, *but the [older] old men*, Cyr. l. 2. 4. Οἱ μὲν οἶον ταῖς τῶν προτέρων ἰσχυροῦς χαίρουσι Mem. ii. 1. 33. Ἰσχυρὸν . . παλαιότερον iv. 5. 35. Τί νῦν, δ' Ἰσχυροῦς, γίγνεται, *what new thing has happened*, Socrates, Pl. Enthyphr. 2 a. Νῦν οὖν τοῖς ἐκδημοῦντις ἀναγνώστη, *'a revolution'*, H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent]* new, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρ πολλὰς ἀποδίδει Ib. 105 a. Πολλὰ δ' οὐ βίλονται αὐτοῖς ἐπὶ τοῖς, *'not well for them'*, Cyr. v. l. 12. Τί μοι ζῆν ὅταν πῶτον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δὲ? ἡμῶν ζῆν αἰεὶς Æsch. Pr. 747). Φαίνομαι ἀρχαῖος προγινόμενος, *'oldest'*, a. 156.

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρων, *the old man*, A. 33. Τά ε' ἴδμεν, εἰ ε' ἱσχυίμεθα A. 70. Τά ε' ἔπειτα δίδωμεν, *and accept this ransom*, A. 20. Ὁ γὰρ, *for he*, A. 9. Ἐγὼ δ' αὐτῷ δέχομαι A. 193. Τίν, *whom*, A. 36. Τὰ μὲν παλαιοὶ ἐξ ἐργάδων, εἰ δὲ δόσονται, *'those things which'*, A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form of the demonstr. pron.* Compare, in Eng., "*That man whom you see*," and "*The man whom you see*." — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., "*Those that love me*," and "*Them that love me*"; "*Those that seek me*," and "*They that hate me*," Prov. viii. 17, 21, 36. (The *you*.

sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ ἴσται Πάλλας Ἀθήνη, and she, Pallas Minerva, followed, a. 125. Αἱ δ’ ἰσήμεν Ἀθηναίη τὴ καὶ Ἥρη Δ. 20. Cf. § 499.* — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, ‘*Ἀποσήμεναι ἄνδρα τὸν, ὃς καὶ Διοίσιον ἀνίχθηται π. 73. Σουθεῖσθαι τῶν, εἰς ἰστίλλας E. 319.* — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, ‘*Ὅς γὰρ δούτατος ἦλθιν, for he returned last, a. 286. Μαδ’ εἰς φύγῃ Z. 59. Ὅ γὰρ γίγας ἰστί Σαίοντων, ‘for this,’ Ψ. 9.*

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὅς, ὅ, τό, οἷ, αἷ, τά* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οὗ, ἐς ὃ, ἐς ὅ, μέχρι οὗ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often *omitted* in translation, especially with *proper names, abstract nouns, nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often *supplied* in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θησαυρὸς, παρ’ ἀνδρὶ σοφιδαίῳ χάρις ἐφιλομένη, a favor due from a good man is an excellent treasure, Isocr. 6 b. See § 518. a.*

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a whole class; as, ἡ ἄνθρωποι, *man* (referring to the whole race), ἡ γυνή, *woman*, οἱ ἄνθρωποι, *men*, οἱ Ἀθηναῖοι, *the Athenians* (the whole nation). Thus, Ὁ ἄνθρωπος "ἄνθρωπος" ἀνθρώπου, *man was named ἄνθρωπος*, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνεδράτης . . ἐν ταύτῃ πλείστον ἀλλήλων διαφέρουσιν Dem. 291. 15. Καὶ οὗτοι Ἕλληνας δι ἔχον ἑλπίδας . . τριμυσίου, 'of Greeks,' l. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑποσχέσεται . . τρεῖς ἡμίδρακὰ τοῦ μηνὸς τῷ στρατιώτῃ, *Cyrus promises three half-dracms [the month to the soldier] a month to each soldier*, l. 3. 21. — Even with ἵππαστος: as, Ἐπασσεν τὸ ἴππος, *each nation*, l. 8. 9. Κατὰ τὸν ἑσάστην ἵππαστον δύο μυαί Th. v. 49 (cf. Ἐπασσεν ἑσάστην iii. 5. 10. For the position of ἵππαστος, see § 472. α).

2.) A substantive expressing an *abstract idea*; as, ἡ ἀρετή, *virtue*, ἡ σοφία, *wisdom*, τὸ καλόν, *the beautiful* (§ 449. α). Ἡ εὐφροσύνη, καὶ ἡ ὁλκάστια, καὶ ἡ ἀλάστια Cyr. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive or clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, *to live, life* (§ 445). Διὰ τὸ φοβέσθαι, *through fear*, v. l. 13. Εἰς τὸ μὴ διὰ τὸ ἐργάζεσθαι εἶναι φοβέσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, *the name ἄνθρωπος*, Pl. Crat. 399 c. Τὸ ὄνομα ὁ μηχανή Ib. 415 d. Τὸ ὄνομα τὸν ἀρετήν Ib. e. (In the three last examples, the article conforms by *attraction* to the noun following, instead of being *neuter* (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus, Ἐχου τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, Ec. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἱατρικὴ καὶ ἡ χαλκιστικὴ καὶ ἡ τειχευτικὴ, *medicine and brassery and carpentry*, Ec. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is well known; as, Κύρος δι μεταπίμψεται . . Ἀναβαίνει εὐνὴν ὁ Κύρος, *But he sends for Cyrus. Cyrus therefore goes up*, i. l. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κιλικίαν εἰς τὴν Κιλικίαν ἀποστέλλει, *Cyrus sends the Cilician queen to Cilicia*, l. 2. 20. Ὑπὲρ τοῦ Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (α) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] Greece (comp. England, the land of the Angles, in French L'Angleterre, Scotland,

*Ireland*); 'Ο Ἑλλάσποντος, [the sea of Helle] the *Hellespont*; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover] *Philip*; Ἀπὸ Μουσῆς τὸ γένος καὶ τοῦτομα τῶντα ἔχον v. 2. 29. (b) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαίναδρος ποταμὸς i. 2. 7. Τοῦ Μαρσίου ποταμοῦ Ib. 8. So, in Eng., the *Connecticut river*.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive, or after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τείχος, as far as the wall of Media, i. 7. 15. Τὸ περὶ τὸν Πιεραιῶν τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τείχη τῶν Κερυνίων Ib. 4. 18. Τὸ τείχος τὸ Πιερικίον vii. 2. 11 (cf. Καὶ Ταναγραίων τὸ τείχος περιύλον Th. i. 108). Τὸ μὲν ἱερὸν [τείχος] περὶ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ περὶ τῆς Συρίας i. 4. 4. 'Ο τοῦ βασιλέως γυναικὶς ἀδελφὸς ii. 3. 28. Τὸ τοῦ τοῦ ζῶντος τείχους ἔργον Pl. Pol. 281 a. 'Εν τοῖς κόρμυσι τοῖς ὑπὲρ τοῦ πιδίου περὶ τὸν Κιστρίων ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence, either precede the article, or follow the substantive without the article*; as, 'Οτι κινὸς ὁ φόβος ἴη, καὶ οἱ ἀρχόντες αὐτοῖς, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχον τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐλαύνον ἀνὰ πρῶτος ἰδρῶντι τῇ ἴσῳ Ib. 1. Κατίσθηναι ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπισθὲ ἡγούμεν τῇ Ἡρακλῇ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῇ Ἡγούμεν Ἡρακλῇ vi. 2. 15). Διὰ μέσου τοῦ παραδυσίου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορῇ μίση Dem. 848. 18 (but, Τὸ μέσον ἐσθῆτος, *the centre division*, i. 8. 18). Παλῶν τῶν ἐπιστηδίων μιστάς, *full of the necessaries of life in great abundance*, iv. 4. 7. Τὰ δὲ ἐπιστήδια πολλὰ ἦν λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περὶ αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις περὶ αὐτόν, *with the few about him*). Ἐπιχωρεῖσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς διᾶταις πάντιν, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὴ ἦν πᾶσα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστον τὸ ἴδιον i. 8. 9 (§ 470. N.). Τὸ κέρας ἑκάστην vii. 1. 23. Ἀμφότερα τὰ ὦτα, *both his ears*, iii. 1. 31. Αὐτὰ τὰ Λάκωνι, *the Spartans themselves*, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, *the same Spartans*). Τοῖς τε ἄλλοις αὐτοῖς ii. 5. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycæan Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μιγίστῃ ἱερῇ Th. i. 126. Τὰ τε τείχη τὰ ἰαντῶν τὰ μακρὰ ἀπὸ τῆς ἰσθμῆς Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. *POSSESSIVE*. 'Ο πατὴρ πατρός, *my father*, i. 6. 6. Ὅρμα τοῦμόν [= τοῦ

ἡμῶν, § 39] Cyr. viii. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῇ ἡμέρᾳ τῇ ἡμετέρᾳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὁδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκεῖνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἀνδρα τούτον i. 6. 9. Τόδε τὸν τρέπον, i. 1. 9. Ὁ μὲν ἀνὴρ ὁδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔσσι μὲν γὰρ πινία αὕτη σαφής, *for this is manifest poverty*, CEC. 8. 2 (cf. Αὕτη ἡ Ἰνδία Ib.). Κίνησις γὰρ αὕτη μιν γίσση . . Ἰγνίστο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θισσαλός, *Meno the Thessalian*, i. 2. 6. Ἐπ' αὐτῷ, ἡ Συννέσις γυνή, τῷ Κιλίκῳ βασιλεῖ Ib. 12. Ἀριστοδῆμον τὸν μικρὸν ἱππικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἰξνησαστηκὼς . . , ὅμοιός δὲ αἱ ἰξνησαστημίνοι v. 7. 9. Ἡ τάλας! ἰγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. EL 1138. Ὅρων εἰ τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἰγώ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατρεφόντην, τὸν ἀσιγῆ μι Ib. 1441. So, when the pronoun is implied in a verb, Ὡλικίμων ὁ τάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκου Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted; as, Ἐπισφῶν Ἀθηναίος, *Xenophon, an Athenian*, i. 8. 15. Παταγύας ἀνὴρ Πίεσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφίλαμαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῷ πλείοντι [sc. γινόμενον] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, *καλίσαντος τοῦ τότε βασιλέως*, πατὴρ δὲ τοῦ νῦν Cyr. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς οἰκαδὲ ἰδοῦ iii. 1. 2. Τοῖς πάνσι τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλας Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 – 478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρηστήριον, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰσπίαν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as used *substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,



Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δάμου Th. viii. 66. Οἱ τ' ἰδοὶν . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πέραν, i. 3. 1. Εἰς τοῦμαλλον [τὸ ἱμαλλον], back, i. 4. 15. Οἱ ἐκ τοῦ ἑσπέρου, those of the country beyond, v. 4. 3. Τὰς παρῶν τῶν ποταμῶν i. 5. 15. Τί τὸ κωλύον ἵη εισελθῆναι, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδιν ὄν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδιν [έντος] Ib. 1231. See § 450.

NOTE. The phrases *οἱ ἀμφὶ* and *οἱ περὶ*, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀρρίων, [those about Arrius] Arrius and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τιμοφίλου iii. 5. 1 (cf. Τιμοφίλου καὶ οἱ τὸν αὐτὸν Ib. 3). Τὰς ἀμφὶ Θράσυλλοι καὶ Ἐρασιπιδῆ, Thrasyllus and Erastides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίῳ ἦσαν, οἱ δὲ Λακωναῖοι καὶ οἱ ἑσπέραιοι ἐν τῇ Σικυονίᾳ, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιστῆκαυε τι καὶ Βίαντες, καὶ τῶν ἀμφὶ τὸν Μελίσσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γῆρας, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. 'Ἐν ταῖς ἑσπερίαις, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχουσιν ἡμεῖς, ὥσπερ τὰ ἡμέτερα πρὸς ἐαυτοὺς, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοῦ ἐλίσσεται ἐντὶ τῶν οἴκων, to prefer remaining with me to returning home, i. 7. 4. Ἔστι δὲ τὰ τῶν Θεῶν καλῶς εἶχιν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χυρίστροφος μὲν ἦδη ἐπισκευάσκει, ἰ. τὰ δ' ἐν τῷ ἐπιστάτῳ Νίον Ἀσπασίαν παρίσταται, 'his place or office,' vi. 4. 11. Ἐπιστάτῳ εἶναι τῶν ἀμφὶ τάξεως, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς εἰρήνῃ, 7. 30. Τὸ τῶν ἁλίων, the habit of fishermen, CEC. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὗτος ἰσχυρὸς ἐστίν, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου τινασθῆναι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδόναι τὸ τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ εὐχῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν στοιμάτων, the state of the winds, = τὰ στοιμάτα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ εὐχῆς ἐγγή = ἡ ἐγγή, Th. ii. 60. Ἐπήναι τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ Θεῶν οὕτω βουλόμην ἵσταται, Eur. Iph. A. 33. Τὰ βαρύνοντα γὰρ δούλα πάντα πλὴν τοῦ Id. Hel. 276. Ὡς δὲ τὸ εὐφροσύνη, τὰμὰ [τὰ

ἰμὰ = ἰγὰ] δ' εὐχ' εὐφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εὐφρον πάρα Soph. El. 1203. See §§ 447. γ, 453. ι.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. δὲ], *as to that which was of old*, i. e. *formerly, anciently*, Pl. Phædr. 251 b. Τὸ πρίσθιν, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμαλιν [τὸ ἱμαλιν], *back*, vi. 6. 38. Τὸ γι παραποῖνα Ar. Vesp. 833. Τὸ παρῶσαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρίσθιν, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τὸ ἑλάχιστον [τὸ ἑλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδ', *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδ' Ib. 5. 43. Τὸ πρὸς ἰσπίαν, *to the west*, vi. 4. 4. See § 475. δ.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσι διὰ τῶν τάξιων ἰόντος, καὶ ἤειπε τίς ὁ θόρυβος εἴη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8.

16. Οἱ δ' ἐπιδίωκον μίχρη κόμης τινός· ἐνταῦθα δ' ἴσθησαν οἱ Ἕλληες· οὐτὲ γὰρ τῆς κόμης γήλοφος ἦν, . . τῶν δὲ ἰσπίων ὁ λόφος ἐκπαλίσθη i. 10. 11. Τὰ πλοῖα αἰτῶν i. 9. 16 (cf. Αἰτῶν πλοῖα Ib. 14). Δουλοῦμαι θείοις, ὅτι ποτ' εἰσὶν οἱ θεοὶ Eur. Or. 418. 'Οτι Ξέρξης ὕστερον ἀγίρας τῇ ἀναρίθμητον στρατιὰν ἤλθεν, 'that innumerable army,' iii. 2. 13. Τίνος ποιεῖς τὰ πολλὰ πινύματα' ἴσχυ' ἐν Αὔλιδι Soph. El. 563. Τὸν ἄνδρα ἰδὼ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλοῦντες τὸν ἐβεργίστην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοῖνον, ἴφη δ' Ἰσχυμάχου, τίλω σε . . διηγήσασθαι. . . Τὰ ποῖα; ἴφη ἰγὰ, *I will then, said Ischomachus, relate to you other things.* [The what?] *What are they?* said I, Cæ. 10. 1. KP. 'Α δ' ἱμπεδὼν μέλισσα, ταῦδ' ἦν φέρον. 'ET. Τὰ ποῖα φαῦτα; Eur. Ph. 706. TP. Πάσχει δι' ἀνυμναστίαν. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκλίπουν ἀναποθίσθαι σου. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to αἷα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἰστί; § 450. γ). Εἴφ' ὅτι παθεῖν δι'· τί μὲ τὸ δεινὸν ἰγὰς; Eur. Bac. 492. Πλοτρίφω οὖν ἡμείνους τῷ ἑτάρῃ Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῦρε δὲ, ἦ δ' ἐς, εὐθύς ἡμῶν οὐ παρεβάλλεις; . . Ποῖ, ἴφη ἰγὰ, λίγεις, καὶ παρὰ τίνος τοὺς ὑμᾶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμὲ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγροῶντι τὸν τοιοῦτον Mem. i. 5. 2. Τὴν ἐπὶλαβύτην ἀρχάν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ εἰς ἑκατοῖ, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιπτασται δὲ ἀμφὶ τοῦς δεσχυλίουσιν i. 2. 9. Ἀμφὶ τὰ συντάσσοντα ἴση ii. 6. 15. So, Εἰς τὰ ἑαυτὸν ἀρματα Cyt. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἰταλίστησι Δαρείῳ, καὶ παρίσθη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἰόντις ἰσὶ τὰς Θύρας i. 2. 11. Αἱ λόγχαί καὶ αἱ τάξις καταφανῶς ἰσχύοντο i. 8. 8. Οἱ δ' ἰσὺ ἄλλοι πρὸς τοὺς περὶ φύλακας, ἰσχύοντο τοὺς ἀρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλοιο τὸ παῖδ' ἀποτίεω παῖδ' αὐτοῦ, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαδόλῳ τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρις τι καταπαύσας ἀπὸ τοῦ ἀρματος τὸν Θόρωνα ἰσίδου, καὶ διαβὰς ἰσὶ τὸν Ἰσων τὰ παλὰ εἰς τὰς χιτῶνας Ἰλαδὶ i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronouns* τις. Thus,

Ἐν ἑσάντῃ τριῶν ἄνδρας, δὲ οἱ μὲν δύο ἰσάνοντες εἰς τὴν ἴσιν τὰ ἴσλα, ὃ δὲ ἴσιν, 'of whom two . . , but the third,' v. 4. 11. Τῶν δὲ πολέμιον οἱ μὲν σπινὲς αἰσθόμενοι πάλιν ἵεσθαι . . , οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φεύγοντες, 'some . . , but the most,' iv. 3. 33. Ἰσων . . τὸν μὲν σπινὲς παρ' ἱσλῶ, τοὺς δὲ τῷ Κλιάρχῳ καταλειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopesis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἢ τῶν ἄλλων Ἑλλήνων —, εἴτε χρεὶ πακίαν, εἴτε ἄγνοισαν, εἴτε καὶ ἀμφοτέρω ταῦτ' ἴσιν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἡμῶν, εἰ δὲ τίς ἴσσι σοφία καὶ οἷα, μάγευμα ὑμῖν παρίσταται Pl. Apol. 20 e. Μὰ τὸν —, εἰ σύ γι. *Not you, by — (the name of the god omitted, as the old grammarians say, through reverence)*, Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE. With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

*a. Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλου τὸν Κῦρον. . . Συλλαμβάνει Κῦρον i. 1. 3. Πρὸς Κῦρον Ib. 6, 7. Πρὸς τὸν Κῦρον Ib. 10. Ὁ δὲ Κῦρος Ib. 7, 10. Κῦρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 20. Ἄμα ἥλιον δύοντι ii. 2. 13. Ἄμα τῷ ἡλίῳ δύειν Ib. 16. Ταῖς ἔρχονται τῆς θαλάσσης, . . αὐτὲς τῆς γῆς Rep. Ath. 2. 4. Ταῖς μὲν κατὰ θαλάσσαν ἔρχονται, . . αὐτὲς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰστίαν, . . πρὸς ἰω v. 7. 6. Ὅτι βασις . . φέου, ἴσως δὲ Ib. 7. Τὰ ἐστίναι σλαῖν. . . Ἐχω γι αὐτῶν καὶ τίνα καὶ γυναικας i. 4. 8. Λαβὼν αὐ καὶ αὐτὸν καὶ γυναικα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν ταῖς θιαῖς iii. 1. 23. Πρὸς τὸν θιῶν Ib. 24. Σὺν θιαῖς vii. 7. 7. Πρὸς θιῶν v. 7. 5. Διαιτῶν ἵσται καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11.—Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Περιέσται εἰς βασιλεία, goes to the king, i. 2. 4. Cf. Τὸν βασιλίαν ii. 4. 4.

*β. Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Εὖρος εἴσται ποδῶν, ὄψος δὲ ἱκανόν ii. 4. 12. Τὸ ἴδιον συντήκοντα ποδῶν, καὶ τὸ ὄψος συντήκοντα iii. 4. 10. Ὅτι πολλοὺς καὶ μεγάλους ἀδύγητον Cyt. viii. 7. 22. Θουμέναι τὸ πάλαι καὶ τὸ μέγιστον ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γνωρίαν τι καὶ τὴν πολιτικὴν εἶχον Ec. 4. 4. Ὅτι ἰσὶ θάνατον ἄγωμε i. 6. 10. Θιωσιόσται . . ζῶντες ἄδραντες Pl. Leg. 902 b.

§ 486. *γ. Substantives followed by the article with a defining word or phrase*; thus, Κίρως ἀποτίμινται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ i. 10. 1. Ἐπὶ σπητὴν ἰόντες τὸν Μισοφώντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρόντας . . ἡ μέγας i. 1. 4. Σοφαίνους δὲ ὁ Συμφάλιος . . , Συκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐσ Χρήσιμος τῇ πασαντισίρας Ἀλίου i. 1. 9 (cf. Ἐσ τῆς Χρήσιμος i. 3. 4). But, Ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης, but that Silanus the Ambraciote (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the kind or class. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλὰ δὲ στρουθὶ αἱ μεγάλα, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κέρως . . πολλὰ τὰ πλατῆα, 'of the broad kind,' v. 4. 29.

3. Two or more nouns coupled together; as, Πιερὶ δὲ τῶν τοιῶνδ' εἰς καλὰς διδλῶν, εἰς Ἑλίου τι καὶ εὐλῆος καὶ ἄστρων καὶ γῆς καὶ αἰθέρος καὶ αἰέρος καὶ πτερῶν καὶ θύατος καὶ ὀρέων καὶ ἰνικτωῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σιλάνα, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

4. Ordinals and Superlatives; as, Καὶ τρίτος ἴσται τῷ πολέμῳ ἐπιλύοντα Th. ii. 103. Εἰς Ἰσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An appositive, appended for distinction. See §§ 472, 474. (b) The subject of the sentence.

(c) An *adjunct not governed by a preposition*. (d) An *adjunct governed by a preposition*. (e) An *attribute*. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μη φύγῃ εἰς ἀφῆδος, lest the departure should be a flight*, vii. 8. 16. *Ἐμπόριον δ' ἦν τὸ χωρεῖον* i. 4. 6. *Ἦσαν δὲ ζῖαι καὶ πλιῖσσαι, and the greater part was spelt*, v. 4. 27 (§ 455). *Καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχίσθαι* Pl. Phædo, 68 e. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί*; Id. Gorg. 498 c. *Τὰ δὲ πέντε δίκα ἑστίν, twice five is ten*, Mem. iv. 4. 7. *Οἱ μύριοι ἑσπῆς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι, ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

*Τίς δ' αἶδν, εἰ τὸ ζῆν μὴν ἵσσι κατθανῖν,*  
*Τὸ κατθανῖν δὲ ζῆν κατὰ νομίζεσθαι.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατιῶμα, and another army*, i. 1. 9. *Τὸ ἄλλο στρατιῶμα, the rest of the army*, i. 2. 25. *Ἀμφικροῦντες καὶ ἄλλοι, 'and others,'* iv. 2. 17. *Ἐπεριέβησαν, ἧ οἱ ἄλλοι, 'the others,'* the rest, Ib. 10. *Πολὺ τοῦ στρατιώματος, 'much of,'* iv. 1. 11. *Τὸ μὴν δὲ πλεον τοῦ Ἑλληνικοῦ, 'the greater part,'* i. 4. 13. *Πολλοί, many,* iv. 6. 26. *Τῶς πολλοῦς, the most,* Ib. 24 (§ 466). *Ὀλίγοι ἀπίστῃσκον, few* div. iv. 2. 7. *Πολίωι τούτων ἀπολαύει ὁ ὄχλος ἧ οἱ ὀλίγοι, 'the few,' 'the aristocracy,'* Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, *Τέ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰνταῦθα στρατιῶμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *Τούς πιστοὺς καὶ ἰσχυροὺς καὶ βίβαιοις* i. 9. 30. *Τῆς πρὸς θεὸν φιλίας ὑπομνήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τίλους τὸν ἅπαντα χρεῖνος γιγινώσκει τε καὶ δύνει καὶ ἐσιμένιος ἵσσι μίνοις* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθι μὴν χώρας καὶ ἀνθρώπων ἰσχυρὰ εὔστα, τοῖς δὲ μήκειαι τῶν ἰδῶν καὶ τῷ δισπᾶσθαι τὰς δυνάμεις ἁσπινῇ*; i. 5. 9. *Οὐδῖσιν ἄρα . . λυσιστρίστειρον ἁδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιστρίστειρον ἢ ἁδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώματι φάρμακα [ἀποδιδοῦσα τίχνη]. . . Ἡ τοῖς ὄψοις τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *retorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λίγος δὲ ἰκανὸς ταύτων [= τὸ αὐτὸ, § 97. N.] ἀληθὲς γιγνόμενος, περὶ τοῦ Θάτιρον [= τὸ ἴδιον, § 39] ὄν, καὶ περὶ τὸ ταύτων . . , καὶ ἰ τοῦ Θάτιρον πάλος Pl. Tim. 37 b. Τί τοι Θάτιρον καὶ τὸ ταύτων Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ὄντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, 5, 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-forms*, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive* use independent of a modifying word or phrase (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With μὲν and δὲ; as, 'Ο δὲ [sc. ἀδελφεῖς] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ἔρχοντο, Κλέαρχος δὲ περιμένει, they (Chirisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς τοι Καδμίων λιὼς καλῶ θυαίης, in δὲ τῶν μέλειτ' ἰγώ Soph. Oed. C. 741.

REMARK. The article with μὲν and δὲ is commonly used for *contradistinction* (cf. § 483), and we may translate ἰ μὲν . . , ἰ δὲ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δὲ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μάλιστα, ἰ δὲ συμφρονί, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἰσχυρόντο, οἱ δ' ἰσχυροί, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεύς τοι καὶ οἱ Ἕλληνες . . , οἱ μὲν δύνοντες . . , οἱ δ' ἀετάρζοντες, 'these . . those,' i. 10. 4. Τὸς μὲν αὐτῶν ἀπέκταν, τοὺς δ' ἐξέβαλεν, 'some . . others,' i. 1. 7 (§ 362. α). 'Εο μὲν ἔρα τοῖς συμφρονίμιν, in δὲ τοῖς οὐ Pl. Phædr. 263 b. Ἔπειτα φωνὴν πᾶσαν ἀκούοντες, ἐξελίξαντο τοῦτο μὲν in σῆς, τοῦτο δὲ in σῆς Rep. Ath. 2. 8. Τὰ μὲν ἰσάθην, . . τίλος δὲ κατέκταν, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἔρχην, οἱ δὲ ἰπείθοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδος, τῇ δὲ ὑπόδοι, ἐνέσθην τὸ ἔρσι, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τοι μαχόμενοι, τὰ δὲ καὶ ἀναπαύμενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρῶν Φανερῶς ἔπην • ἰ γὰρ μίγιστος κούφης τυγχάνει δουρίων, 'for he,' Soph. El. 45. Τῆς γὰρ σφόδρα μητρὸς Soph. Oed. T. 1082. Τὸ γὰρ . . σπάνος μίγιστος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καὶ, and; as, Καὶ τὸν πειλίσσαι δούται, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίνασθαι λίγινται Ib. iv. 2. 13.

REMARK. The *proclitics* in the nominative (ἰ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronouns* (§ 148. 2). This change takes place with καί uniformly, and with &

when it follows  $\delta$  for  $\text{ἴθην}$  (§ 428); thus,  $\text{Καὶ ὁ ἰθαύμασε}$ , and he wondered, I. 8. 16.  $\text{Καὶ ὁ, "Οὐκ εὐφημήσεις;" ἴθην}$  Pl. Conv. 201 c.  $\text{Καὶ ὁ ἰππεύει}$  vil. 6. 4.  $\text{Ἦ δ' ἴς, said he,}$  Pl. Rep. 327 c.  $\text{Ἦ δ' ἴς, ἰ Γλαύκων, said he,}$  I. e. *Glauco*, Ib. b.  $\text{Ἦ δ' ἴς, said she,}$  Id. Conv. 205 c.

### § 492. B. The article in its $\tau$ -forms likewise occurs,

#### I.) As a DEMONSTRATIVE or PERSONAL PRONOUN,

1.) Before the relatives  $\text{ὅς, ὅσος, and οὗτος}$ ; as,  $\text{Τὸ ὃ ἴσμεν, of that which is,}$  Pl. Phædo, 92 d.  $\text{Περὶ τὸ ἴθ' ὃ λυπεῖται}$  Id. Phil. 37 e.  $\text{Καὶ τὸν ὃς ἴθην, δασύς τις τοῦτον εἶναι}$  Lys. 167. 15.  $\text{Περὶ τυχῶν τῶν ἴσας περὶ ταῦτά τις}$  Pl. Soph. 241 e.  $\text{Προσέειπε καὶ μιστὴν τοῦς αἰσῶσις οὗτος}$  Dem. 613. 9. — The sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see § 472).

#### 2.) In particular forms of expression; viz.

a.  $\text{Περὶ τοῦ}$  (also written  $\text{περὶ τοῦ}$ ), before this; thus,  $\text{Τὸ γὰρ περὶ τοῦ παῖς ἦτορ}$  Pl. Alc. 109 e.  $\text{Οἱ δ' οἰκίται βίγανουσιν ἄλλ' ὅταν δὲν περὶ τοῦ}$  Ar. Nub. 5.  $\text{Οἱ περὶ τοῦ φίλου, 'former friends,}'$  Eur. Med. 696. See § 475. b.

β.  $\text{Τῷ}$ , [through this as a cause, § 416] for this reason, therefore; thus,  $\text{Τῷ τῷ . . μᾶλλον συνιστῶν}$  Pl. Theæt. 179 d.

γ.  $\text{Τὸ γὰρ}$ , followed by  $\text{ἔτι}$ ; as,  $\text{Τὸ γὰρ εὖ οἶδα, ἔτι . ., this I well know, that}$  . . γ. Pl. Euthyd. 291 a.  $\text{Τὸ γὰρ δὴ παραινέσας . ., ἔτι}$  Id. Pol. 305 c.

δ. The article doubled with  $\text{καὶ}$  or  $\text{ἢ}$ ; as,  $\text{Εἰ τὸ καὶ τὸ ἔσθαι καὶ ἀνθρώπου οὐκ ἔστιν, εὖ καὶ ἀνθρώπου, if this man had done this and that, he would not have died,}$  Dem. 308. 3.  $\text{Τὰ καὶ τὰ πιστωθῆς}$  Id. 560. 17.  $\text{'Αφικνεῖμαι ὡς τὸ καὶ τὸν, I go to this one and that,}$  Lys. 94. 3. With the article again repeated;  $\text{'Εδὺ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done,}$  Dem. 128. 16.  $\text{'Ὅς ἴθην διὸν οὗτω προαιεῖσθαι κινδυνεύειν τὸν στρατηγὸν, ὅπως μὴ τὰ ἢ τὰ γινώσκουσι, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,}'$  Id. 1457. 16. The nominative  $\text{ὁ καὶ ὁ}$  (§ 491. R.) occurs, Hdt. iv. 68.

ε.) Through poetic license, in imitation of the earlier Greek; as,  $\text{Τὸν . . φθίσας, him destroy,}$  Soph. Œd. T. 200.  $\text{Τῶν μοι μέλεισθαι, take care of these for me,}$  Ib. 1466.  $\text{Μία γὰρ ψυχὴ ὅττις διατεταγμένον μίτρειον ἄχθος}$  Eur. Alc. 883.  $\text{'Ασπίδας, ὅταν φθίσαι, ἀνταλὰς τι τῶν}$  Æsch. Ag. 7.

### § 493. II.) As a RELATIVE PRONOUN.

This substitution of the  $\tau$ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus,  $\text{Κτείνῃσα τοὺς οὐ χρεῖν κτανεῖν, having slain those whom she ought not to slay,}$  Eur. Andr. 810.  $\text{Τὸν θῖόν, τὸν οὖν ψίγαις, the god, whom you now blame,}$  Ib. Bac. 712.  $\text{Νοεῖς ἐκείνοι, ὅτιν' ἀετίες μολοῖν ἐφίμισεθαι, τὸν θ' οὗτος λίγαι,}$  Soph. Œd. T. 1054.  $\text{'Αγάλλμαδ' ἱερὰ, τῶν . . ἀπεισίστην' ἱμαυτὸν}$  Ib. 1379.  $\text{'Αγος . . δεικνύσαι, τὸ μήτι γῆ . . προσδίδεται}$  Ib. 1426.

REMARK. On the other hand, the aspirated forms are sometimes found with  $\text{μῖς}$  and  $\text{δῖς}$  for the  $\tau$ -forms (§ 490. 1); thus,  $\text{Πίλιος Ἑλληνίδας, δῖς μὲν ἀναίρων, εἰς δὲ τοὺς θυγάδας πατάγων, 'some destroying, and to others,}'$

Dem. 248. 18. "Ἄς μὲν παύλῃσι πόλις τῶν ἀστυγυγνέων, τινὲς δὲ παρῆναι Id. 282. 11. Γνώμα δ' οἷς μὲν ἀπαρτος ἔλκου, τοῖς δ' εἰς μίον ἤκει Eur. Iph. T. 419. So, Ὅρι μὲν . . , ἐπὶ δέ, sometimes . . , at other times, Th. vii. 27 Ὅρι δὲ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject of a pronoun* is meant the *substantive which it represents*. The rule, therefore, has respect either to *substantive pronouns*, or to *adjective pronouns used substantively*. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλῆα] ἐπιβουλῆς οὐκ ᾔσάντο, the king did not perceive the plot against himself, i. 1. 8. Ἀπὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἰσίνουσι, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων ἔσοι . . ἀθροίζοντα Ib. Πρὸς τὸν ἀδελφόν, ὃς ἐπιβουλεύει αὐτῷ. Ὅ δὲ πλείους (§ 490) Ib. 3. Τρεῖς . . , ἔσοι ἐπὶ iv. 6. 14. Θυμαστέον τοῖς, δὲ . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. a). Thus,

#### a. MASCULINE FORM FOR FEMININE.

"Ὡς περὶ τὸ αὐτὸ χεῖρε, δὲ δὲ θύει ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἰσώησαν, ἀφ' ἑμῶν αὐτοῦ τρέπνυντο πρὸς τὸ διακωλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. b.

NOTE. In speaking of persons *vaguely*, or *generally*, or simply as *persons*, the *masculine* gender often takes the place of the *feminine*, both in pronouns and in other substantive words which admit it; thus, Ἐν οἷς τ' οὐ χρεῖν [= τῇ μητρὶ] μ' ἡμῶν Soph. Oed. T. 1184. Οὐδὲ γὰρ κακῶς πάσχοις τινὲς ὧν τίνη προσγίγνεται Id. El. 770. Ἡ σοφία οὐσα μέγας οὐκ αἰξίεται τίπτεται εἰς ἄλλους [= τίπτεται εἰς ἄλλην] Eur. Andr. 711. Συνηληθῆσαν ὡς ἡμὶ παταλιμυμῖναι ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνιψαὶ τοσαῦται, ὥς ὡς ἐν τῇ οἰκίᾳ τριγυρασκαιδῖκα τοὺς ἐλευθέρους. . . Χαλίσαν μὲν οὐκ ἔστιν, ὃ Σώκρατες, τοὺς οἰκίους περιεῖν ἀπολλυμένους, ἀδύνατον δὲ ποιεῖσθαι τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. a.



## § 496. b. USE OF THE NEUTER.

Τί γὰρ τοῦτου μακαρώτερον, τοῦ γῆ μυχῶμαι; Cyr. viii. 7. 25 (§ 445). 'Ευδριεύσασιν, ἵππερ ἡμᾶς καὶ ἀναπνύσας ἰσχύσει iv. 1. 22. Τίς οὐκ ἂν ἡμελογήσειεν αὐτὸν βούλεισθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φανίσθαι τοῖς ἑσώτοις; 'Εδίου δ' ἂν ἀμφότερα ταῦτα, i. . . Mem. i. 1. 5 (§ 450).—The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

'Αργάτοις καὶ Μιδριδάτῃ, εἴ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἀδελφὰς καὶ γυναικὰς καλὰς κτήνη, οὓς οὐ ληΐζεσθαι δέησι, ἀλλ' αὐτοὶ . . . παρίστανται vii. 3. 31. 'Αφθάμιαν καὶ εὐκλειαν, δ' οὗτοι πατασθήσονται Cyr. viii. 2. 22. Πολλὰ δ' ἱερῶ πρόβατα καὶ αἶγας καὶ βοῦς καὶ ὄνοι, δ' ἀποδαρίντα iii. 5. 9. 'Απαλαγίνεσσι πολίμους καὶ κινδύνους καὶ ταραχάς, οἷς ἦν . . . παθόντων Isocr. 163 b. See § 446.—Zeugma is far less frequent in the construction of the pronouns than in that of the adjective.

## § 497. d. SYNTAX.

Τὸ 'Ακαδιανὸν ἰσλατινὸν, δὲν ἔρχι Κλισίῳ iv. 8. 18. Τὰ δέξιντα δὲν πλάθου, εἴπαιε διδάσκουσιν Pl. Phædr. 260 a. Βασιλῆς . . . εἰ δ' ἔρπάζοντες i. 10. 4 (cf. Ib. 2 and 5). Οἷοντὰ γὰρ πιστόταται, δ' . . . κινὴν παρτοχὴν ἰσπῶτα Eur. Iph. A. 985. 'Ὡ μιλία ψυχὰ, δ' . . . ἥσθη Soph. Phil. 714. 'Ὡ ἀγαθὴ καὶ πιστὴ ψυχὴ, εἴχῃ δὲ ἀπολιπὼν ἡμᾶς; Cyr. vii. 3. 8. Τίππων, . . . οὓς Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, 'Ὅστις δ' ἀφικνύτο . . . πάντας . . . ἀπειμύμετο, and *whoever came, he sent them all back*, i. 1. 5. 'Απατάξιναι πάντας, δ' ἂν σπερτογλήν Pl. Rep. 566 d. 'Ὅς δὲ πάμνη τῶν εἰσιόντων, τοῦτων σοὶ ἱσμιλητῆς πάντων, ἵσως θιραπισύηται (Ec. 7. 37. Τοῦτους . . . δ' ἂν . . . πολλὰ ἴσονται Ib. 21. 8. 'Ἄλλους δ' ἐπὶ λυτοὺς λίγους, διὰ τί ἵπαστος ἰσλήγη, and *he bade the rest say, on what account each one had been struck*, v. 8. 12. Προσὶόν ἰσὶ ἰπάστος, οἷσσινας φετο ἔχουν vii. 3. 16. Πύραν λαζύν . . . οἷς ἵπαστος ἵσσι, καὶ τὴν ἀξίαν ἰπάστος διπύρμαι vi. 3. 33. 'Ἡν ἀφθονίαν τῶν θιελόντων κινδύνους, ἵσως τῆς οἷσσι Κῦρον αἰσθήσεται i. 9. 15 (see Ib. 16). 'Ἡν δὲ τῆς τούτων ἐκπαρβαίνου, ζημίαν αὐτοῖς ἰσθίνας Cyr. i. 2. 2. Εἰ δὲ τῆς κἀκὴν πλῆθος ἵσσι ἀγαθούς, τοῦτων μιστίχουσα Eur. Alc. 744. 'Ἀληθὴς ἦν φίλος . . . δὲν ἀρεθὸς οὐ πολὺς, *he was a true friend; of whom the number is not great*, Id. Suppl. 867. Αὐτοσυργίς, εἴπαιε καὶ μόνου σόζουσι γῆν Id. Or. 720. Θησαυροσσοῖς ἀνὴρ . . . οὓς δὲ καὶ ἱσταινὶ τὸ πλῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, Φύγου . . . ἰς Κίρμυραν, δὲν αὐτῶν [i. e. τῶν Κερμαριῶν] ὑπεργίτης, *he flies to Coryra, being a benefactor of theirs*, Th. i. 136. 'Ἀπὸ Πισπονηνῆσεν . . . εἴ τῶνδ' κρείσσους οἷσι Id. vi. 80. Τῆς ἱμῆς ἱστωῖδου, δὲν [i. e. ἱμῆς] μήτ' ἱσταινὶ Soph. Œd. C. 730. Πατρεφά θ' ἱσθία πατασθήσθη, αὐτὸς δὲ . . . ἰσταινὶ Eur. Hec. 22. 'Ἀνυμίναις, δὲν [i. e. ὑμιναιν] μ' ἔχρησεν ταχύν Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (cf. § 455); as, Βυδάνην δεικνὺν δάσος, ὅσπερ

[for *ἔτι*] ἰσὶ καλλίστῃ χωρίῳ ἰστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Ἐστίας, οὗ οὔτι ἰσώτερον χωρίον Cyr. vii. 5. 56. Οὐδὲν ἔστιν διαγεγνημένον αὐτῶν· ἦντιε [for *ἔτι*, § 445] καμῖον μολίον ἔστι καλλίστην ἀπολογίαν Apol. 3. Θανίον . . αὐτὴν γὰρ ἦν ἂν τιμώμενον ἀπαλλαγῇ Aesch. Pr. 754. 'Ἐπὶ πόλει τῆς Κιλικίας καὶ τῆς Σούρας. 'Ἦσαν ἢ ταῦτα [for *αὐτὰ*] δύο ταίχη i. 4. 4. Καὶ δίαψι ἐν ἀνθρώποις πῶς οὐ καλὸν, ὃ πάντα ἡμίρουν τὰ ἀνθρώπων, Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, 'Ἐστίας, οὗ [χωρίου] οὔτι ἰσώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation* or *repetition* of its *subject*, or is itself repeated; as, *Τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μηχανῆται; For what is happier than this, to mingle with the earth?* Cyr. viii. 7. 25. Τοῦτου τιμῶμαι, τῆς ἐν Περστανίῳ εὐθείας Pl. Apol. 37 a. Κεῖνο καλλίον, τίονον, ἰσότητα τιμῶν Eur. Ph. 535. 'Ἀγίας δὲ ὁ 'Αρκάς καὶ Σακεράτης ὁ 'Αχαιὸς, καὶ τοῦτου ἀπεθανόντην, 'these also died,' ii. 6. 30. Βασιλία . . οὐκ οἶδα ἴσι δι' αὐτὸν ἰσέσαι ii. 4. 7. 'Αλλοιῶδες . . οὕτω πάσι τοις ἡμίληταιν αὐτῶν Mem. i. 2. 24. Στίψαι δὲ, οἷον ὅστι μοι περὶ σὲ, οἷος ἂν περὶ ἐμὲ, ἱκανὰ μοι μίμω Cyr. iv. 5. 29. Οἶμαι δὲ σοί . . ἔχων ἂν ἐπιδιδῆσαι σοί Ec. 3. 16. 'Ἔστι γὰρ τις οὐ πρὶον Σάφους πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. *οἷ*, with its noun following; as, 'Ἦν ἄρα οἱ Θράκων ἔχει κομῆν λαῶν N. 600. 'Ἢ μιν ἔγχευεν Ναυσικλῆος εὐσιπλοῖ ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct* and *indirect* modes of speaking, especially in *quotation*; as, 'Ἀγορεύ' ἂν μάταιον ἄνδρ' ἐπαδόν, δὲ . . πάντας, *take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἴφη "Ἰδίλιν περιόψασθαι, προσλαβὼν Ἰδλιοντὰς ἐκ παντὸς τοῦ στρατιώματος. 'Εγὼ γὰρ," ἴφη, "ἄδω" iv. 1. 27. See i. 9. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Δανάνων ὅμῳς ἐῖς ἴσθιν παραχρῆν ἢ πόλις ἡμῶν καθίστηται· εἰσὶν αὖτε γὰρ . . εἴς τινος τεθόκαμιν Isocr. 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are omitted in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are expressed in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is omitted in the *Nom.*, and is com-

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply *distinctive* and are limited in their use (§§ 490–492), and by οὗτος, ὅδε, and ἐκεῖνος, which are both *distinctive* and *demonstrative*. Thus,

Ἄπαντα εἴα ἀπιδουά σοι, ἰαί καὶ σὺ ἡμεῖ ἀπιδίξας τὸν ἄνδρα, *I gave you back every thing safe, when you also had shown to me the man, v. 8. 7.* Ἐγὼ μὲν, ὁ ἄνδρες, ἦδη ὑμᾶς ἰστανῶ· ἴσως δὲ καὶ ὑμεῖς ἡμεῖς ἰστανίσιναι, ἡμεῖς μάλιστα, ἢ μηκίσι μὲν Κύρην νομίζετε i. 4. 16. Οὗτοι γὰρ ἡμεῖς ἡμεῖς ἴσι στρατιῶται, ἰαί γι οὐ συντίμωδα αὐτῶ, οὗτοι ἐκεῖνος ἴσι ἡμῖν μεθοδίσσης i. 3. 9. Οὗτοι σὺ ἐκεῖνος φίλοις, οὗτοι ἐκεῖνος σὶ Mem. ii. 7. 9. Εἶχε δὲ τὸ μὲν διζῶν Μίανον καὶ οἱ σὸν αὐτῶ, τὸ δὲ εὐάνυμοι Κλίμαρχος, καὶ οἱ ἐκεῖνος i. 2. 15. Κύρην δὲ καὶ ἰστανίς τεύτῃ i. 8. 6. Τούτῃ συγγενόμενος ὁ Κύρην, ἡγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῶ i. 1. 9. "H3" οὐν θανύται Soph. Ant. 751. Κίνοιο τὰ κίνοιο στεργίται, καὶ γὰρ τὰς Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the *Gen. subjective* (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the *possessive adjective* (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The *Gen. objective* (§ 392) sometimes follows the same analogy. Thus,

"Οὗ γὰρ σοι μαχεῖσθαι, ὁ Κύρι, τὸν ἀδελφόν," "Νῆ Δί," ἴφην ὁ Κύρην, "εἴπερ γι Δαρτίου καὶ Παρυσάτιδος ἴσι παῖς, ἡμεῖς δὲ ἀδελφός," i. 7. 9. Τῶν σωμάτων στεργήναι. . . Περὶ τῶν ὑμῖν ἀγαθῶν ii. 1. 12. Κίνοιο τε καὶ σὸν ἔξ ἴσου παύον χάριν Soph. Tr. 485. Τὸ σὸν λίγος, the marriage you talk of, Soph. Ant. 573. Τὸ σὸν γὰρ Ἄργος οὐ δίδωκε ἰγῶ Eur. Heracl. 284. Σάν ἔστιν, ὁ Ἐλίαν, 'the dispute for you,' Eur. Hel. 1160. Εὐνοίης καὶ φίλης τῇ ἡμῶ, good-will and affection to me, Cyr. iii. 1. 28. Φιλίᾳ τῇ σῇ, love to you, vii. 7. 29. Μὴ μεταμίλιν σοι τῇς ἡμῶς δουρῶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θρήνος οὐμῶς Aesch. Pr. 338. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the *personal pronoun* of which it supplies the place; as, Τὸν γι σὸν [ἰφθαλμὸν], τοῦ περιείως, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4). See § 454. So, since πτόμος may be followed by the *Dat.*, as well as the *Gen.* (§§ 403, 411), Ἄμιστρον [= ἡμῖν] πτόμου, κλεινοῖς Λαῶδακιδαισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφίστερος, their; and even this is used reflexively, and with no great frequency. Thus, Ὡς ἰώμεν ποιοῦντας τοὺς σφίστερος, when they saw their own men in distress, Cyr. i. 4. 21. (c) The *Dat. for the Gen.* belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πρότερον ὅπως ἐν τοῖς ὁμῶν ἀναθεῖς μέλιστα συμφέρειν, do whatever you think will be most advantageous to yourselves, li. 2. 2. Καλιόυνται διακρίναντα αὐτοῖς τὰ πρέζοντα, τὰ μὲν αὐτῶν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι vi. 6. 5. Καὶ ὁδὸς δὲ, δι' ἧς ποιεῖται αἰ εἶναι, ταχὺ αὐτὸν εἶρε Κέρη φιλαίσιμον, ἧ ἑαυτῷ i. 9. 29. 'Ὡς εἶδον ἱερῶντας κατ' αὐτοῦ, ταφῶς νομίζοντες ἐπὶ σφῶν ἵστασθαι v. 7. 25. Δίγνωσι τοὶ ἐκείνου αὐτοῖς, ὅτι οὐδὲν δι' ἧς ποιεῖται ἀγῶνιστον τὴν στρατιάν, ἧ ἑαυτῷ vii. 5. 9. Εἰς τὸν ἑαυτοῦ σπηῖον . . τῶν περὶ αὐτόν . . περὶ τὸν αὐτοῦ σπηῖον i. 6. 4. 'Ἐκείνου τοὺς φίλους τοῖς τὰ ἑαυτοῦ σώματα ἄγωνιστον ἵστασθαι ἑκατάλλων ταῦτον τὸν χιλὸν, ὥς μὴ πινῶντες τοὺς ἑαυτοῦ φίλους ἄγωνιστον i. 9. 27. Πόλις δ' ἡλικίαν ἑαυτοῦ ἔλθῃ ἀναμύσῃ; . . Ἐὰν τήμινοι περὶ ἑαυτοῦ iii. 1. 14. Ἑμαυτῷ γὰρ δοκῶ συνιδίνασθαι vii. 6. 11. Πάλλου μοι δοκῶ διῶν lb. 18. Σὺ μὲν ἡγουμένος αὐτὰς ἐπιζημίους εἶναι σιαυτῷ, ἐκείνου δὲ οἱ ἐρῶσαι ἀχθόμενον ἐφ' ἑαυτοῖς Mem. ii. 7. 9. 'Αμειλίῳ ἡμῶν αὐτῶν i. 3. 11. Πολλὰ πλάσεις ἡμῶν αὐτῶν ἱναῖται iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the use of *other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, 'Ἐπιλαμβάνεται αὐτὸς τῆς ἰουῆς iv. 7. 12. 'Ἡ δὲ τις αὐτῶν τρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . τὸ μὲν ἑαυτοῦ σῶμα i. 9. 23. 'Ἡ ἱαίνων ὕβρις καὶ ἡ ἡμίτις ἀνοψία iii. 1. 21. Τὰ ὑπερζύγια τὰ ἱαίνου i. 3. 1. 'Ἀπίσιμψί μου τὸν διακόνην Ar. Plut. 12. Τὸ βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun εὖ became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφίσις). Thus, Βουλευόμενοι μετὰ σφίσις [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν εἶσιν [= οἷς] ἀνάσσει α. 40<sup>v</sup>. Φρεσὶν ἔσιν [= ἡμῖν] ἔχον διδασκόμενον ἥτοι ἡλώμενον v. 320. Διὶ ἡμῶν ἀνιέρχεται ἑαυτοῦς [= ἡμῶν αὐτοῦς], we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαβοῦμενοι, ὅπως μὴ ἰγῶ παρ' ἀποδομίας ἔμα ἑαυτῶν [= ἑαυτοῦν] τι καὶ ὁρᾶς ἐκπαυκῆσαι lb. 91 c. Κλαίω . . αὐτὴ περὶ αὐτῆς Soph. El. 233. Αἰσχύνουσι σόλιν τὴν αὐτὴν αὐτοῦ, you yourselves disgrace your own city, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= ἑαυτοῦ] εὐ γὰρ ψυχὴν ἐρᾷς Mem. i. 4. 9. Μάρον τὸν ἀντὶς οὐδὲν ἐσθλὰ Æsch. Ag. 1397. Ἐστὶν ὅτις σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φρονεῖ Dem. 9. 13. Σφισίς [= ὑμῖσις] ἀπὸ μητίεσιν εἰσιε' ἀμειλίῳ Ar. Rh. 4. 1327.

§ 507. 5. Some of the forms of εὖ are used with great latitude of number and gender; thus, (a) μιν and νιν commonly sing., but also plur. (especially νιν); αἱ, νιν, ἡμῖν, Æsch. Pr. 333, her, Eur. Hec. 515, ἡ, Soph. Tr. 145, them, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Æsch. Fr.

55; *μίν*, *them*, Ap. Rh. 2. 8: (b) *εφί* properly plur., but also (especially in the tragic poets) sing.; as, *εφί*, *them*, masc. A. 111, fem. Soph. *Ed.* T. 1505, *him*, *Æsch.* Pr. 9, *her*, Eur. Alc. 834: (c) *εφί* rarely sing.; as, Hom. H. 19. 19, *Æsch.* Pers. 759: (d) *ί* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ίς*, *their*, Hes. Op. 58; *εφίστες*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *εφώστες*, *his*, Ap. Rh. 1. 643.

6. The place of *εδ* as a reflexive is commonly supplied in Att. prose by *ιαυτω*, and as a simple personal pron., by *αυτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Οί γι, αντί μιν τοῦ συνεργῖν ἑαυτοῖς τὰ συμφέροντα, ἰσχυρίζουσιν ἀλλήλοις, καὶ φρονεῖν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὅψεσθαι μιν ἑαυτὰς, ἥδιος ἀλλήλας ἰώμεν* Ib. ii. 7. 12. *Συνιναίκαται μὲν ἀλλήλων τῶν δὲ πολιτῶν οἱ πολλοὶ μὲν συνήστηνται μὴ* ἑαυτῶν Cyt. vi. 3. 14.

#### B. ΑΥΤΟΣ.

§ 508. The pronoun *αυτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αυτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αυτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

*Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day*, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Ὁδὸς δὲ ἰ αὐτός, and this same person*, vii. 3. 3. *Ἐαῖνα τὰ αὐτά* Mem. iv. 4. 6. *Ταῦτά ἱπασχον* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αυτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

*Αὐτὸς Μένων ἱεούλιτο, Meno himself wished it*, ii. 1. 5. *Ὅστις . . αὐτὸς ἡμῖς ἡμῖν, αὐτὸς διζῆς δούς, αὐτὸς ἱεραστήσας ἐνέλαβε τοὺς στρατηγούς* iii. 2. 4. *Κύρος παραλαβὼν αὐτὸς τὸν Πίργητι* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses*, ii. 2. 16. *Καὶ Σιειεῖσιντα-τοι αὐτὸ ἱστί πάντων ζώων ἄνθρωπος, 'the very most religious'*, Pl. Leg. 902 b. *Οὔτοι δ' αὖ πρὸ αὐτοῦ βασιλείας τιταγμένοι ἦσαν, 'before the person of the king'*, i. 7. 11. *Πρὸς αὐτῷ τῷ στρατεύματι, [by the army itself] close to the army*, i. 8. 14. *Ἵπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, 'directly above'*, iii. 4. 41. *Εἰ αὐτοὶ οἱ στρατιῶται . . οἴχοντο, 'of their own accord'*, vii. 7. 33. *Εἰ αὐτοῖς ταῖς ἀνδράσι σπίνδαιτο ἑαυτοῖς, 'with simply the men'*, ii. 3. 7. *Ἐάν τις ἄνθρωπος εἴπῃ τὸ ὅψιν αὐτὸ ἑαυτῷ, 'by itself, or 'alone'*, Mem. iii. 14. 3. *Ἀντὶ τοὺς στρατηγούς ἀποκαλίνας, having called the generals apart*, vii. 3. 35. See §§ 418. B., 472. α.

§ 510. REMARKS. 1. The emphatic *αὐτός* is joined with pronouns in both their *stronger* and their *weaker forms*. Hence it is often used in the *Nominative* with a pronoun which is *understood* (§ 502). Thus, Οἱ δὲ σφεταγῶνται, οἱ εἰ αὐτοῦ ἰαίνου καὶ αἱ ἄλλαι, 'both his own,' i. 3. 7. Αὐτοῦ εὐόουτοισι, on this very account, iv. 1. 22. Αὐτῷ ἰμοῖ . . δέξαι Pl. Phædo, 91 a. Αὐτῷ μοι ἰακιν Ib. 60 c. 'Ὦς αὐτὸς εὐ ἰμολογίῃς i. 6. 7. 'Ὦς ἴφην αὐτὸς Ib. 6. Αὐτὸς εὐ ἰπαίδευτας Eccl. 7. 4. Αὐτὸς ἰπαίδευτας Ib. 7. Αὐτὸς ἐμὲ, ὃν ζήτεις ii. 4. 16. Αὐτοὶ καλοῦνται, they themselves *do*na, iii. 5. 5. 'Ἰαθεῖν αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χάρις αὐτὸς, he goes alone, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, for we are by ourselves, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος ἐνὶ τῆς περιμέτρους ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, *αὐτός* is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶρα ἄγοντες αὐτῷ εἰ καὶ τῇ γυναίκῃ, bringing presents both for himself and for his wife, vii. 3. 16. "Ἐστειψεν . . σφεταγῶντας εὐς Μίλων ἐχθρὸς, καὶ αὐτὸν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀσπίανται, οἱ δὲ καὶ αὐτῶν ἀντίστανται i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of *αὐτός* in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, *αὐτός* must not begin a clause.

β. Sometimes (chiefly in the Epic), *αὐτός* occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπωλέμειδ' ἀφραδίῃσιν [sc. ἡμῶν] x. 27. Αὐτῶν [sc. εἰ] ζ. 27.

§ 511. 3. The emphatic *αὐτός* often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 399. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀποκτείνωσι λίγισται αὐτὸς τῇ ἰαυτοῦ χειρὶ Ἀρταγέρην, and he is said [himself] with his own hand to have slain Artageres, i. 8. 24. Οἱ δὲ Ἕλληες . . αὐτοὶ ἰφ' ἰαυτῶν ἐχάρων, 'by themselves,' ii. 4. 10. Τὸ δὲ ἔβην αὐτὸ καλ' αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τῶς τ' αὐτὸς αὐτοῦ νόμῳ βαρύνεται Æsch. Ag. 896. Τῶν καλίστην τῶν σφεταγῶν αὐτὸς ἰσθίοντα Id. Pr. 920. See §§ 464, 506.

4. The emphasis of *αὐτός* sometimes lies in mere *contradistinction*; as, Ἀλλ' αὐτὰ σιγῶ . . τὰν βροτῶν δὲ νόματα ἀποβάναι, 'those things I omit; but hear,' Æsch. Pr. 442. "Ὅτι καὶ ἐγὼ τὰ ἥδια, ἰφ' ἑσσε μόνῃ δοκῇ ἡ ἀρεσσία τοῖς ἀνδράσιν ἔστιν, αὐτὴ μὲν οὐ δύναται ἔχειν, ἡ δ' ἰγκράτεια Mem. iv. 5. 9. "Ὅς, δ' παῖ, εἰ τ' εὖν ἰκὼν κἀνταυτοῖς, εἰ τ' αὐτὰν, who involuntarily have slain both you, my son, and you, too, my wife, Soph. Ant. 1340.

5. The use of *αὐτός* with *ordinals* deserves remark; thus, Περικλῆς . . σφεταγῶς δὲ Ἀθηναίων δίκαιος αὐτὸς, Pericles being general of the Athenians [himself the tenth] with nine colleagues, Th. ii. 13 (cf. Ἀρχιστράτου . . μισ' ἄλλων δίκαια σφεταγῶντων Id. i. 57). Ἐξέστησαν Δουσιλία εἰς μισοὺς αὐτὸς σφεταγῶν Id. iii. 19. Ἐρίση σφισυτῆς δίκαιος αὐτὸς H. Gr. ii. 2. 17. But, with the omission of *αὐτός*, Δαρείος . . λαβὼν αὐτὸν [i. e. τὴν ἀρχὴν] ἱερόμοις, 'with six confederates,' Pl. Leg. 695 c.

#### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

*distant* and *emphatic* is *ἐκεῖνος* · the *nearer* and *more familiar* is *οὗτος* or *ὅδε* (§ 150). Thus,

Ἐὰν ἐκεῖνοις δεῖῃ, καὶ τοὺς αὐτοὺς κακῶς ποιήσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκεῖνος μὲν ἐκλεφερές, οὗτος δὲ πρεφιερός Id. Euthyd. 271 b.

NOTES. a. The two may be combined to mark the connection of the *more remote* with the *nearer*; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which has been mentioned with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἰστέ] ἐκεῖν' οὐ γὰρ ἴλαρον, this is that which I said, Ar. Ach. 41. Τοῦτ' ἐκεῖνο · "Κτᾶσθ' ἱταίρους, μὴ τὸ εὐγγγνὸς μῖνον" Eur. Hec. 804. Τὸδ' ἐκεῖνο, this is what I spoke of, Id. Med. 98. Ἢδ' ἴσ' ἐκεῖνη τοῦργον ἢ ἔμεγαλα μῖνον Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκεῖνος the *extraordinary*; as, Ἐχούσις τούτους τι τοὺς πολυτιμῶς χιτῶνας, having on the rich tunics which they are in the habit of wearing, i. 5. 8 (see Cyr. i. 3. 2). Γινώσκεις ῥήτορας ἰνδοῦ καὶ μεγαλοὶ πρὸ ἡμεῶν, Καλλίστρατος ἐκεῖνος, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὲν ἐκεῖνον Id. 34. 20.

§ 513. II. The pronouns *οὗτος* and *ὅδε* have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν Soph. Ant. 981. Yet they are not without distinction. *Οὗτος*, as formed by composition with *αὐτός*, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of *ὁ αὐτός*, the same, § 502); while *ὅδε*, arising from composition with *δε*, is strictly a *deictic* pronoun (*δεικτικός*, from *δείκνυμι*, to point out), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, *οὗτος* is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, *ὅδε*. Thus,

Τεκμήριον δὲ τούτου καὶ τοῦδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τὰδε εἶσι, to this Xenophon replied as follows, ii. 5. 41. Τοῦτο, ἢ τι ἂν δεῖῃ τοῖς Στοιῖς, πάσχειν iii. 2. 6. Τοῦτό γε ἰστέασθαι, ὅτι βασις . . φέροι v. 7. 7. Τοῦτο πρῶτον ἡρώτα, δεύτερον λῆγει iη iii. 1. 7.

NOTE. To the *retrospective character* of *οὗτος* may be referred, — (a) Its use, preceded by *καί*, in making an addition to a sentence, the pronoun either serving as a *repetition* of a substantive in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the sentence itself (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσήκει σοι πολλοὺς δίδχεσθαι, καὶ τούτους [sc. δίδχεσθαι] μεγαλοπρεπῶς, it becomes you to entertain many guests, and these magnificently, Ec. 2. 5. Συμμάχων διήσεται, καὶ τοῦτων πλείονων Mem. ii. 6. 27. Ἐβοήθησαν σῇ Λακιδαιμονίᾳ, καὶ ταῦτα [sc. ἰσώσασα] ἰδόντες, they assisted Lacedæmon, and [they did] that knowing, Ag. 1. 38. Μένων δὲ οὐκ ἔχοντι, καὶ ταῦτα παρ' Ἀριάνῳ ᾧ, but Meno he did not ask for, and that although he was from Ariæus, ii. 4. 15. Διηφύλαξε τὸν σάβαν, καὶ

ταῦτα ἀνείχοντο ὅσων Ag. 2. 24. — (b) The use of ταῦτο and ταῦτα in *ascent*; as, "Ἄε' οὐ πλουσίους ἀνδράσι μαχοῦνται αὐτοὶ ὅτις πολίμῳ ἀλλήται;" "Ναὶ τοῦτό γι [sc. ἴσται]," Ἰφθ., 'Certainly it is so,' Pl. Rep. 4.22 b. Π. Οὐκ οὐκ ἴσται γὰρ εἴ τι ἐν Λακωνδαίμονος ρίπτει ἀνέσας τι; K. Ταῦτ', ὃ δίσσεται Ar. Pax, 274. BΔ. Ἄλλ' εἰσέμην. Φ. Ταῦτά νη, εἴπαι δοναῖ Id. Vesp. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τοῖσι φράζεις; ἈΓΓ. Τοῦτον, ὅστις εἰσαγγῆ, CEd. Is *THIS* the man you speak of? Mess. The *VERY* MAN, whom you behold, Soph. CEd. T. 1120. ΟΕΡ. Πῶτον ἔδρα καὶ λίγυς; ΟΙΔ. Τὸνδ', ὅς πάριενται Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν il. 3. 19. Καταλιπόντες τοῖσι τὸν ἄνδρα . . ἰσὶ οὗτος αὐτὸς ἐμολογί vl. 6. 26. Ἡμῶς τοῖσδε λαβόντες, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the emphatic designation of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first* person, as the nearer object; and οὗτος, the *second*. In denoting the *first* person, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ' ὥστε τοῦδ' ἀνδρὸς [= ἐμοῦ], εὐδ' ἐγὼ περ σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φονίς ὦν τοῦδε τάνδρῃς [= ἐμοῦ] ἐμφανῶς Soph. CEd. T. 534 (but, Ἀνδρ' ὅδ' [= εὐ], ὡς ἴσται, εἰς στείρας ἰλῆ Ib. 1160). Τῇδε γι ζώσης ἴτι, at least, while I am yet alive, Id. Tr. 305. Τάδε [= ἡμῖς, § 450] . . πιστὰ καλῶνται, καὶ φύλακας Æsch. Pers. 1. Οὐτοὶ ἀνὴρ [= εὐ] οὐ σπέννεται φλυαῶν. Εἰσί μοι, ὃ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος εὐ, ὃ πρίεβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. CEd. T. 1121. Οὗτος εὐ, πῶς δ'εῖς ἤλθες; Ho villain! how camest thou hither? Ib. 532. Ἀδελφ' εὐ, πῶς στείφεις; Ar. Thesm. 610. Οὗτος, σί σιμνὸν . . βλίπεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὅδε: thus,

Ὁ Κῆρος αἰώνας τοῦ Γωρῶου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἴλιξε Cyt. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως ἴσται il. 3. 23. Κλίερχος μὲν οὖν τοιαῦτα ἴσται. Τισσαφῆνης δὲ ὃδε ἀπημύθη il. 5. 15. Οὕτως ἴσται διπλὸς λίγυς, ὅστις σε πείσας Ib. Ἐγίνιστο οὕτως, ὅστις εὐ ἴλιγας vii. 2. 27. Τοσεύτων ἴσται, ὅτι οὐ τῶν νικώτων ἴσται il. 1. 9. Ἡμῖς τοσεύται ὅστις, ἴσται εὐ ἴλιγας Ib. 16. Ἡμῖς τοσεύται ὅστις νικώτων τὸν βασιλῆα il. 4. 4 (§ 514). ὍΡ. Ὑποπτος οὕσα γιγνώσκου πάλυ. ΠΡ. Τοιαῦτα . . μισῶται γὰρ αἰώνας γυνή, 'Even so,' Eur. El. 644 (§ 513. δ).



## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and *other adjectives*, and with *adverbs*. It more frequently follows the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρώπος τις ἡρώτησεν*, a certain man asked, ii. 4. 15. *Παρὰ Χάρωνί τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπον τινί*, in some way, ii. 2. 17. *Εἴ τοι ὑπέσχετό τις*, if he made any promise to any one, i. 9. 7. *Διυστῶν δ' ἐν τις ἔχει*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὖ μιν τις δέον θηξάσθω*, 'each one,' B. 382. *Μισοῦ τις ἑαυτὸν*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἢ τίνα ἢ εὐδὶνα ὀδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἢ μὴ γὰρ γραφὴ κατ' αὐτοῦ συνέδει τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσους ἐπὶν ἡμῶν ἵτυγον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δὲ τις . . . ἴς γί τι*, ὃν εἰλήφει, ἰδμεῖν, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγου τις εἴη*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἰδδομένησιν εἴπας*, some [i. e. about] seventy days, Th. vii. 87. *Τίττωρ' ἄντα μύματα* Pl. Phædo, 112 e. *Τὴν ἱλαφον, καλὸν τι χεῖμα* Cyr. i. 4. 8. *Ὅς πολλὰ τινι ὑποδείκνυται*, not inferior in any great degree, Th. vi. 1. *Πολλοὶ δὲ τινος ἰλιγμούς εἰσι καὶ πάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρὸν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξιον*, worth but little, Mem. ii. 1. 19. *Ὅλγιαι τινὲς ὄντις*, being [some few] but few, iv. 1. 10. *Ὅς δυνήσιν τινα λόγους δύναιμι τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἱσιλήσμων τις ὢν ἀνθρώπος* Pl. Prot. 234 c. *Εἰμί τις γιλοῖς ἰστέρις* Ib. 340 d. *Μᾶλλον τι ἐνιάσεται*, will suffer somewhat more, iv. 8. 26. *Ἦττον τι ἐπίθανος*, Did he die at all the less? v. 8. 11. *Σχιδὸν τι πάση ἢ στρατιά* vi. 4. 20. *Οἱ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούειν* Ec. 9. 1. *Διαφρίοντως τι* Th. i. 138.

§ 518. REMARKS. *a.* *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

*β.* *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Συμύνησθαι ὡς τι ὄντι*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐλαπίς ἡμὶ εἶναι τι τοῖς τιτυλινοηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδοξε τι εἰστίς*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

*γ.* An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τοῦτος ὀφίξω ἑαυτόν*, if therefore one gives himself up to them [= if I give myself up], Cyr. vii. 5. 44. *Βουλεύσθαι, πῶς τις τοὺς ἀνδρας ἀνέλξῃ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Καὶνὴ ἡμὶν ἐνὶ* [= *ἐν*] Ar. Ran. 552. *Εἰ μὴν τις ἐφ' ἡμᾶς ἀπέρηται*, if one permits [= you permit] us to depart, iii. 3. 3.

### E. RELATIVE.

**§ 519.** I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις*, or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὃς*); thus, *ὅστις*, or *ὅς ἄν*, *whoever*, *ὅστις*, *of what kind soever*, *ὅσους*, *how much soever*, *ὅτε*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form ; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὅς δὲ λόγῳ ὤλοντας κινδυνεύει, τούτους καὶ ἀρχοντας ποίει, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐπειὸν πάντας ἴσα καύσιμα ἔωρον vi. 3. 19 (cf. Καίην ἅπαντα ὅφ' ἰνυρήματα κούρην Ib. 15; and, "Ἐπειὸν πάντας ἰσόουσι ἱπυλάμειν πρὸ κείης vi. 5. 5). "Ὅρῃσι δὲ τῇσι Τισσαφέρνης ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . iii. 2. 4. Οὐκ αἰσχύνεσθαι οὐτε δούλῳ εὐτ' ἀνδρώεσσι, οἷσι τις ἰμάντασσι . . ἀπολελήκασι ii. 5. 39. Τάδε γ' ἄνθρωπος λίσσεται βασιλεῖας, ὅστις . . βιοτήσου, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νῆας ἱεῖναι, ὅντιν' ἀργίης πολλὴν ἱφίμασθαι Soph. Oed. T. 1054. Χαλεπὰ μὲν γὰρ παρόντα, ἐπὶ δὲ δῶν στρατηγῶν τιούτων σφαρόμεθα iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural *πάντες*, *οἱ*, *οἱτινες* and *οἱ ἅ* are used in the singular, but *οἱ* and *οἱτινες* in the plural. See above and §§ 497. 1, 521. (b) The use of an indefinite relative referring to a definite antecedent belongs particularly to those cases in which the relative clause is added, not to distinguish, but to characterize, thus representing the antecedent as one of a class.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with *οὗτος* should be *ὁς* with *ταῦτος*, *ὅς* with *τοσούτος*, *ὅσος* &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μὰρ ἰσχυροὺν σοφίας δόξης ἥς [= οἷας] πολλοὶ . . . ἐπυγχέουσιν, ἀλλὰ τῆς  
 χαλκισμένης τῆς μεγάλης ἥς [= ἡλίαν] μόνος ἂν εὖ τῶν τῶν ἵππων πιστεύσας δι-  
 δασκῆναι . . . μὴδ' ἀρχαίον λίαν τὰς σοφίας ἀρετὰς διδ[εῖν] [= δῶν] καὶ τῆς φούλας  
 μέισισσιν, ἀλλ' ἱστίνας ἂν οὐδὲς ἂν ποιεῖς κοινωθέντι, 'such glory as many ob-  
 tain, &c.', Isocr. 408 d. Πάντων, ὅσοι [for it, or sc. τοσούτων] ἵς Κασσίου  
 στίχον ἀφ' ἑστέονται, 'of all who muster, or' of all, as many as muster. 1. 1. 2

(cf. Πᾶν, οἷς ἐσὺ γαυνοῖς, ἐβόα i. 8. 1). Πᾶν, ἵσαν ἰγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ", ἴφη, "χρὴ ποιεῖν, ὅσα ἰ θιὸς ἐκίλιουσιν" iii. 1. 7. 'Ἐπεὶ γὰρ ἀμύρας, ὅσασπερ ἐπερὶδυσαν διὰ τῶν Καρθύων iv. 3. 2.

REMARKS. α. "Ος is also used for οἷς with an ellipsis of the antecedent; as, 'Ἐσπερ δὲ ἦς δε [= τοῦτος οἷς] εἶ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὡς γὰρ εἶμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of place, time, and manner; as, Εἰς χωρίον, ὅθεν ἐβόησαν θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. 'Ἐν τῷ ἔρει, ἵστασπερ ἰσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὅσπερ τὸ πρῶτον μαχομένους ἐνῆμι, the same order [as] with that in which he first advanced to the battle, i. 10. 10. 'Ομοῖα γὰρ μοι δοκοῦσι πάσχειν, ὅσπερ εἶπε πολλὰ ἰδίων μηδίσσας ἱμῖσι λαιτο Symp. iv. 37. Καὶ εὖ θιὰς πύρευσιν, ὥς ἰγὼ θιὰν Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly *expressed in but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be *omitted in both*, if it is a word which will be readily supplied (§ 447). Thus,

Συνίσταμψιν αὐτῇ στρατιώτας, οἷς [sc. στρατιώτας] Μίνον εἶχε, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. 'Ἀποστῆμψαι πρὸς ἱαντὸν [sc. τὴν στρατιάν], ὃ εἶχεν στρατόν, to send back to him the force which he had [what force he had], lb. 1. Κύρως δὲ ἔχων οὗς εἶρηκα, and Cyrus having the men whom I have mentioned, lb. 5. Εἰς δὲ ἃν ἀφίεντο πάμπαν, [sc. αὐτὴ ἡ πάμπαν] μισγάλη τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἃς ἔεχον χύρας i. 9. 19. Λαβόντες [sc. τοσούτους βούς], ἵσαι ἦσαν βόεις vii. 8. 16. 'Ἐπτερι γὰρ εἰσιν, οἷσιν εὐχομαι θιοῖς Ar. Ran. 889. Οἷς, ἣν ἴδριψιν 'Ερμίουνη μήτηρ ἰμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφέρνης ἐπιβάνη [sc. ἔχων], οὗς τε αὐτὸς ἱππίας ἔλθιν ἔχων, Tissaphernes appeared, having both the cavalry which he had himself brought [had come having], iii. 4. 13. Οἷς τοσούτων πύρι ἐκίψας, ἵσαν ἡμῖν, πρόκειται [= Οἷς πρόκειται ἐκίψας πύρι τοσούτων, πύρι ἵσαν ἡμῖν ἐκίψας πρόκειται] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See § 526.

§ 523. 3. The *ELLIPSIS* of a *demonstrative pronoun* before the relative is very frequent; as, indeed, of the *whole antecedent*, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, ἵσας often unites with the relative to form a species of *compound pronoun* or *adverb*, remaining itself *unchanged*, whatever may be the appropriate number, tense, or mode. Thus, Προϊστάλλοντο πρίσους πρῶτον μὲν Χειρίσφον, ὅτι ἔεχον ἡγετὰς ἵσας δ' εἰ [= ἦσαν δ' ἐκίνοι, εἰ] καὶ Ξεινοφῶντα, they proposed as ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed] Xenophon, vi. 2. 6. Πλὴν ἰώων, καὶ

Ἀχαιῶν, καὶ ἴσται δὲ ἄλλων ἰθὺν Th. iii. 92. Καὶ ἴσται μὲν οὖς αὐτῶν παρὶ-  
 χαλόν H. Gr. ii. 4. 6. "Ἐσται οὐστίας ἀνθρώπων τιθαύμακα ἰσὶ σοφίᾳ; Mem.  
 i. 4. 2. (Cf. Εἰσὶ δ' αὐτῶν οὖς οὐδ' ἐν παντάσῃ διαζαίηται ii. 5. 18; "Ἐσται  
 δὲ αὖ καὶ σὺν προσέφικον v. 2. 14; and, with the singular for the plural in the  
 Imperfect also, "Ἐν δὲ τούτων τῶν σταδίων οὖς πάνυ μακροῦς ἤλαυνεν i. 5. 7.  
 See § 364.) 'Ὡς καὶ αὐτῷ μεταμέλειν ἴσ' ἔτι, so that [there were times  
 when] sometimes he even regretted it, ii. 6. 9. "Ἐσται δὲ ἰθὺς, and there are places  
 where, or in some places, Cyr. viii. 2. 5. "Ἐσται ἴσως τις ἐν ὁμας ἔξαπατήσας;  
 Is there any way in which one could deceive you? or, Is it possible that one should  
 deceive you? v. 7. 6. Οὐ γὰρ ἴσ' ἴσται μ' ἰλυσὶ Soph. Oed. T. 448.

NOTES. (a) From a similar union of ἴσ' [= ἴσται] with the relative, have  
 arisen the compounds ἴσως, some, and ἴσται, sometimes. (b) The ellipsis some-  
 times extends even to the substantive verb itself; thus, "Ὅσων [for "Ἐσται  
 ἴσται], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected  
 by a *relative pronoun*, or a *kindred particle*, often produces  
 an *ATTRACTION*, sometimes simply *affecting the position or  
 form of particular words*, and sometimes even *uniting the  
 two clauses in one*. Not unfrequently a combination results,  
 which may be regarded as a species of *compound or complex  
 pronoun*. Thus,

§ 525. A.) A word or phrase is often made a part of  
 the *relative*, instead of the *antecedent, clause*; and sometimes  
 the two clauses are *blended in their arrangement*. Thus,

Δόλους ἀκουσεν, οὓς σοι δυστυχίης ἦσαν φέρων, hear the sad tidings which I  
 bring you, Eur. Or. 853. Εἰς Ἀρμενίαν ἦξεν, ἥς Ὀρόντας ἔρχετο πολλῆς καὶ  
 εὐδαίμονος [for πολλὴν καὶ εὐδαίμοναν] iii. 5. 17. Εἰσὶ παῖδ', ἐν ἑξ ἑμῆς  
 χερσὶ Πολύδωρον ἔν τε πατρὶς ἐν δόμοις ἔχουσ, εἰ ζῇ, 'tell me respecting my  
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτευσαν,  
 δι οὗ τὸν νεκρὸν ἀπύσας Soph. Ant. 404. "Ἐπειτα τοιαῦτα, ἃ δὴ τοις τὰ  
 φαντάσματα ἐπὶ ἀσπίδος ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οὔτοι, ἰσὶ  
 εὐθὺς ἤθοντο τὸ πρᾶγμα, ἀπὸ χύσεως [for ἰσὶ ἤθοντο τὸ πρᾶγμα, εὐθὺς  
 ἀπὸ χύσεως], these, when they understood the matter, immediately withdrew, H.  
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the superlative; as, Πιερ-  
 σίμην παρῖναι, ἴσται τάχιστα διαπραξάμεθα [for παρῖναι τάχιστα, ἴσται  
 διαπραξάμεθα], we shall endeavour to be present [most quickly, when] as soon  
 as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴσ' ὑπάρκων, ἴδοντο  
 iv. 3. 9. "Ἐπὶ ἥλθι τάχιστα, . . ἀπύσας, as soon as he had come, he sold, vii.  
 2. 6. "Ἡγῶμαι . . ἰσίστους ἰγὰ πλείστους ἰδυάμεν, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 29. "Ἐχων ἰσπίας ὥς ἂν δύνηται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-  
 λιστα ἴδοντο ἰπικρυπτομένους i. 1. 6. Ἀπήγοντο . . ὅσοι ἴδοντο προσηνέστε-  
 ρα vi. 6. 1. Ἐλαύνον ὥς δυνατόν ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πιέσονται ἢ δυνατόν [sc. ἴσται] μάλιστα i. 3. 15. Διδίκαλλον . . ὥς  
 ὅσον τι [sc. ἴσ' ] μάλιστα τιφολαγμένους ii. 4. 24. "Ἐσ' ἂν ταῦτα ὥς ἴσ'  
 [= ἴσται] ἤδοντο γίνεσθαι Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατόν ἔστι] πορεύεσθαι, to march as quickly as possible, i. 3. 14. Πῶς δὲ πορευομένη τέτις ἐς ἀσφαλίστατα, καὶ . . ἐς κρείτιστα μαχομένη iii. 2. 27. 'Ἰνα ὡς πλείονα μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾖσιν, ὡς ἐλάττωτα δὲ σκευοφρῶσι Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ᾧ in this construction with the superlative is the neuter of ἵσται, used adverbially). 'Ὅπως ᾖ ἀπαρτισσυστάμενος λάτρε βασιλῆα, that he might take the king as unprepared as possible, i. 1. 6. 'Ὅτι πλείοντος καὶ βαλίστατος Ib. 'Ὅπως δ' ἄριστα Aesch. Ag. 600. 'Ὅσοι τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with *ᾧ*, (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἐγμῶνα αἰετὶν Κύρον, ἵσται . . ἀπάξω [= ἡγμῶνα τινα, ᾧ], to ask Cyrus for some guide, who would conduct them, i. 3. 14. 'Ἔσται δ' ἐν τῇ ἐν ἡδίστῃ; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ἵσται ἂν δυοῖμαθα v. 5. 12. Οὐ διατρέβω, ὅπου μὴ ἰστίτισται ἵστα . . ἰσθίξω, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

§ 526. B.) The *RELATIVE* takes the *case of the antecedent*. This is the common construction, when the *ANTECEDENT* is a *Genitive* or *Dative*, and the *RELATIVE* would properly be an *Accusative* depending upon a verb. Thus,

'Ἐκ τῶν πόλεων, ἃν Τισσαφέρνης ἐτόλχευεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ δὲ ἐλποῖτο, αἰσέμεται, I will obey the man, whom you may choose, i. 3. 15. 'Ἄξιον τῆς ἐλευθερίας, ἧς αἰστανθῆναι i. 7. 3. (Cf. 'Ἐν ταῖς σπουδαῖς, ᾧ . . ἰσθίξω iv. 1. 1. Τῷς πενήταις, ᾧ ἐν τῶν Τριῶν ἐλαβόν iv. 7. 17.) Τούτων, ἃν οὐ διασώσω [= ᾧ οὐ διασώσω, § 434] καλῶς (Ec. ii. 1. 'Ἀρχόντας ἰσθίξω ἧς κατιστορέοντο ἰσθίξω i. 9. 14 (§ 522. 2). Πῶς ὅπως ἔχων αἰστανθῆναι μόνῃ Soph. Oed. C. 334. Μισαθίδος οὐκ αὐτὸς αὐτὸς ἔχων εἶναι Mem. ii. 7. 13. Χαμῶνός γε ὅντος οὐκ αὐτὸς v. 8. 3.

REMARKS. α. If the *ANTECEDENT* is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείνοις] οἷς ἔχω, with those whom I have, vii. 3. 48. 'Ἀμφὶ δὲ ἔχων iv. 5. 17. 'Ἀνδ' ἃν εὖ ἴσθαι i. 3. 4. 'Ἡμῶν πᾶσι δόσω οὐκ ἐκείνους ἴσθαι Ib. 21. 'Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑπερτίμῃ ἴσθαι ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, 'Ὡς [= ἐκείνων, οἷς] ἡπίσται, πολλὰς, many of those whom he distrusted, Cyr. v. 4. 39. 'Ἐξ ᾧ [= ἐκείνων, ᾧ] μὴ ἰσθίξω γίγνεται, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτειν δ' ᾧ [= ἐκείνων, ᾧ] ἡμῖν παρεσκευάσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ οὐδὲν τῶν ἐν πρὶ Σάρδεις Hdt. i. 78. — When the *subject of a verb* is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The *relative* followed by *βούλι* may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Πρὶ Πολυγνώτου, ᾧ ἄλλου ἵσται [= ὅντινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δὲ καὶ, ᾧ ἵσται βούλι ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τοῦτων δὲ βούλι ἐγχεσται Id. Gorg. 517 b. Compare, in Lat., *quibus*.

δ. *RELATIVE ADVERBS* are likewise affected by attraction; thus, Διανομίζοντες οὐδὲν ᾧ [= ἐκείνους ὅπου] ὑπετίθεντο παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety,

TH. I. 89. Ἐὰν δὲ γῆς, ἴδιν [= εὖ] προέκρινε Soph. Tr. 701. Χερῶν χερῶν ἴδιν [= ἰαυῖς ἴδιν] χερῶν πρόψαντι λήσμεν ἵδμεν Eur. Iph. T. 118. Cf. §§ 527. E., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀπὸ δὲ αὐτῶν ἡ Ἀπόλλωνος θύει [= θύει] οἱ δὲ ἴδιν θύειν, Apollo made known to him the gods to whom he must sacrifice, iii. 1. 6 (cf. Θυσίαι οἱ δὲ ἀνὴρ δὲ θύει Ib. 8). Ὅστις λαοδικαίμενοι πάντων [= πάντων], δὲ δύναιται, τιταμάγεται ἴδιν H. Gr. i. 4. 2. Ἀδάνευσεν μὲν θυγῆ πολίστων [= πολίσταις] δὲ ἀφίκετο χθόνα Id. Med. 11. Τάδε [= Αἰῶνι] δ' ἄστρι εἰσαρῆς, ἐξ ἐλπίων ἀζηλον ἐρεῖσαι βίην, χερσὶν πρὸς εἰ Soph. Tr. 283. Δίχως δ' ὅς ἐμπαύστανιν ἀγρίως ἰμοὶ στείχοντι δύνει, συμβαλεῖ γνῶμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, δὲ πάλας ζῆνται, . . οὐτός ἐστιν ἰσθάδης Id. CEd. T. 449 (§ 499). Κοτυμάρειας δὲ, οὐς δματίους φασὶ ἵσται, εἰ τι αὐτῶν εἰσέθωμαιν, αὐτοὶ αὐτοῖς εἰσι v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κῆδιν [= κῆδιν], ἴδιν πρὶς ἡμεῖς, to return thither, whence he came, Soph. CEd. C. 1297. Καὶ ἄλλοι [= ἄλλαχού], ἴδιν ἂν ἀφίγη, ἀγαπήσονται εἰ Pl. Crito, 45 b. Cf. §§ 526. λ, 531. β.

§ 528. D.) The two clauses are brought into one by the ellipsis of a substantive verb (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) with the antecedent, or (b.) with the relative.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in questions and exclamations, especially with the poets. Thus, Τί τοῦτο αὐτῶς [= Τί ἐστι τοῦτο, δὲ αὐτῶς]; What is this, which you say? Eur. Alc. 106. Τί ἄνδρα τοῦτο [= τὸς ἀνὴρ ἐστι τοῦτο, δὲ] ἐπὶ σπηλαίς ἰδῶ; What man is this, whom I see by the tents? Id. Hec. 733. Τί τοῦτο ἐρχοῖται ἰνίπαις νανόν; Soph. CEd. T. 1033. Οἷον ἱχθυῖαν τήνδ' ἱρῶσαι! What a viper is this, which thou hast produced! Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμάσιον λίγυς Pl. Prot. 318 b. Τίς δὲ πόδες [= Τίς ἐστι δὲ πόδες, δὲ] ἀνθρώποι; Soph. Ph. 601 (see § 480. a). Καλὸν γὰρ μοι τοῦντοιο ἐξουσιδισμός, the reproach which you have cast upon me is an honor, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τοὺς ἱμῶς ἴδιν πατὴρ θανάτου αἰκνύς [= Ὡς θάνατος αἰκνύς, οὗς ἴδιν πατὴρ ἱμῶς]; The cruel death my father saw! Soph. El. 205.—Expressions like the following are still more elliptical; Ἐνθα δὲ Τριπυργία [= ἐστὶ χωρίον, δὲ Τριπυργία] καλεῖται, where there is a place, which is called Tripyrgia, H. Gr. v. 1. 10. Ἐν ᾧ καλοῦμεν τὸ ζῆν, in which is that which we call LIFE, Pl. Phædo, 107 c.

2.) Οὐδείς with ἴδιν οὐ (or sometimes δὲ οὐ) forms a species of compound pronoun (§ 524); as, Οὐδείς ἴδιν οὐκ ἀφίξεται, there is no one, who will not refrain, Ven. 12. 14 (cf. Οὐδείς ἦν, ἴδιν οὐκ ᾤσται H. Gr. vii. 5. 26). Καταγελᾷ ἂν ἡμῶν οὐδείς ἴδιν οὐ, every body would laugh at us, Pl. Hipp. Maj. 299 a. Οὐδείς δὲ οὐχὶ τῶνδ' ἰσθάνει Soph. CEd. T. 373. Οὐδένος [= οὐδένος]

ἴσθι,] ἴσθι οὐ πάντων ἐν ὑμῶν καὶ' ἡλικίαν πατὴρ εἶη Pl. Prot. 317 c. Οὐδὲν ἔγωγ ὡς ἀποκατερίμηναι Id. Meno, 70 c. Περὶ δὲ εὐδία κινῶναι [= εὐδὴς κινῶναι ἴσθι,] ἔντιν' οὐχ ὑπάρμιναι οἱ πρέγονται Dem. 295. 7. — So, with an interrogative for εὐδὴς, Τίνα εἰσὶν ἄνθρωποι οὐ βραχυίῳ προφάσει ἀποκατερίμηναι Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἶος, ὅσος, ἥλικος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενοι εἴη σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, εἶος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ εἰσὶ περὶ ὑμῶν ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Περὶ ἄνδρας τελευτησὺς εἶος καὶ Ἀθηναίους Th. vii. 21. 'Ὅντος τοῦ πάγου εἶος διανοστάου [= τοιούτου, εἶος ἵσθι διανοστάος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαιρίων ἴσθι ξυλὴν Λακωνικὴν [= τοσούτου, ἴσθι ἵσθι ξυλὴν Λακωνικὴν], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰσὶν ἄνδρα καὶ ἡλικίαν Θουκυδίδην [= τηλικαύτου, ἡλικίος Θουκυδίδης ἵσθι], ἡλικίᾳ Αἰ. Ach. 703. Διπλὸν τοῦτον ἡλικίᾳ ἴσθι Id. Eccl. 465. — In like manner, Τοῦ περὶ τοῦτον ἴσθι οὐχ εὐστρε τοῦ Τριτάτου Pl. Phaedo, 104 a.

REMARKS. a. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' εἶος [= τοιούτου, εἶος] σὺ, but young men such as you. Τῶν εἰσὶν αὐτὸς ἴσθι, of men like him, H. Gr. i. 4. 16.

β. In this construction, ἴσθι is commonly used in the *nominative form* ἴσθι, as indeclinable, and may be often regarded as a mere *adverb* (§ 450. λ, δ); thus, Οἱ ἴσθι τοῦτον ἴσθι ἑξακίσιαι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ἴσθι περιχόνησον ἄρτους vii. 3. 23. Ἀπὸ τοῦ ἴσθι παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρὸς τοῦτον ἴσθι θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ἴσθι σάλην Ar. Vesp. 212. See § 450. λ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τόμῳ . . ἰσχυρία τοῦτον [= τοῦτον, εἶος ἵσθι ἰσχυρία] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a *demonstrative pronoun* and a *connective particle*.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, 'Εφ' ᾧ [= ἐν τούτῳ, ὅτε] μὴ καίεν τὰς πόλεις, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. 'Επὶ ταῖς, ὅτε Th. iii. 114). 'Εφ' ᾧ τι [= ἐν τούτῳ, ὅτε] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη εὖ [= τοῦ χρόνου, ὅτε] εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μίχρη τοσούτου, ἴσθι Th. i. 90). Μίχρη εὖ [= τοῦ χρόνου, ὅτε] καὶ παῖμα εὖ δύναται εἰπεῖν ἄνθρωποι, 'to the region where,' i. 7. 6.

Διότις ἔχει ὃ [= τὸ ὅτιον, ὃ] ἀσφαλὲς φερεῖται, 'as far as,' Cyr. v. 4. 16. 'Ἐπὶ προσημύμασι τοῖς Ἀμυκλαῖς μίχρει ἐπίσταν ἀπὸ τοῦ πελοπόννησος' H. Gr. iv. 5. 12. 'Ἐξ ἵτου ἐπιδέχμεται, since he had been abroad, vii. 8. 4. 'Ἐο ᾧ δὲ ἀπώλλετο, and whilst they were arming, ii. 2. 15. Οὐδεις δὲ μοι φίλος μίγνυται, ὥντα' [ὃ ἵστα = τούτου ἵστα, ὅτι] 'Ἀντίδωκεν ἑτοίμη, 'because,' Soph. Ph. 585. 'Ἀνδ' ὃν [= Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δυνάμει . . διαφίμω τὰ ἰαυόνια τῶν ἀκουσίων, ᾧ [= ταύτης, ὅτι] ὁ μὲν ἰκὼν πτωχῶν φάγαι ἐν, ἐπὶ τοῖς βούλοις Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρει ὃ or ἵτου as a compound adverb governing the Gen. (§ 394); as, Μίχρει ὃ ἐκτὸς πύργων i. 181. Μίχρει ἵτου ἀλαφρότης ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὐτω μαίνεται, ὅστις [= ὅστις ἰκίνας] οὐ βούλειταί σοι φίλος εἶναι, Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). 'Ἀπὸρον ἰστί . . , οἷσιν τις θέλει, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἴσται ὅττω μῶρος, ὅς θανὼν ἰσφ' Soph. Ant. 220. Τροῦτον ἄλλως, ὃδ' [= ὅστις ἀδυνατῶ] πρὸς οὐ λησύνεται, such grief, that he will never forget it, Eur. Alc. 198. Κατακτείνουσι τὴν τι γυναῖκα, οἷον ἀνδρὲς [= ὅτι ταύτης ἀνδρὲς] στείρουσι, καὶ τὴν ἄνδρα, ὅαν [= ὅτι ταύτης] γυναῖκα κατακτείνουσι οὐκίον' ἔφασκε, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ διακτείνου στείρουσι, ὅαν ἐν δέμῳ ἀποκτείνουσι Eur. Alc. 948 (§ 425. 4).

NOTES. a. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θάυμαστον ταῖς, ὅς . . δίδωσι, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. 'Ὅσα πύματα, οἷς ἀμυνούται τοῖς ἀδικαῖς, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ τίλμυ πύματα σὺν, ὅστις σημαίνῃ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. 2, 527. R.); as, Εὐδαίμων γὰρ μοι ὁ ἀνὴρ ἰφαιίνετο, . . ὅς [= ὅτι αὐτὸς] ἀδίκως καὶ γυναικίως τελευτᾷ, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν σ' ἔδωκεν Ἑλλὰς, ὡς ἦσαν καλὰς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μῖνοι τι ὅστις ἴμοια ἱστανται, ὅστις [= ἰκίνας, ὅστις] ἐν μοι' ἄλλων ὄντες, 'like things, which] things like to those which,' v. 4. 34. 'Ἐὰν μὲν ἴ περὶ ᾧ παρακλησὶα, ὅστις καὶ πρὸς τοὺς ἰσφ' τοῖς ἔξοις i. 3. 18. Οὐδὲ γὰρ περὶ οὐδ' ἄσπερον ὀφείλουσι βίβας, οἷον [= τοῦτου, οἷον] τὸ πᾶς Ἀφροδίτας ἵσται ἐν χιρῶν' Eur. Hipp. 530. Τροῦτον δὲ διαφίμω ἡμᾶς δι' τὸν δούλων, ὅσον οἱ μὲν δούλοι ἀπαστες τοῖς διακτείνουσι ὑπερεκτείνουσι, ἡμᾶς δὲ . . ἰκίνας δι' τοῦτον, 'inasmuch as this, that slaves,' Cyr. viii. 1. 4. Τροῦτον μόνον ἐν ἰσφ' ἡμᾶς, ὅσον [= ὅσον ταύτη, ὅτι] ἡκουσι 'Ἀθηναῖοι εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἄνδρα τροῦτον ἰσφ' ἡμᾶς, ὅτι [= ὅσον ταύτη, ὅτι] εἰς ἡμᾶς εἶναι v. 8. 8. Διούτις γινώσκονται τὴν τέχνην τροῦτον, ὅσον ὁ μὲν τὰ αὐτοῦ μόνον ἰσφ' Pl. Euthyphr. 11 d. 'Ἐπὶ τοῖς πλείστοις ἡμᾶς βλάπτουσι, ὅσον καὶ φρονεῖν οἶδον μόνον, 'inasmuch as,' Soph. Tr. 312. Περιελόντες ὅσον ἐν δακτ' παρὲς εἶναι εἰς τὸ διαποταμίζεσθαι, 'until,' vi. 3. 14.



NOTE. "Ὅσον εἰς, [just so much as not to be] only *not*, *all but*, is used as a simple adverb (also written *ὥσον*); thus, Τὸν μίλλοντα καὶ ὥσον εἰς πᾶσι Th. i. 36. "Ὅσον εἰς παρὰ τὴν vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν ἱππῶν ἔχουσιν Ὀλύμπῳ νῦν, ἃ τότε εἰ περιέσονται, εἴη ἂν ἀπώλονται, the Olympians could now mention many things, which, had they then foreseen, they would not have perished, Dem. 128. 17. "Ὁς ἰσχυρὸς κατεμάθει . . , ἱκνῶν . . ἠνάγκασεν, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Ὅς ἐξῆν [= εἰ, ἐξῆν αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολιτῶν, οὕτως ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικὰ διώρισαι· ὃν ἰσχύουσιν ἐν μηδί, such things were decreed by prophetic responses; to which do you pay no regard, Soph. Œd. T. 723. ὍΡ. Ψῆφον ἑμὴν πολλὰς ἐπὶ φήγῃ θύειν χερσίν. ΠΤΑ. Ἥ κρινεῖ τί χερῶν; '[Which will decide what?] And what will this decide?' Eur. Or. 756.

γ. Ἐξιστάμεν . . Ὀδυσσεῖα, ἣ Σίσυφον, ἣ ἄλλους μυρίους ἢ τις ἴσται, to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention, Pl. Apol. 41 b.

§ 534. δ. Κύρου δὲ μεταπίμπασιναι ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν ἐπεφύκει, καὶ στρατηγὸν δὲ αὐτὸν ἀπεδίχετο i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The repetition of the relative is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*; as,

'Ατρίους δὲ, ἐν ἡμῶν ἠθίλομεν βασιλεῖα καθιστάναι, καὶ [sc. ὃ] ἰδόντες καὶ [sc. παρ' οὗ] ἰδόντες πιστὰ μὴ προδώσειν ἀλλήλους, and Atrians whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other, iii. 2. 5. Ἐκείναι, οἷς τι μίλις τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. Ἡμεῖς δὲ, οἷς κηδιδὼν μιν οὐδὲς πάρεστιν, ἰσχυραίσεσθαι δὲ ἐπ' αὐτοῖς iii. 1. 17. Πᾶς δὲ ἱκνῶν ἴσται ὃ ἀνὴρ, ὃς συνιήκει ἡμῖν, καὶ σύ μοι μάλα ἰδόντες θαυμάζετε αὐτόν; Where now is that man, who hunted with us, and whom you seemed to me greatly to admire? Cyr. iii. 1. 38. Ἐκείναι τοῖνοι, οἷς οὐκ ἔχοντες οἱ λίγοντες, οὐδ' ἰφίλουσι αὐτούς Dem. 35. 3. Καὶ νῦν τί χερὶ δρᾷ; ὅστις ἰφθαρὸς θύει ἔχθαι· καὶ, μισθὸν δὲ μ' Ἐλλάνων στρατὸς Soph. Aj. 457.— So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάλλειν, ἥν χερὶν δ' ἱκνῶντες τήνδ' ὥστε Νέεον ῥέειν, 'whom you ought to drive [her],' Eur. Andr. 649.

#### F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, in-  
*definite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Περὶ δὴλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινόμενοι, before it is evident, what the other Greeks will answer, i. 4. 14. Περὶ δὴλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖται, οὗς τιμᾷ i. 9. 28. Ἡρεται, τίς ἐξ ἑστέων εἴη. . . Καὶ ἤρεται, ὅτι εἴη τὸ σύνθημα i. 8. 16. Διέγνωσεν φρεσὶν, ὅσους ἐ' ἀληθείας ἔσται, ὅς τι μὴ φίλος Eur. Hipp. 924. Ὅσοις μὲν λέγουσι ἔσται Κῦρος, ἄλλη γήγραπται ii. 6. 4. Ὅρῶν, ἐν οἷσις ἱερὸν iii. 1. 15. Ὅτε οἶδα, οὐτ' ἀπὸ σοῦ εἰς τὰς οὐδ' ἔσται ἄν τις φεύγων ἀποφύγει, οὐτ' εἰς σοῦ εἰς οὐδ' ἀποδραίνῃ, οὐδ' ὅπως ἂν εἰς ἰχυρὸν χωρὶς ἀναστῇ ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανές, οἱ προβήσονται Eur. Alc. 785. Συνισχυμένον τι πᾶς ἂν ἐν μάχῃ σπαιτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ σπαιτούμεν, ἐπεί οὐ τι εἴη καὶ ἐπὶ τίσι συνισχυμένοι iv. 4. 17. Ἡρώτων αὐτὸν, πείσοι χρευσίον ἰχθυ vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπὶ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, say, what opinion you have respecting the march (ii. 2. 10), by the omission of εἰπὶ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; What opinion have you respecting the march? So, from Λέξατε οὖν πρός με, τί ἐν νῷ ἔχετε, tell me, therefore, what you have in mind (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; What have you in mind?

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in exclamation it employs both; thus, Οἶμαι, πάτερ, τί εἶπας! οἶδ' μ' εἰπῆσθαι! O my father, what have you said! how you treat me! Soph. Tr. 1203. Οἶ' ἔργ' ἀκούσεις, οἶα δ' εἰσέψης, ἔσσι δ' ἀρίστες πείσεις! Id. Oed. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an echo to an interrogative, has, for distinction's sake, its full form; thus,

ΑΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτῆς] Ὅσους; Πολύτοις χρευσίον.

Lam. For who are you? Dic. [Do you ask] *ῥῆτο? Ἀ γοῖς πολίτης*, Ar. Ach. 594. XAP. Οὐδεις, τί ποιεῖς; ΔΙΟΝ. Ὁ τί ποιεῖ; Id. Ran. 198. ΕΤΘ. Τίνα γε φησὶν εἰ γίγρεσται; ΣΩΚΡ. Ἦντινα; Οὐκ ἀγνοῖ, ἔμελλε δαυὶ Pl. Euthyphr. 2 b. ΚΑ. Πῶς δὲ ταῦτά γ' ἐτι ξυγγχεύμεν; ἈΘ. Ὅπως; Εἰ Σὺς ἡμῶν . . δόξῃ τις συμφωνίας Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δῖδ', ἥ τις ἐστί, *give it, whoever she may be*, Soph. El. 1123. Τὸν δὲ δὲ ἀπαυδῶ τούτου, *seeing it*, γῆς Id. CEd. T. 236. Δουλιόμεν θύεις, ἥ τις πρὸ εἰσὶν οἱ θύοι Eur. Or. 418. Καὶ ἱκανοὺς κρήναι συνεργοὺς εἶναι, ἥ τις πρυγγάσει βουλόμενος πατιεργάζεσθαι i. 9. 20 (cf. Συνεργίς . . εἶναι τούτου, ἴδου Ib. 21). Ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, εἰς ᾧ τις ἐστί δύναμις λίγην [= ὄνομα τούτου, ἴδου], *most gladly should I hear the name, who there is of such power in speaking* [= the name of him who is], ii. 5. 15. Ἀλλὰ πότερτι ἂν ἡμῶν ἀνδρῶν ἀμείνων ᾖσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly ἴσως or ὥς) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστον ἴσως [= Θαυμαστον ἴσως, ἴσως] περὶ σὺν προθυμίᾳ ἔχει, *it is wonderful how much regard he has for you*, Pl. Alc. 151 a. Μιστὰ δὲ ῥῆτος θαυμαστον ἴσως Id. Rep. 350 d. Θαυμαστον τίνα χρόνον ἴσως Id. Epin. 982 c. Θαυμαστον ὥς [= Θαυμαστον ἴσως, ὥς] ἐπείσθη Id. Phædo, 92 a. Θαυμαστον μὲν ἴσως ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ἴσως χρόνον, *an inconceivably long time*, Ib. 80 c. Ἀτίβληψί τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι εἶναι Id. Charm. 155 c. Τετρεφῶς ὥς χεῖρε Id. Conv. 173 c. Ἦν περὶ αὐτὸν ἔχλος ὑπερφύς ἴσως Ar. Plut. 750. Ἀρδου ἴσως Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with εἴς or δέ), as a *mere indefinite*; thus, Μὴδ' ἐντιναῶν μισθὸν [= μισθὸν τίνα, ἴσως αὖν εἴς] παρακατέσας, *not demanding any pay whatever* [it might be], vii. 6. 27. Ἡ δὲ ἔτι αὖν, *or any thing else whatever*, Cyr. i. 6. 22. Οὐδ' ἐντιναῶν περὶ τούτου ἐπαμνησθεῖς, *he made not the least mention of this*, Ib. 12. Ὅπως αὖν, *in any way whatever*, Ib. ii. 1. 27. Ὅπου δὲ παραγγυήσανται, *some one* [whosoever it might have been] *having suggested it*, iv. 7. 25. Ἔστι γὰρ ἐντιναῶν πρᾶγμα ἴσως δὲ ἴσως αὖν ἔχοντι ἀμεινὸν ἀγνοῦν ἢ γινώσκουσιν; Pl. Alc. 143 c. Μήτις διακρίναι μὴδ' ἐντιναῶν κατακρίναι Pl. Leg. 919 d. Εἴ τις ἀδικοῖν ἰσχυρίζεται Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

#### G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536.

For the use of the article with interrogatives, see § 480. For examples of condensed interrogative sentences, see § 528. 1.

REMARKS. 1. The neuter *τι* unites with several particles to form elliptical expressions; which, with various specific offices, serve in general to promote the vigor and vivacity of the discourse; as, *Τί γάρ* [sc. *λέγει*, or *λέγεται*]; *ἔρχοντας αἰρουμένων ὑμῶν, ἰγὼ τιμὴν ἱκανοῦν εἶμι*; 'What then?' v. 7. 10. *Τί δὲ*; v. 8. 11. *Τί Ν*; Mem. ii. 1. 3. *Τί δὲτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a greater freedom than the English, in the construction and position of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of more than one in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιῶντα, ταῦτα κατήγγελλας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. *"Ὅταν εἰ ποιήσῃς, ἡμῖν αὐτοῦς σοῦ φρονεῖς*; Ib. 4. 14. *"Ἐγὼ εὖν εὖν ἐκ αὐτῆς πάλιν στρατηγὸν προδοκῶ ταῦτα πράξειν*; iii. 1. 14. *Ἐπὶ τοῖς ἡμέτεροις, τῶν εἰ ἐφ' ὧν ἴσται αἱ ζωγράφου ἱστορήματα* Pl. Prot. 312 c. *"Ἰὰ τί [sc. γίνεται] ταῦτα λέγεις*; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. *"Ὡς τί δὲ εἶδε*; 'OP. *"Ὡς νῦν ἱσχυρίζομαι μὴ εἶναι* Eur. Or. 796. *"Ὅτι δὲ τί γι [sc. λέγει]*; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴς' ἱλασμένον, καὶ ὑπερζομένον, καὶ εἰ κακὸν οὐχ' αὖτις πάσχειναι, σῶμα δ' αἰκουμένη μιστὴ γίγναι προδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνας αἰτίαι λέγει, γινώσκεται φανερόν*, it will become evident who is guilty [and] of what, Dem. 249. 8. *Τίνας εὖν, ἴθι, ὑπὸ τίνων εὐεργετῶν ἀναιδέως ἐκλογισμένους, ἢ παιδῶν ὑπὸ γυναικῶν*; Mem. ii. 2. 3. *Πότερος δὲρα πότερον αἰμάξῃ*; Eur. Phoen. 1288. *Τίς δὲ πᾶ πότερ κακῶν γίνονται*; Id. Alc. 213. *Λύσονται . . εἴα πρὸς εἴων ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἔγω, ὅσα πρὸς πότερον ἴδω* Id. 1342.

#### EL. "ἌΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which has been mentioned, but also, from one which is to be mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospectively*, and is followed by another *ἄλλος*, or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another*, *this . . that*, &c., the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

α.) RETROSPECTIVELY. *"Ὅταν δὲ ἰκανὸν ἔργον ἐν ἱψίον κεία, ἄλλῃ ἰσχυρῶς, ἄλλῃ δὲ ἰχθὺν ἱψίον, ἄλλῃ ἰσχυρῶς, ἄλλῃ ἄρτους πωλεῖ*, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. *Μαίνονται δὲ ταύτην τὴν ἀμείραν, τῇ ἄλλῃ ἰσχυροῦνται*, 'on the next,' iii. 4. 1. See § 457. c.

§ 541. β.) PROSPECTIVELY. *Τὰ τε ἄλλα ἱμῶν, καὶ μυρίους ἰδωκε δαμνιούς*, both honored me in every other respect, and gave me ten thousand darics, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντες ἢ δρώσαντες*, having done nothing else than ravage, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter *ἄλλο* is often used with *τί, τι, οὐτίς*, and *οὐτίς*, with the ellipsis of a verb, commonly *ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι*; thus, *Τί ἄλλο εἶπες* [sc. *ἰσάμενος*] *ἢ ἰσχυρίζουσαν*; *What else have they done but plot against us?* Th. iii. 39. *Ἄλλο τι ἂν ἦ . . ἀγωνίζοιμθα*; ii. 5. 10. *Ἐκείνους οὐδὲν ἄλλο ἢ τοὺς πιστωμένους περιλαμβάνει ἰδιῶτα*, 'did nothing but,' Cyr. i. 4. 24. *Εἰ . . μηδὲν ἄλλο ἢ μετινίγκας* Ib. 6. 39. — (b.) Hence arises the use of *ἄλλο τι ἦ*, or, the *ἦ* omitted, *ἄλλο τι* (also written *ἄλλοτι*), as an interrogative phrase; thus, *Ἄλλο τι ἦ περὶ πλείστου παῖ*; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. *Ἄλλο τι ἦ οὐδὲν κωλύει*; *Does any thing whatever forbid?* iv. 7. 5. *Ἄλλο τι εἴς τινος φιλονεικίης φιλοῦσι τὸ κέρδος*; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. *Ἄλλος ἄλλου ἔλκει*, *one drew up another*, v. 2. 15. *Ἄλλος ἄλλον . . ἵεραν*, *they were dashing, one against another*, Soph. El. 728 (cf. § 145). *Τίτ' ἄλλος, ἄλλοδ' ἄντιρος*, *now one, and then the other*, Ib. 739. *Ἄλλοτι καὶ ἄλλοτι*, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, *Ὁ ἵσκει τὸν ἵσκειν παῖς*, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. *Οὗτοι μὲν, δὲ Κλειόχρῃ, ἄλλος ἄλλας λίγαι*, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). *Οἱ δὲ πολέμῳ . . ἄλλος ἄλλῃ ἰσάμενος* iv. 8. 19. *Οὐ μὲν ἵτι ἀφρίει, ἀλλ' ἄλλοι ἄλλοι*, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. *Εἰκαζον δὲ ἄλλοι ἄλλος* i. 6. 11. *Ἄλλοι ἄλλῃ ἀποδείκνυν* H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in *number* and *person*; as,

*Ἐγὼ λήψομαι*, *I shall take*, i. 7. 9. *Σὺ ἐρεῖς* ii. 1. 12. *Ἡσέτις Δαρεῖος* i. 1. 1. *Τυμὶς δίδει* i. 4. 15. *Διυχίτην τὸ φάλαγγι* i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	{	CASE.	
AN ADJECTIVE			GENDER, NUMBER, and CASE.	
A PRONOUN			GENDER, NUMBER, and PERSON.	
A VERB			NUMBER, and PERSON.	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀστυλαλοῦσθαι ἡμᾶς Ξένιος καὶ Πασίων i. 4. 8. Κύρου ἀποτίμηνται ἡ πικρὰ καὶ χυρὴ ἡ δειψία. Βασιλεὺς δὲ καὶ οἱ ἐνὶ αὐτῷ δώσαντες εἰσπίπτει i. 10. 1. Βασιλεὺς δὲ καὶ οἱ ἐνὶ αὐτῷ τά τε ἄλλα πολλὰ διασφάζουσι Ib. 2. Κύρις τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἰγύνοντο l. 7. 16. Ἐγὼ καὶ σφὼ βαρεῖς συμφορῇ σπυλλόγημι Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακαρίεις θ' ἰ σὺς πῶσις ἦπικτος Eur. Or. 86. Δαυὶς σὺ τε καὶ Σαρμίας Pl. Phædo, 77 d. Cf. §§ 446, 497.

NOTES. a. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅσῃ ἰδύνοντο ἴπασται, *where they each could*, iv. 2. 12. Ἀνισπύοντες δὲ, ἴπῳ ἰσχύχαισι ἴπασται iii. 1. 3. Πάντες δὲ ὄδῳ παρὰ Ἰθνη, ἐν κλαυσίῃ πλῆρι ἀνδρώπων ἴπασται τὸ Ἰθνη ἰσχυρίζεται i. 8. 9. Ἄλλος πρὸς ἄλλον δίδεκαλλον H. Gr. ii. 3. 23. Ὀδῶν . . ἄλλος ἄλλῃ λήγῃ ii. 1. 15. See §§ 360, 497. 1, 542. γ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα Ἀλφμανικόν); Περιφλεγίδῳ τι βίουσι Κώνυτός τι π. 513. Εἰ δὲ π' Ἀρης ἀρχῶσι μάχης ἢ Φαῖτος Υ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθεῖναι Δαρείος . . ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

Ἐστὶ σπινθίστασι, *when it grew dark*, Cyr. iv. 5. 5. Ἐφύσθη, *there was an earthquake*, Th. iv. 52. Κατίψα χιόνι τὴν Θερμὴν ἔλην, καὶ τοὺς ποταμούς ἰσηξί Ar. Ach. 138. Ὅψι ἦν, *it was late*, ii. 2. 16. Ἦν ἀμφὶ ἀγορὰν πλῆθυσαν i. 8. 1. Ὡς ἴσκειν, *as it seems*, vi. 1. 30. Ὀδῶν δὲ ἴχῃ, [and it has itself thus] *and thus the matter stands*, v. 6. 12. Ἐν ταύτῃ ἴσχυται vi. 3. 8. Καλῶς ἴσται vii. 3. 43. Ἐδήλωσι δὲ Mem. i. 2. 32. Ὡς δὲ αὐτῷ οὐ προῦχῶρι, *but when [it did not succeed to him] he met with no success*, Th. i. 109. Κάτω δισχύρει αὐτῷ iv. 8. 20. Μάχῃσι δὲ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ προφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. β.). Τοῖς μὲν συμβαίνει αὐτῷ/συνίφει, τοῖς δὲ μὴ συμβαίνειν μεσίμειν Mem. i. 1. 4. Λίγουσιν, ὅτι ἐν ταύτῃ ἴσχυονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μέντοι οὐδὲ ταύτῃ παλὶν ἴστανται (cf. Τοξιδῆναι τις ἰλιγίται) i. 8. 20. Ὅστις πάσχειν ἐν ταῖς μεγάλοις ἀγῶσι Th. vii. 69. Ὀὔτι ἄρα ἀσπιδικῶν δι, . . ἐνιοῦν πάσχη, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. Ἡ τοῦ εἰσθαι ἰδῖναι [ἀμαθίαν], ἡ οὐκ εἶδεν, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. Ἐστὶ ἰσάληγξ [sc. ἡ σαλπηγξ], *when [he blew the trumpet] the trumpet*

*blew, or at the sound of the trumpet*, i. 2. 17. 'Εσήμενι ταῖς Ἑλλησι τῇ σάλ-  
πιγγι iii. 4. 4 (cf. 'Εν ταύτῃ σημαίνει ὁ σαλπικταῖς iv. 3. 32). 'Εαυρεῖς ταῖς  
'Ελλησι [sc. ὁ κήρυξ], *proclamation was made to the Greeks*, iii. 4. 36. Τὸν νό-  
μον ἡμῖν αὐτὸν ἀπαγορεύεται Dem. 465. 14. Οἰσχομένου [sc. ὁ εἰσάρχης] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predi-  
cating it of any person or thing, the verb is termed *impersonal* (in, not, persona,  
person). A verb thus employed is a compendious form of expression for the  
*kindred noun with a substantive (or other appropriate) verb*; thus, *It rains*  
= *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is  
in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in  
the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is after-  
wards expressed in an *Inf.* or *distinct clause*; as, 'Εστὶ δ' ἰδίῃσι αὐτῷ ἥδη πε-  
ριύμεσθαι, and *when now it seemed best to him to march*, i. 2. 1. Οἷς παθήσει εἰς  
Καστωλοῦ πύλιν ἀδελφεύμεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἰσχυρὸς περ βασιλεὺς ἦν ii.  
3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing  
as taking them] *it was not possible to take them*, i. 5. 2. 'Εσσι λαμβάνειν Ib. 3.  
'Εξίστην ἡμῖν πιστὰ λαβεῖν, *it is permitted you to take pledges*, ii. 3. 26. 'Εξί-  
σται ἰεῖν, *you can see*, iii. 4. 39. 'Εγίνετο . . παραινέσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged,  
that it is often difficult to determine, whether a verb is to be regarded in a par-  
ticular instance as *personal* or *impersonal*, and whether a neuter pronoun or  
adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δὲ αὐτὸν  
αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is*  
*there that he should ask?* ii. 1. 10. For the change of impersonal to personal  
constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β,  
364.

§ 547. 3. The SUBSTANTIVE VERB is very often *omitted*,  
especially if it is merely a *copula*. Its omission is particularly  
frequent with *verbals in -τέος*, in *general remarks* and *relative*  
*clauses*, and with such words as ἀνάγκη, χρεῖωρ, εἰκός, θέμις,  
καιρός, ὥρα, δῆλος, εἰσιμος, φροῦδος, δυνατός, οἶός τε, ῥῆδιος, χα-  
λεπός. Thus,

Ταῦτο οὐ ποιητέον [sc. ἴσται], *this must not be done*, i. 3. 15. 'Εν τῇ ἀντροῇ  
θεῖαι αἱ πηγαί, *in the cave, whence the springs*, i. 2. 8. Ποταμὸν, εἰ τὸ εὔρος  
σταδίον (cf. Οὐδ' ἦν τὸ εὔρος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτάκτους εἶναι  
(cf. 'Ανάγκη γὰρ ἴσται) iii. 4. 19. 'Οἷς τὸ εἰνός iii. 1. 21. 'Ὡρα λίγην i. 3.  
12. Δῆλον γὰρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in  
two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if  
*more than one* are referred to; as,

Τὸ πλῆθος ἐψηφίσαντα, *the majority voted*, Th. i. 125. 'Ο ἄλλος στεναίει  
ἀπείχων Id. iv. 32. Δημοβόλῃσι μετὰ τῶν ξυστατηγῶν Ἀκαρνανίην συνίδου-  
ται Id. iii. 109. Τὸ δὲ τῶν χειροκρούειν ἡμῶν . . ἀγορεύεται Pl. Lag. 657 d.  
See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The NEUTER PLURAL has its VERB in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Tὰ ἰσπνήδια ἰσπῶσι*, *provisions failed*, iv. 7. 1. *Παῖα δ' ἑμὶν πάρεσσι* v. 6. 20. *Ταῦτα ἰδοὺ ὀφίλημα εἶναι*, *these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κύρη βασίλεια ἦν* i. 2. 7 (cf. Ib. 8). *Ἐνταῦθα ἦσαν τὰ Σουινίσις βασίλεια* Ib. 23 (§ 336). *Tὰ εἰλη τῶν Λακκαδαιμονίων ἐμίσαντα αὐτὸν ἐξίστηναι*, 'the rulers,' Th. iv. 88 (cf. § 453. γ). *Ἐποζύγια ἴσταντο* ii. 2. 15 (cf. iv. 5. 25). *Tὰ ὑποζύγια ἱλαίνοντο* iv. 7. 24 (cf. i. 5. 5). *Ἦσαν δὲ ταῦτα δύο τεῖχη* i. 4. 4. *Φανερὰ ἦσαν καὶ ἴσταν καὶ ἀνδράσαν ἰχθυὶ πολλὰ* i. 7. 17. *Tὰ δ' ἔργατα ἰφίσταντο* i. 8. 20. *Ἄστρον ἐν τῇ νυκτὶ ἀνίστηται, δ' ἡμῖν τὰς ἄρας σῆς νυκτὸς ἱμφανίζει* Mom. iv. 3. 4. *Ἔργα γίνονται* A. 310. For such examples as *Ὅσσι δαίνται* ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantivized verb in the singular; *Καὶ γὰρ πάχυναι καὶ χάλαζει καὶ λευεῖται ἐν πλοσιέξιν καὶ ἀνοσμίᾳ σιτὶ ἀλλήλα τῶν τοιούτων γίγνεται ἱερυνίων* Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *ἔστι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

*Ἔστι γὰρ ἱμοίη καὶ βαμὼ καὶ ἱερὰ*, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. *Ἦν δ' ἀμφὶ πλινθίου κλίμακας* Soph. Tr. 520. *Ἔστι τοῦτω διὰ τὸ τὸ βίω* Pl. Gorg. 500 d. *Γίγνεται . . ἀρχαί τε καὶ γέφυραι* Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κίμαι κατινήθειν* Hom. Cer. 280. *Ἵμαι . . εἰλλεῖται* Pind. Ol. 11. 4. This construction was termed by the old grammarians *Σχῆμα Πενταμερὲς* or *Βαώτιον*.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

*Τὸ χωρίον τοῦτο, ὅτις πλείτερον Ἐννία Ὀδὸς ἰσχυρόντα*, *this place, which was before called The Nine Ways*, Th. iv. 102. *Ἔστι δὲ δύο λίθων ἡ Ἰδαίη ἐψήλαρ* Id. iii. 112. *Ἄσαι δὲ τὸ μέγα τῶν τυχεῶν ἦσαν σταδίοις σφίττε* i. 4. 4.



§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of that *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἰδιῶσαι Μαρσύαν, *Apollo is said to have played Marস্যan*, = Λίγεται, Ἀπόλλωνα ἰδιῶσαι Μαρσύαν, *it is said, that Apollo played Marস্যan*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πίετας . . διακινδυνεύειν i. 8. 7). Ἐλίσσεται τοῖσι, ὡς γιγνώσκουσιν Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἡμετέροις ἀγγίλλεται Cyr. v. 3. 30. Ὡς ἀγγίλλεται ὁ μὲν Πισανδρὸς τιτιλίω-τηκάς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογίται πρὸς πάντας κρείντερος δὴ γινίσθαι i. 9. 20 (cf. Ὁμολογίται . . τοὺς ζῶντας ἐν τῶν ἐκτινῶντων γιγ-νίσθαι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἰτόγγχαι [= τὸν πρε-σβύτερον παρίσταναι ἰτόγγχαι], *the elder, therefore, happened to be present*, i. e. it happened, *that the elder was present*, i. 1. 2. Ὅτι πονηρέτατος γὰρ εἴη, οὐδὲ σὺ λανθάνεις [= λανθάνει] CEC. i. 19. Ἀρκίον θνήσκου' ἰγώ [= Ἀρκίον ἰπὶ θνήσκουσιν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλῃ [sc. εἰμὶ] νοεῶ' ἰγώ Id. CEd. T. 1061. Τοσούτον ἡρῶν εἰ σαφηνίσαι μόνον, *'it is enough that I communicate'*, Æsch. Pr. 621. Οὐ προσήκειν καλέζειν ταῦτα, *it does not belong to these to punish us*, Eur. Or. 771. Κρείσσον γὰρ Ἄδην κεύθον, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός ἐν ᾧ πάσι, ὅτι ὑπερφροῦνός, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφῶρα ἡνέθησαν, πᾶσι δὴλον ἵγινετο H. Gr. vi. 4. 20). Δῆλός ἐν ἀνιῶμενος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στίγγων δὲ φανερὸς μὲν ἦν οὐδὲνα, ἵτη δὲ φαίη φίλος εἶναι, τούτῃ ἰδεῖν ἵγινετο ἰωβουλίῳν ii. 6. 23. Σὺ οὖν ἡμῖν δι-καίης ἢ ἀντιχρηζέσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφοὺς . . πολλοῦ διώ [= πολλοῦ διώ ἰμὶ] βλαστᾶχους λίγων, *[much is wanting in order that I should call] I am far from calling the wise* frogs, Pl. Theæt. 167 b. Οἱ τοσούτου δίσουσι μιμῆσθαι τὴν περὶ τὴν τὴν ὁμι-λίαν Isocr. 300 a. In like manner, Ἀνταῖ ὀλίγου διήσαντος καταλινθεῖναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λίγεται πᾶν τι τιθεραπιῶσθαι ὁ Ἀπόλλων, καὶ σὺ πάντα ἱκίῃη τιθίμενος πρᾶνται Cyr. vii. 2. 15. Ἐγγίλλεται . . ἥ τι μάχην πᾶν ἰσχυρὰ γιγνίσθαι, καὶ ἐν αὐτῇ πολλοὺς . . τεθάναι Pl. Charm. 153 b. Ἐδῆεν αὐτῇ, βροντῇς γιγνόμενης, σκηπτὸς παρὼν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐν τούτῳ λαμπρῶσαι πᾶσι iii. 1. 11.

§ 552. 7. The verb ἵφη is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Ἐδ' ἵγινε," ἵφη, "ὦ Συμμία," ὁ Κίςης, "You speak well, Simmia," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἵφη, "ἵημα δὲ σὺ εἰ ἴσθαι;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χυρίσφοβος . . Βαίψον," ἵφη, "πρὸς τὰ ζῆν" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources: — (a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555. — (b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2. — (c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561. — (d) From a *transition of meaning* in the verb. See §§ 556, 561. 2. — (e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

α.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, Ἐξ ἡμῶ τιμῶνται, *he shall be honored by me*, Soph. Ant. 210. Ὑψος καὶ ἡμῶν εἶναι τῶν ἡμῶν Eur. Or. 440. Μαστιγώσονται, σφριζώσονται, διδάσονται, ἰκκαυθήσονται τῶν βαλμῶ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἠγάσθη εἰ αὐτόν, *admired him*, i. 1. 9. Διαλιχθῆναι ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγῆναι i. 2. 1. Διαθῆναι Ib. 14. Ἦσθη Ib. 18. Ἐδυσήθησαν iii. 1. 35. Ἐπιμιληθῆναι Ib. 38. Φεθῆναι ἀλλήλοις ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμιληθήσμεναι Mem. ii. 7. 8. Κατερχετο ἱερὸν θυγῆ Eur. Hipp. 27.

#### A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτῃ μὲν οὖν ἔγνω [sc. εἰς ἐφεύρτημα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἄγε δῆ, *come now*, ii. 2. 10. Φέρε δὲ φαῖναι Rep. Ath. 3. 5. Βάλλ' [sc. εἰς αὐτόν] ἰς κέρμας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plat. 782. Ἡλὸν δούς [sc. εἰς αὐτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ἀνακέλονται, ἃ κατέλονται πάρα Id. Or. 294. Ἐντιῦθις ἰξίλαύνει i. 2. 7 (cf. § 427). Οὕτω δὲ ἴχεται, *and thus [it has itself] the matter stands*, v. 6. 12. Ἐΐχον διωγῶν, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Προσείχεται [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ἐπεδείκνυσεν [sc. εἰσὶν] v. 7. 12. Πλεῖς τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) Ἐχω used reflexively with an *adverb* is commonly equivalent to εἰμι with an *adjective*; thus, Εὐνοῦνός ἴχεται = Εὐνοῦνός εἰμαι ἢ. ἢ. 5.

*Ἀδύμῳ ἴχοντι*; = *Ἀδύμῳ ἴοντι* iii. 1. 3. The poets even join *ἴχω* with an adjective; as, *Ἐχ' ἡσυχος*, [hold still] *be quiet*, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

*Ἐὖ ἀκούω*, to hear agreeably, and hence, from the bewitching sweetness of praise, to be commended or spoken well of; as, *Μίγα δὲ εὖ ἀκούω ὑπὲρ ἱκανο-  
χιλίῳ ἀνδράων* vii. 7. 23. *Ἴνα μὴ αὐτοὶ ἀκούωσι κακῶς*, that they themselves may not be spoken ill of, Rep. Ath. 2. 18. *Κλέϊνι ἀπαλῆς*, to be called a coward, Æsch. Pr. 868. (Cf. in Lat., *bene audire*, male audire.) *Ἀπίθανον ὑπὲρ Νικάνδρου*, he [died] was killed by Nicander, v. 1. 15 (see § 295, *πειθω*). *Ἐδύνατο . . ἱλίσθαι . . Οὕτως ἰάλω*. He was able to take it . . It was thus taken, iii. 4. 12 (see § 301. 1). *Οἱ ἱκνωπικιστοὶ*, 'Ροδίων ὑπὲρ τοῦ δήμου, those of the Rhodians who had [fallen out of the city] been banished by the people, H. Gr. iv. 8. 20. *Ὅτι φεύγουσιν οἴκων ὑπὲρ τοῦ δήμου*, that they were [fleeing] banished from home by the people, H. Gr. i. 1. 27. *Ἀσεβείας φεύγοντα ὑπὲρ Μιλίτου*, accused of impiety by Melitus, Pl. Apol. 35 d (§ 374). *Καταστὰς ὑφ' ἡμῶν*, appointed by you, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of *pass.*, see § 621. β.

#### B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, *Λούται* [= *Λούει ἑαυτόν*], he is washing himself, or bathing, Cyr. i. 3. 11. *Πάντες μὲν ἡλείφοντα*, they all anointed themselves, H. Gr. iv. 5. 4. *Στεφαινούσθαι πάντας* Ag. 2. 15. *Ὅταν δ' ἰνὰ ἱγκαλύψωμαι* Cyr. viii. 7. 26. *Ἐπιφρεμένην*, bearing herself on, i. e. rushing on, i. 9. 6. *Τῶν ἀδίκων ἀπεχόμενος*, refraining [holding himself] from injustice, Mem. iv. 8. 4. *Ὁ δ' ἄλλος στρατὸς . . ἔκωπλίζετο πολλοῖς μὲν καὶ πολλοῖς χιτῶσι . . ἔσπλιζεν δὲ καὶ ἴππους προμητικιστοῖς* Cyr. vi. 4. 1. *Φυγῇ ἄλλος ἄλλῃ ἱεράσιντο* iv. 8. 19 (cf. *Εἰς φυγὴν ἵεργε τοὺς ἱεραρχίλους* i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, *Στρατηγούς μιν ἱλίσκειν* [= *ἱλίσκει ἑαυτοῖς*] ἄλλους, τὰ δ' ἰσχυρότερα ἐκράζουσιν [= *ἐκράζουσιν ἑαυτοῖς*], to [take for themselves] choose other generals, and to supply themselves with necessaries, i. 3. 14. *Παῖδα . . εἰ ποιῶμαι*, I make you a son to myself, or I make you my son, Cyr. iv. 6. 2. *Ἀπὸ γυεργίας τὴν βίον ποιῆσθαι* Ec. 6. 11. *Ὅτι περὶ πλείστου ποιεῖται*, that he [made it to himself] esteemed it of the utmost consequence, i. 9. 7. *Καταστρεφόμενος μὲν πάντας Σύρου*, 'having subjected to himself,' Cyr. i. 5. 2. *Κύρον δὲ μεταπίμπεται*, but he sends for Cyrus (to come to himself), i. 1. 2. *Τούτων φυλάττεσθαι*, to watch him for your own safety, to be on your guard against him, i. 6. 9. *Φίρονται δὲ οἱκοῖν . . κάθοντα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρούσασθαι* Cyr. i. 2. 8. *Σπασάμενος τὸν αἰκάνην*, drawing his scymitar, i. 8. 29. *Θίσθαι τὰ ἑσλα* i. 6. 4. *Κεῖν θίμνος ἰσὶ τὰ γόνατα*, 'upon his own knees,' vii. 3. 23. *Ἀπ' ὧναι γνώμην*, express your opinion, i. 6. 9. *Παῖδά μ' ἀνομάζοντα*, he called me his son, Soph. Oed. T. 1021. — *Ἀνομιδομαι*, to give up for one's own profit, hence

to sell; as, Ταῦτα ἀποδίδωμι, οὐκ ἔστι Σίσθη ἀπιδωκεν οὐκ ἦν ἐν τῇ γυγγήμῳ, *having sold these things, he has neither paid over the proceeds to Scythus nor to us*, vii. 6. 41. Δίδωμι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἰ τις ἐν τῶν πολιτῶν βουλήν Dem. 316. 3. Τίθωμι ἢ γράφω νόμον, to make a law for another, τίθωμι ἢ γράφωμαι νόμον, to make a law for one's self; as, Θεοὶ νόμοι τοῖς νόμοις ταῦτοις τοῖς ἀνθρώποις δίδωσι, *I think that the gods have instituted these laws for men*. Οἱ ἄνθρωποι αὐτοῖς ἴδοντες, *men have instituted them for themselves*, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, *these men (the Thirty) enacted a law*, H. Gr. ii. 3. 52. "Ἡν νόμους καλοὺς γράφονταί, *if they (the citizens) should enact good laws*, Ec. 9. 14. Βουλεύωμαι, to give counsel to another, βουλεύομαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίζομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κῆρες καὶ αἱ αἰμῶν αὐτούς, 'fighting with each other,' i. 8. 27. 'Ἀμφὶ δὲ ἵχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διαλλάττοντες [τοὺς ἴσους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθωμαι, to agree, διαλύωμαι, to become reconciled, ἐπιδίδωμι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἐμιλλάωμαι, to vie, μάχωμαι, to fight, ἀσπάζομαι, to embrace, to salute, ἵστωμαι, to attend upon, to follow, διαλίγωμαι, to converse, ἀνίστωμαι, to buy, συνθάνωμαι, to inquire, ἀπεκρίνεσθαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἰσχύσασα, *she had a corselet made*, Cyr. vi. 1. 51. "Α ἰ πάντας . . ἰσχύσασα Ib. i. 4. 18. 'Ἀπὸλλωνος ἀνάθημα ποιησάμενος v. 3. 5. 'Εγὼ φέρεσι ταῦτα ἰσχύσας ἰδιδάξαμην, *for I had you taught these things on purpose*, Cyr. i. 6. 2. Τράσιζάν τε Περικλῆν περιτίδιστο Th. i. 130. 'Ἐτίλινον ἀπογράφειναι πάντας, *they commanded all to [have their names registered] give in their names*, H. Gr. ii. 4. 8. — Γράφομαι τινα, *to have the name of any one taken down as a criminal, hence to accuse*; as, Οἱ γραφόμενοι Σωκράτην Mem. i. 1. 1. Περικλῆν, *to go as an ambassador, περιεβύομαι, to send an ambassador*; as, "Οσπερ ἱερίσθιν αὐτῷ πάντες vii. 2. 23; Οἱ πολέμιοι ἱερίσθιντες Ag. 2. 21. Μισθίω, *to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire*; as, Πλάσιον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate; (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γινώσκω, to make another taste, γινώσκωμαι, to taste for one's self (see §§ 375, 430). Πάύω, to make to cease, παύομαι, to cease; as, "Εσθαι μὴ τούτων πολυλούς Mem. i. 2. 2; Ταῦτα ἰσθὼν ἰσχύσασα i. 3. 12. Φέβω, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοὺς ἰσόμενους πολέμιους φοβήσας iv. 5. 17; 'Εφοβούντο αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰστημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κεῖμαι, to put to sleep, καίμεμαι, to sleep. Ὀρίγω, to stretch out, ὀρύγομαι, to reach after,

hence to *desire*. Πείθω, to persuade, πείθεμαι, to believe, to obey. Περαιῶ, to carry across, περαιόμαι, to go across. Στείλλω, to fit out, to send, στείλλομαι, to set out, to go. Φαίνο, to show, φαίνομαι, to appear. — (2.) 'Ορίζω, to bound, ὀρίζομαι, to determine; as, Ποταμόν, . . . δε ὀρίζει τὴν Ἀρκαδίαν iv. 3. 1; Οἱ παῖσσι ὀρίζονται τοὺς ὑπερβίτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπεῖν, to view, to observe, σκοπεύομαι, to consider; as, Οἱ λεχάγῳ ἰσχύουσιν, εἰ δὲν τι εἴη τὴν ἄκρην λαβεῖν . . . σκοπεύουσιν δι' αὐτοῖς ἰδοῖς παντάπασιν ἀνάλωσθαι εἶναι τοὺς χωρεῖν v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πελοπίδῳ (from πολίτης, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἔξ' Ἀθηναίων, . . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουρίοις] H. Gr. i. 5. 19; Οἱ μὲν πολιτεύομενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐαῖνος ἀνίσταται ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλεῖα κτείνεσθαι τινα ἰσιφάξαι αὐτὸν Κίρην, εἰ δὲ ἑαυτὸν ἰσιφάξασθαι i. 8. 29. Ἐπισφραλίσσεται αὐτὴν . . . κατισχύουσαν ἑαυτῇ Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δῖναμις περιποιήσασθαι v. 6. 17. Δηλόνεσθαι τι ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μιστυρίσκοντο τοῖς Σύνεισι πρὸς ἑαυτοὺς i. 2. 26 (cf. § 558). Συγγίγοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κίωται, to smite, κίεσθαι, to smite one's self through grief, hence to bewail; as, Κίωταις Ἄδων Ar. Lys. 396. See §§ 558 — 560. — (b) Ἀπόλωται ὅσι τι τῶν πολιτῶν καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακῆς, I shall be called a villain, Soph. Ed. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, they shall not [want] be deprived of these, i. 4. 3.

3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτεῖ αὐτόν i. 1. 10. Ἡτούμην βασιλεῖα ii. 3. 19. Παλὸν φέρον. . . Μικρὸν φερόμενον Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . . φέροντο Ec. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγίνας θυμμάχους ποιήσασθαι . . . φίλον ποιήσομεν τὸν Παφλαγίνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἠγάραζον τὰ ἰσιπῆδια i. 5. 10 (cf. i. 3. 14, § 558). Ἐῖπεν ἔτι Σῦναι τι βούλοιντο. Καὶ ἀπειλὸν ἰόντο vii. 2. 14. Ἐσσεμένους ἐπὶ βασιλεῖα ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἰσσερατίοντο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an *indirect* case than the active; thus, Οἱ δὲ φύλακας προσελάσαντες ἱλαδέρουν αὐτόν Cyr. i. 4. 8. Ὁ Σίτες αὐτῷ ἱλαδέρουν Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an *object of the active*, commonly (α.) a *direct*, but sometimes (β.) an *indirect* object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly ὑπό, but sometimes ἀπό, ἐξ, παρὰ, or πρὸς), or, less frequently, by the *simple Gen.* or *Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially Ep.), by the *Dat. with ὑπό*. Thus,

α. Περιβῆντο δ' αὐτὸν ὑπὸ τοῦ Μάσκου, and it was surrounded by the Mascas [= Περιβῆντο δ' αὐτὸν ὁ Μάσκου, and the Mascas surrounded it], i. 5. 4. Οὐδὲνα κερῖον ὑπὸ πλείονων περιβλήσθαι, I judge that no one has been loved by more [= Κερῖον πλείονων περιβλήσθαι οὐδὲνα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἐκλείνεται, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἰσάων ὁ λῖθος ἐκπλήσθη i. 10. 12 (§ 357). 'Πεῖρου . . δοῦναι οἱ αὐτὰς τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθείς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἰστίστην τι ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Σουλῆς γὰρ Ἡρακλῆς τὰς βούς . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τίς ἄντα . . οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς μοι, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (§ 435). Τσιούτων τμήμα τίμνεται τὸ τετραμήνιον, εἰς τὸ τίμναι τίμνι, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μινύλα [sc. μυστήρια] μινύσεται, πρὶν τὰ σμικρὰ, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἄλλαι τι γινώμαι ἀφ' ἐκείνων ἐλίσσονται Th. iii. 36. Ἐκ βασιλείας διδομένη i. 1. 6. Παρὰ πάντων ἐμολογῆται i. 9. 1. Ὁμιλοῦνται πρὸς πάντας Ib. 20. Ὑπὸ πόλεως τιταγμένοι, ἢ ὑπὸ τοῦ διδοῦναι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι ii. 6. 13. Τίς ὑπὸ πατρὶ τιτραγμένος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατιφρονήθη ὑπ' αὐτῶν, I was despised by them [= Κατιφρονήσάτην μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὴ κατιὸν ἄνδρῶν . . Κραταίνε' ἄν ὑπὸ τοῦ Ἐρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ἢ ὑπ' ἐσάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πιλοποννησίου ἔπειναι ἀπιστοῦσι αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἐπιστραφέντες τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἱ ἢ φυλακὴν ἐπιστραφέντες, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἐπισταλμένοι, the Corinthians having received those directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences;—(a) *The passive prefers, as its subject, a direct to an indirect object of the active.*—(b) *The passive prefers, as its subject, the name of a person to that of a thing.*—If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποστεμθῆναι τὰς κεφαλὰς, cut off as to their heads [= Ἀποστεμθῆναι τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Διπλοθερμῆναι . . τοὺς ὀφθαλμούς [= Ἐχόντας τοὺς ὀφθαλμούς διπλοθερμῆναι] iv. 5. 12. Τὰ ὦτα τιτρωσκόμεναι, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the *active*; and hence *deponents* may have a passive. Thus, Μελωθῆναι δὲ οὐκ ἐστὶ τοῦτο ἵφασαι, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρακες ἰδὲ ἐργασμέναι, corselets well made, Mem. iii. 10. 9 (cf. Ἀδριανὸς καλῶς ἐργασμένος, 'having made,' Ib. ii. 6. 6). Ἐργασθῆναι, & shall be

performed, Soph. Tr. 1218. Ἐπὶ τὴν δὲ ἴριαν, and wool was bought, Mem. ii. 7. 12 (§ 301. 8). Τὴ Σιατίῳ Th. iii. 38. Ὡς βιάζεσθαι εὐδὲ Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has no object is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. a); and it may become so, with an indirect object. Thus, Ἐπεὶ οὖν, a beginning had been made [= Ἐπεὶ ἔξεν, they had begun], Th. i. 93. Ἐπειδὴ αὐτοῖς παρεσκευάσθη, when preparation had been made by them [= Ἐπειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀποκρίνηται [= ἂν ἀποκρίνηται]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 456 d. \

### III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, out of the *Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the RELATION OR STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a single tense-form out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, χρόνος, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an achronic tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite.	{ Present, } Past, } Future * (see § 581).	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
Indefinite.	{ Present * (see § 575), } Past, } Future,	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
		*	Future,	*	Future,	Future.
Complete.	{ Present, } Past, } Future,	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
		*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. *a.* The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the *Impf.* The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the *Plup.*

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of *PRESENT TIME*, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. *a.* The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the *HISTORIC PRESENT*. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σώζειν δοκῇ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλειν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἔστιν κερδαλιώτερον τοῦ νικᾶν· ὁ γὰρ κρατὼν ἅμα πάντα συνήσκασι Cyp. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλαττομένη τοῦ σώματος, ἰσθὺς διαπιφύσεται καὶ ἀπόλωναι Pl. Phædo, 80 c. Κρατὶ δὲ μηχαναῖς ἀγαυόλου Θηροῖς ἐισσιδέετα, λασιαύχινά δ' ἴππων δαΐζεται Soph. Ant. 348. Ἀσπας ἰσ' οὐδὲν ἔρχεται τὸ μέλλον· Ἄδρα μένοι φιῶν οὐκ ἰσάζεται Ib. 360. Ἐν πολλοῖς μὲν, ὃ Δημόνεια, πολλὸν δισσώσας ἐνέησται τὰς τι τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας· πολλὸν δὲ μυχίστην διαφορὰν εὐλόγησεν ἐν ταῖς πρὸς ἀλλήλους συνηθείαις. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, εἰ δὲ καὶ μακρὰν ἀπέντας ἀγαπῶσι· καὶ τὰς μὲν τῶν φαύλων συνηθείας ἄλιγος χρόνος διέλυσεν, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἐν ὁπῶς αἰὼν ἐκατέψυσεν Isocr. 2 a. See §§ 575-578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἦρισι δ'· ὥς ἔτι τις δρυὶς ἤριστι Il. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in *speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation*; thus, Κόρης οὐκ ἔρ' ἦν Θάϊς, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δίδρον, ἰφ' ὅσῃς ἦγες ἡμᾶς; Pl. Phædr. 230 a. Διαφθιτούμεν ἡμεῖς καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βίλτεται ἐγγίνετα, τῷ δὲ ἀδίκῳ ἀπώλλετα, *we shall corrupt and injure that, which (as we said) is*



improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'ἵναρ σ' ἐλάσωσιν οἱ στρατηγοὶ τήμινον Ar. Ach. 1073. 'Ὀφείλει μὲν Κύρου ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχρη μίνεαι εἰσεσθῆναι; *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

'Τῷσιχίτῳ ἀνδρὶ ἑκάστῳ δώσειν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. 'Ἐχων ὁπλίτας ἀνέβη τριακοσίους, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. 'Ἀνίσταντο . . . λίξοντες ἃ ἐγίνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστευθεὶς ἀληθείῃς, ἃ ἱλεως, ἠπῆρας vii. 7. 25. Ἔστι . . . στρατηγὸς μὲν ἰλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλειται Κλέαρχος ἀπάγειν . . . ἡγούμενος αἰετὶν Κύρου, ἵσται . . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τῷς δὲ παραβία μὲν ἦν, ὅτι ἄγουσιν εἰς βασιλίαν, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. 'Ἐδύμασε, τίς στρατηγὸν ἰλίσθαι i. 3. 16. 'Ἐπιμελίετε, ὃ τι ποιῆται βασιλεὺς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Future*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξειν ὑπισχνύτο· ἰδίῳ δὲ τὰς πόλεις μὴ καίειν vii. 7. 19. 'Τῷσιχίτωνται παραδύνατον αὐτῶς συστρατεύεσθαι Ib. 31. Μηνῆσθαι ὑπισχνίεσθαι vii. 6. 38. 'Τῷσιχίτῳ μὲν βουλεύεσθαι, ἰλίσθαι δὲ μὲν ὑμῶς ἰπλίκευ vii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

*If action is conceived of as motion in a straight line, the definite tenses may*

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(—————)

( . )

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πιλταστὰς ἰδὼντες οἱ βάρβαροι καὶ ἑλθόντες· ἱππὶδὲ δὲ ἰγγὺς ἦσαν οἱ ἐκλῖται, ἰστέοντες. Καὶ οἱ μὲν πιλτασται ἰδὺς εἰπὼντες διώκοντες. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἰνα ἡ . . ἡσυχίαν ἔχῃ, ἡ . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλίγῃ, καὶ μάλιστα πρῶτον τίνος αἰεὶν, converse with them, and learn first who they are, iv. 8. 5. Ἐσιδὼν ἔπαυσα ἀκούσῃ, κρίνῃ, καὶ μὴ πρότερον προλαμβάνῃ Dem. 44. 2. Δωρήσῃ οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἔρχῃν ἀβύσσῳ i. 1. 8. Λαβὼν, having taken (momentary). Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the agent, mode, or circumstances of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀντιφάνης (Κλίμαχος δ' ἔλεγεν), they answered (and Clearchus was the speaker), ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλπίσιν ἡμῶν, ἡμῶν δὲ Τιμησίδησιν v. 4. 4. See § 576.

2. In the IMPERATIVE, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς Σιών συμβούλιους ἡμῖν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς Σιών v. 7. 5. "Βρίψον," ἴφθ, "πρὸς τὰ ἔρη, καὶ ἴδῃ ὡς ἄεστα πάντα ἵπτι" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπὶ δὲ ἰδὼν αὐτὸν, οἷσις πρὶόντι προσκύνουν, καὶ τότε προσκύνησαν, and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διόφειρον γὰρ προσκύνοντες τοὺς στρατιώτας, καὶ ἵνα γι λοχαγὸν διόφειρον iii. 3. 5. "Ὅστις δ' ἀφηνεῖτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθεις ἀσπασίμως i. 1. 5. Πολλὰς ἰδὼντες ἐπὶ τὰς θύρας ἀσπύον. Ὁ δὲ ἰλσίδας λίγων διῆγει i. 2. 11. Στραυδὸν δὲ οὐδὲς ἴλασιν· οἱ δὲ διώξαντες τῶν ἰσάων ταχὺ ἰσαύοντο i. 5. 3. — Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῃ τῇ τρίτῃ ἡμερᾷ ἡμεῖς ἐποίησαν σταθμούς τέσσαρας. Ἦναι δὲ τὸν πέμπτον ἡμεῖς ἐποίησαν, ἰδὼν βασιλείῃν τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. ill. 4. 23. Ἀσπίωνται εν-

χρὸς, . . καὶ ἰδόντες πολλοὺς οὐκ ἴδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τούτων ἰκίλυνται διαφυλάξαι αὐτῶν τὴν τι γυναικα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταύτην οὖν ἰκίλυνται ἡ Κύριος διαφυλάττειν τὸν Ἀράστην, ὡς δὲ αὐτὸς λέγει Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐκάλειπτο ἵπαι· οἱ δὲ αὐτόν τι ἱκέλλον. . . Τίτοι μὲν μικρὸν ἐξέφυγον τὸ μὴ καταπαυεσθῆναι, ὕστερον δ' ἰσὺ ἴγναι, ὅτι οὐ δύνησινται βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death* (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1. Ὅπως ἦν ἰγνίσθαι οὐκ εὐτοί, . . περὶ τούνοματος δὲ ἠτιώμεθα λαοφρονέμεθα. Ἡ μὲν γὰρ ἴσας ἐπαινοῦσιν πρὸς τούνομα, . . ἰγνὸν δὲ τοῦ πάσσαν τιδμήν Φειδωνίδην. . . Τῷ χρόνῳ κοινῇ ἐπαινοῦμεν, καθίσταται Φειδωνίδην. *When this son was born to us, therefore we began to quarrel about the name. For she insisted on taking ἴσας to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phidippides.* Ar. Nub. 60. Ὅτ' ἐξέκαλλον τοὺς θεοὺς, *when I was for expelling the gods*, Ib. 1477. Ἐπαίνομεν ἔξφι· ἀλλ' ἐξέκαλον. . . Ἀετὶμος Eur. Iph. T. 26. Ὀνομαίνονται ἴδωναι δωτίνην Hid. i. 69.

NOTES. a. Hence the definite tenses are often used with a negative to *deny* the attempt as well as the accomplishment of an action; thus, Κλέαρχος οὐκ ἐκάλειπτο, ἰσὺ τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Πανοφὸν τοὺς μὲν πελάσσεσθαι οὐκ ἔγνω iii. 4. 39. Ἐπεὶ δὲ οὐδὲν ἀντίλεγεν, ἴσας iii. 2. 38. Ἐπεὶ δὲ οὐδὲν ἀφίλιμος ἴλγειν, ἔρυντες τοῦ ἰγνέου καταφάγει. Ὁ δὲ λοιπὸς ἴλγει. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ εἶπες· εὐτυχῶν κτείναντά με; TEYK. Κτείναντα; Διόνος γ' ἴσας, εἰ καὶ ζῆς Διόνος. MEN. Οὐδὲ γὰρ ἐκάλειπτο με, τῷδε δ' εἴχομαι. *Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as I live in him, I am no more.* Soph. Aj. 1126 (§ 410). Σὺν ψυχῶν ἀπείκελον, τίνοις· ἐκτενέ σ' ἀπνευσε Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἠρώτων Κύρου. . . ὁ δ' ἀπεκρίνατο, *who asked Cyrus; and he answered*, i. 3. 20 (cf. Ἀξιοῦν. . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἰσίδοντο καὶ δίδοντο i. 4. 16. Οἱ Ἕλληες ἰβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί διὸ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἰβόντα; *Why must he ask for them* (which of itself accomplishes nothing), and not come and take them (which is final)? II. 1. 10. Σολλίξες στρατιώμα, ἰβολόγου Μίλητον καὶ πατὴρ γῶν καὶ πατὴρ

ῥάλλανται, καὶ ἰσχυῶντο πατάγειν τοὺς ἰασηστωκίτας l. 1. 7. Καὶ πολλοὺς κατετίττοντο, καὶ ἐκρέτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. a). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor.* or *Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. 'Ἀνὴρ δ' ἔταν τοῖς ἰδοὶν ἄχθηται ζυῶν, ἔξω μολὼν ἴκανσι καρδίαν ἄντη, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ νῦν γὰρ ἰσταθῆσα πρὸς βίαν ποδὶ ἱκαψιν, ἴστη δ' αὖθις, ἦν χαλᾶ πίδα Id. Or. 706. 'Ὅταν δ' ἐκ σπλοινέζιας καὶ πονηρίας τις, ἄσπερ οὖτος, ἰσχύσῃ, ἢ πρῶτον πρίφασσι καὶ μικρὸν σπαιόμενα ἄνιχαίσι καὶ διέλθῃσι, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ ἴστω Pl. Rep. 406 d. 'Ἐπήνιδ' ἴργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433. Σὲ . . ἴστωι τῇδε γῆσι ἔξω τιεῖν, 'I bid you peremptorily,' Eur. Med. 271. Ὡμωῖα δ' αἶσι ἴργον ἴστω ἱερμαστίαν Ib. 791. 'Ἀπίστυνα τοῦδε ἐνγγίνιαν ἀλλήλων πικρὰν Id. Iph. A. 509. Ἥσθη ἀπειλαῖς, ἰγίλασα ψολοσημπίαις, ἀπισυνάριστα μέδοντα, περιμύκνυσσα, I enjoin your threats, I laugh at your boastings of smokes, &c., Ar. Eq. 696. Ἐδέξμεν τὸ ἰνθίς, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, 'Ἐπεὶ δὲ καὶ ἰσταῦθ' ἰχώρουσι οἱ Ἕλλησι, λίσσονται δὲ καὶ τὸν λόφον οἱ ἰσπίαις· οὐ μὴν ἴτι ἀλφείῳ, ἀλλ' ἄλλοι ἔλλαθιν· ἰφίλαυτο δ' ὁ λόφος τῶν ἰσπίων· τίλος δὲ καὶ πάντες ἀνιχώρησαν. 'Ὁ οὖν Κλίμαρχος οὐκ ἀνέβλεψεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήθεας τὸ στερόνισμα, πύμπυ Λύσιον τὸν Ζυμεπίσιον καὶ ἄλλων ἐπὶ τὸν λόφον, καὶ πιλύνι, κωπιδόντας τὰ ὄντε τοῦ λόφου, εἰ ἴστωι, ἀπαγγέλλαι. Καὶ ὁ Λύσιος ἤλασέ τι, καὶ ἴδων ἀπαγγέλλαι, ἔτι θιγγύουσι ἀνὰ πλάγος. Σχιδὸν δ' ἔτι ταῦτα ἦν, καὶ ἤλιος ἰδύοντο. Ἐσταῦθα δ' ἴστησαν οἱ Ἕλλησι, καὶ θίμναι τὰ ὅπλα ἀνισπύοντο· καὶ ἄμα μὲν ἰθαμάζον, ἔτι οὐδαμῶ Κῦρος φαίνεται, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδὲς παρῆν i. 10. 13-16. See iii. 4. 25-27, 38, 39; i. 8. 23-27; iv. 7. 10-14; v. 4. 16, 17; vi. 1. 5-13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. a), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴσθην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

## B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Ταῦτα μὲν πεισίνηκε, *such things has he done* (and is now upon trial for), i. 6. 9. "Ἐπει' ἀναγκάζω πάλιν ἔξιμ' ἄτ' ἂν κελεύσῃς μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. Ἦλθον οἱ Ἴνδοι ἐκ τῶν πολέμων, οὓς ἰσχυρίσθη Κύρις ἰπὶ παταίσουσά, καὶ ἔλθον, ὅτι Κεῖνος μὲν ἡγμένων . . . φημίνοις εἰς τῶν πολέμων· διδογμένοις δ' εἰς πᾶσι τοῖς συμμάχοις . . . παρίηται . . . πεισμοφίνας δὲ Κεῖνος καὶ εἰς Λακωνικοῦσιν περὶ ἔκτακτος Cyt. vi. 2. 9. Πλεῖ μὲν οὖν τῶν ἰδίων ταῦτά μοι φερεμένα· περὶ δὲ τῶν κοινῶν . . ., 'let these things have been premised,' Isocr. 43 d. Ὁρίσθω ὑμῶν ἡ βραδύτης· οὖν δὲ . . . βοηθήσαντι, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, δ' Εὐδοκίμῃ τι καὶ Διονυσίουσιν, πεποισθῇ τι ὑμῖν, καὶ ἴσως ἰκανῶς ἔχῃ· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδείξαντες Pl. Euthyd. 278 d. Ἀπειργάσθω δὲ ἡμῖν καὶ αὐτὰ . . . ἡ πολιτεία Id. Rep. 552 e. Πειπεισθῇ, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. Ἐξόντες δὲ εἰποι τὴν θύραν κεκλεισθῆναι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τεθνήκειν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

3. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βούηνυ, *went*, A. 221. Βούήηνυ E. 66.

§ 579. 1. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past action* to the *present time*. The action which it denotes is *past*; but the *state consequent*, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present element* has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in *ἔλθω*, *to come*, and *εἶρχομαι*, *to go* (cf. in Eng., *I am come*, and *I am gone*); and is not unfrequent in *ἀκούω* and *κλύω*, *to hear*, *μανθάνω*, *to learn*, *νικάω*, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἦκισι, *you [come] have come opportunely*, iv. 7. 3. Κύρως δὲ οὐπω ἦκιν, *and Cyrus had not yet come*, i. 5. 12. Οὐτὶ ἀποδιδράσκουσιν, οἳ δα γὰρ ὅση εἰχύνται, 'whither they have gone,' i. 4. 8. 'Ὡς ἡμεῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἄρετι μανθάνω Eur. Bac. 1297. Νηϊώμιν τι βασιλῆς ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The Aor. often occurs in immediate connection with the Perf. or Plup. Thus,

Ἐφ' ἧ [κρήνη] λίγισται Μίδας τὸν Σάτυρον θηρῶσαι, οἷον κερδέας αὐτὴν, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἔξιλιπον οἱ ἰωνικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θητταλοῖς . . ἰβοθήησι, *and now it has aided the Thes-salians*, Dem. 22. 7. Τηαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδιδρακόντες πατίεαι καὶ μυστήρας, οἱ δὲ καὶ τῖνα καταλιπόντες vi. 4. 8. Πισιτέρους πτωχίστην, καὶ πολλοὺς πτωχοὺς ὑπομένειν ἀνάγκησιν, καὶ πρὸς τοῦς Ἑλληνας διατίλλειν Isocr. 163 a. Οὐχ ἰσχυμηνίνας οὐδ' ἰμερμηνίνας τὰ δίκαια λίγων Dem. 576. 22. ΣΤΡ. Ἰνα μὲ διδάξῃς, ὅπως εὖναι ἰσχύουσι. ΣΩ. Ἥλθες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the Aor. for the Perf. is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle and substantive verb* ; as,

Σκύρος ἔξαρκούσθαι μοι ἴσται τὸ λαοόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τεῖνδ' ἴσται μίλον Id. CEd. C. 653. Ἀνδρα κατακτανόντις ἴσται, *you will have slain a man*, vii. 6. 36. Τὰ δόντα ἰσόμεθα ἡγωνίσαι, καὶ λόγον ματαίαν ἀπηλλαγμέναι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time ; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνεσθαι, μέσση ἡμοὶ κενταύρεσθαι, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδὲν . . . μετιγγραφήσεται, ἀλλ', ὅπου ἢ τὸ πρῶτον, ἡγγιγρᾶνται, *no one shall be enrolled (the simple act) elsewhere; but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πιστεύεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὲ μὴ στίνα, πιστεύομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐς τῆς τῇ ἡμέρᾳ ἡμῖν τι κατακταίνεσθαι, καὶ ὑμεῖς οὐ παλὸν ἡμῶν ὄσπερ, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἡμῶν δόξηεν τινα . . . αὐτίκα μέλα δύν τιθάναι, τίτῃξυ ὄντος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Κασιγῶς ἴσται, Διςχισμίνον ἴσται Ib.). Μιμησόμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐδὺς Ἀρκεῖος ἀφιστᾷ. Ὅστις φίλος ἡμῶν οὐδὲν λείπειν, *Aricus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μέλλω, ἰδίω or θίλω, βούλομαι, δέω, χρεῖ, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν ταῦτα . . . μέλλοντα ἀποθνήσκου, *seeing a boy about to die*, vii. 4. 7. Ὁ στρατὸς ἴθα ἡμιλλῶ καταλύειν i. 8. 1. Μιλλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὴ πλοῖα ἴσταιν μίλλω ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰδίω ἐλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θίλω, δ' ἄνδρες, διατίθεσθαι ὑμῶς iii. 5. 8. Βουλεύομαι, δ' ἐτι χρεῖ παύειν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλὴν τίχνην παιδιούμενοι . . . εἰ διαφίεσσι τὸν ἑαυτοῦ ἀνδραγαθὸν, εἰ γὰρ πενήσοι καὶ διψήσοι καὶ μισήσοι καὶ ἀγχευθήσοι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ἑλθὼς βιωσόμενοι, *he that would live well*, Pl. Gorg. 491 e. Συλλαμψάνει Κύρον ὥς ἀποκτείνω, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐσμεψέ

στὰς ἑαυτὸν, *he sent one to say*, ii. 5. 2. Πιμφθίς παρὰ βασιλίου κτελέων ii. 1. 17. Μαχόμενος ἐνῆν i. 10. 10. See § 531. a. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθεν, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἤκει τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δάσει τις δίκην Ib. 554). 'Απωλέμισθ' ἔρ', εἰ κακὸν προσέεισε μιν νόον παλαιῷ, πρὶν τοῦτ' ἐξησκλησέναι Eur. Med. 78. Εἰ μὲ τόξον ἰγνεσθῆς αἰσθήσεται, ἔλωλα, καὶ σὶ σφοδραφτεῖω, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενῶντί μὲ, εἰ νόμος ἀνύται Eur. Or. 940. Οὐκ εἴ ξυνιέξω, ἄνιν' ἢ σισυρμιθα κύνου βίον εἰσάνατες, ἢ οἰχόμεσθ' ἄμα; Soph. Tr. 83. 'Απίσταλκά σου τόδε τὸν λόγον φέρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τόδ' ἐγὼ . . . εἶπ' ἰδίῳ βουλήσεται, 'I shall wish,' i. e. 'am resolved,' Soph. Œd. T. 1076. XOP. Παιδὶς τιθῆσσι χεὶρὶ μητρὶ σίδιν. 'ΙΑΞ. Οἷμαι, τί λίξαι; 'Ὡς μ' ἀπώλεις, γόναι Eur. Med. 1309. Πῶς φῆς; τί λίξαι; 'Ὡς μ' ἀπώλεις, γόναι Id. Hel. 780. This exclamatory use of τί λίξαι for τί λίγαι or τί λίξας, as though the communication were not yet finished, belongs particularly to Euripides.

#### IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

##### A. INTELLECTIVE.

§ 587. Intellective sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. *κί* or *κέν*, Dor. *κά*). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellective sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.* the *contingent*. But it must be understood that this, like



all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things ; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual ; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency ; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *si*, may commonly be distinguished from the conjunction *et* for *id*, (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and, with the Opt., to mark them as depending upon some condition expressed or implied ; with the Subj. after various connectives ; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *si* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *si* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past ; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.* ; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses ; and the rule above may be thus given in a more condensed form :—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES ; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present ; for that which *will* be contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave* (and I intend to ask for it).  
*I think, that I may go, if I can have leave.*  
*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*  
*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave* (but I have no thought of asking for it).  
*I could go with perfect ease.*  
*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### a. In regard to the present.

*I would go, if I had leave* (but I have none, and therefore I shall not go).

###### β. In regard to the past.

*I would have gone, if I had had leave* (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes the Definite Present (or the Present) Conjunctive.
Present Optative	" " Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	" " Aorist Present (or Primary) Conjunctive.
Aorist Optative	" " Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	" " Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	" " Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. *a.* In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. *β.* 603. *γ.*

*β.* We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. *a.*); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἴλθαι . . ἀΐψά αε . . ἀποτίσεται* ρ. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. 1. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πελλάκις γὰρ ἴφθ μιν άν τινος ἱεῶν, for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δὲ τίνα ἱεῶν διὸν ὄντα εἰκόμεν . . οὐδὲνα άν πάποτε ἀφίλιτο, ἀλλ' αἰ πάλιν περιιδίδου* i. 9. 19. *Εἰ τις αὐτῇ δοκῇ . . βλακυῖν . . ἴσταιν άν, καὶ ἄμα αὐτῇ περιελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δίον εἴη . Σῶττον γὰρ ἀναλώσονται*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ Θερῶντις μιν οὐκ άν ἀρεστάσαιν, άν δὲ τι δέσῃ . . Θερῶσι μέχρι δίσκου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ*. ΚΑΛ. Φημί. ΣΩΚ. *Οὐκ αὖν ῥητορικὴ Δημηγορία άν εἴη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἐρηθίσῃ, I confess, and [would not] will not deny it*, Dem. 576. 17. *'Ἄλλ' οὐκίτ' άν πρὶν-φαίμιν* Ar. Plut. 284. MEN. *Οὐκ άν μετίμην*. ΠΡ. *Οὐδ' ἴγωγ' ἀφῆσμαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Πῶ βῶ; πῶ σταῶ; τί λίγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμιν, ἢ σιγῶμιν, ἢ τί δρᾶσομεν*; Id. Ion, 758. *Εἴπων τι δάσεις, ἢ σφαφίς οὕτως ἴω*; Soph. Ant. 315. *Κέμπλάκω τοῦ τοῦ μέρου*; Id. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ εἰ μὴ . . γινῶσ' οὐδ' ὀπασσιύσουσιν, for they [cannot] will not know nor suspect you*, Soph. El. 42. *Αἰεθεῖς, καὶ ἀποχωρῶν οὐ μὴ δίσσης* vii. 3. 26. *Ὁ πλῆλος βοηθῆσι . . άν τι . . οὐδὲς μνησέτι μίση* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a *δυνάμις*

negative, *οὐ μή*. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, *Οὐ δίδωκα μὴ γινῆσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φέβος, μή σε ἀγάγω* Mem. ii. 1. 25; *Οὐχὶ θύος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Οὐ σοι μὴ μεδίψομαι ποτε*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (1.) *Desiderative.*

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj. mode*. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt. mode*. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) “*Ὡς οὖν πυνέσῃ, καὶ πείθεσθί μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὶν τῶνδ' ἱεῖς* Aesch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Ὀὐκ ἄξιόν' ὥς τάχιστα; καὶ . . ἄφαιε μόνῃ*, [Will you not carry] *Carry her away instantly, and leave her alone*, Soph. Ant. 885. “*Ἄξι σις ἔλθῃ διῦρο τὸν βοτήρᾳ μοι; Ταύτην δ' ἱᾶται* Id. CEd. T. 1069. *Ὀὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἱμοί;* [Won't you not talk] *Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with *ἵπως* in the place of the *Imperat.*, see § 602. 3. (3.) The Aor. and Pres. are also used with *τί οὖν εἶ, or τί εἶ*, in the earnest expression of a wish; as, *Τί οὖν, ἴφθι ὁ Κῦρος, οὐ . . ἱλιέας μοι;* *Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. *Τί οὖν, ἴ δ' εἶ, οὐκ ἔρωτῆς;* Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀπαμύνομιν*, *let us not wait*, iii. 1. 24. *Μὴ μίλλωμι, ὃ ἄνδρες, ἀλλ' ἀπαλλέντες ἦδη αἰεῖσθι* Ib. 46. *Δύο τῶν περιεχόμενων στρατηγῶν ἐπιμιλιέσθων· διασποφυλακῶμι δ' ἡμῖς* iii. 2. 37. “*Ἀλλὰ μ' ἔτι γε τῶνδ' ἡγῆς πείθεμιν ὥς τάχιστα, μὴδ' αὐτοῦ Σάνου* Soph. Tr. 801. *Φίε', ἐκπίδωμαι* Eur. Herc. 529. *Μὴ πυνέσῃ ταῦτα, do not do this*, vii. 1. 8. *Μηδὲν ἀθυμήσῃσι ἵνα τῶν γεγονότων· ἵνα γάρ* v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐλθῶντι μοι . . . μήτις πολέμῳτι vi. 6. 18. Μὴ' ἰανῶτι, μήτι' ἀφῶ' ἴσως Soph. CEd. C. 731. Μὴδ' ἰστίωσι π. 168. Μὴδ' ἰστίωσις; c. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζεις, be not wondering, i. 3. 3 (see Οἱ δὲ ἐρωτῶντες ἑλπίμαζον Ib. 2); but Μὴδὲ . . . δόξης, nor should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis: thus, Ὁρᾷτε μὴ ἀναμίνωμι, see that we do not wait. Σπύου μὴ ποιήσης ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνιγνόμεν, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' εἷχες . . . βελτίους φρίνας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ τσαπύτην δύστην εἶχον Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' εἷχες βελτίους φρίνας, καλῶς ἂν εἶχε, or ἡδύμην ἂν, *if you had a better spirit, it would be well, or I should be glad.* See §§ 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ἔφελον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὀφίλας μὲν Κῦρος ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλίονθαι δ' ἔφελον, *Would that I had perished!* Soph. CEd. T. 1157. Εἴθ' ἔφελ' Ἀργεῦς μὴ διαπτάσθαι σκάφος Eur. Med. i. Εἰ γὰρ ἔφελον Pl. Crito, 44 d. So the Impf. ἔφιλον, Eur. Iph. A. 1291. In later writers, ἔφελον and ἔφίλας are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαντε, *May the gods requite!* iii. 2. 6. Πολλὰ μοι πάραθ' ἔγινυτο v. 6. 4. Μήτις πολέμῳτι Λακταίμωνις, εὖ ζῶνός τι vi. 6. 18. Πράξας δ' ὅ μὴ τύχωμι, νοστήσωμι γὰρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγέθ', ἡμῖς τίς μοι ἀποσπρωτῶμεν . . . ἢ τις . . . Ἀχιλλῷ παρεσταίη, δεῖν δὲ κέραιος μέγα, μηδὲ τι θυμῷ διυίσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γὰρ (Ep. and Dor. αἶθε, αἰ γὰρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γίνετο φλόγος, *O, that I had a voice!* Eur. Hec. 836. Εἴθε μήποτε γίνεαι Soph. CEd. T. 1068. Εἰ γὰρ γίνετο Cyr. vi. 1. 38. Ὡς ἔλαιντο παγκάκως Eur. Hipp. 407. Πῶς ἂν λείμην; [How might I die?] *Would that I might die!* Id. Alc. 865. — These expressions, except the last, are elliptical; thus, Εἴ μοι γίνετο φλόγος, ἡδύμην ἂν, *If there were a voice to me, I should be glad;* Βουλοίμην ἂν ὥς ἔλαιντο παγκάκως. See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἔλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γίνομαι σωτὴρ ἐντυχίσσας, εὐ δ' ἄλλ' ἔρμαιος . καὶ γίνου! ἂν εὖ παῖς, *My son,*

may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

## (II.) Final.

§ 601. After final conjunctions (*ἵνα*, *ὥπως*, *ὥς*, *μή* · *ὄφρα* poet.), a *present purpose* is expressed by (α.) the *Subj.*, or (β.) in the *Fut.*, by the *Ind.*; but a *past purpose* by (γ.) the *Opt.*, or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) *Ἵνα εἰδῇς, so that you may know*, i. 3. 15. *Ἐμοὶ δὲ αὐτὰ, ἵπως . . διαδῶ* Cyt. i. 4. 10. *Συμβουλίῳ ἰγὰρ, σὺν ἄλλοις ταῦτον ἰσχυρὸν ποιήσας ὥς τέχιστα · ὥς μηκίτι διγ* i. 6. 9. — After *ἵπως* and *ὥς*, *ἄν* is sometimes inserted; as, *Ἀξίς ἡμᾶς, ἵπως ἄν εἰδῶμεν* Cyt. iii. 2. 21. *Θυμῷ βάλ', ὥς ἄν τιμασ' ἐκμάτης* Æsch. Pr. 706.

(β.) *Ἄλλ' ἵπως τοι μὴ ἐσ' ἐκείνῃ γινησέμεθα, πάντα ποιήσεις, but surely we must do every thing, that we may never come into his power* iii. 1. 18.

NOTE. After *ἵπως*, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the *Fut. ind.* Cf. § 595. 2.

(γ.) *Κῦρος τὰς ναῦς μεταστρέψατο, ἵπως θαλίτας ἀποδείξαιεν, Cyrus sent for the ships, in order that he might land hoplites*, i. 4. 5. *Βασιλέων ἐπικυλιέτο, ὥς πολέμῳ τε ἱκανὸν εἴηεν* i. 1. 5. *Ἐδόκει αὐτοῖς ἀνίστασθαι . . , μή τις ἐπιθίσει γένους* iv. 4. 22. *Εἰράγυ* (Hist. Pres., § 567. α) *δύμου, ἵν' ἄλλος μὴ τις εἰδῇ* Eur. Hec. 1148.

(δ.) *Τί μ' αὖ . . ἱκέτινας εἰδὲς, ὥς ἰδυῖα μήποτε ἡμαντόν; Why did you not instantly slay me, so that I might never have shewn myself?* Soph. CEd. T. 1391. *Τί δ' εὐφλῆς* Ib. 1389. *Οὐκοῦν ἔχρησεν τοι Παγάρου ζυγῶν πτερόν, ἵπως ἰφαινοῖτο* Ar. Pax, 135. *Ἵνα μηδὲς αὐτοὺς διέφθειρεν, ἀλλ' ἰσχυρὰ ἀφίκοντο εἰς τὸν ἁλῆα, χρέσιμοι γίγοντο* Pl. Meno, 89 b. *Ἐδὲ τὰ ἰσχυρὰ τότε λαβὼν, ὥς μὴδ', εἰ ἐβούλετο, ἰδύμετο ἄν ταῦτα ἐκπατῆν* vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the *Subj.*; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the *Opt.* The *Subj.* for the *Opt.* may be remarked particularly after the *Aor.* used for the *Perf.* (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, *Ἐπίσθηδ' εἰ οὐκ ἔγνων, ἵνα ὥς ἥδιστα διάγῃς* Pl. Crito, 43 b. *Ἐξῆλθον δόμου, μή μοί τι μίμνησθαι* Eur. Med. 214. *Ὡχιστο πρίσβυς ἄγουσα, ὅστις τὰ σφίτιμα φράσσουσιν* Th. vii. 25. *Προσιλθὺν ἐκίλιον, εἴ τις εἴη . . , ἵνα ἀπαγγίλωσι* ii. 5. 36. Compare *ἐπιδύοντο* and *ἐπιδύνοντο* iii. 4. 1, 34. *Ἵπως δὲ σου ἡ ἀποσπάπτω τι ἡ ἀποτιχιζέω, ὥς ἄπορος εἴη ἡ εἰς* ii. 4. 4. *Σπῆτόν μοι κάψιδρυσεν, ὥς πυδόμεθα* Soph. CEd. C. 11. *Αἰτῶν πλοῖα, ὥς ἀσπαλίον . . ἀμίμψαι δι' καὶ ἀροκαταληφόμενους τὰ ἄκρα, ἵπως μὴ φθάσωσι* i. 3. 14. *Ὡς ὕβριν διέχουμιν Αἰγίσθου Σιάει, γένους τ' ἀφίαν* Eur. El. 58.

2. After words of fear, the final conjunction *μή*, *lest*, is commonly used, but sometimes also the fuller *ἵπως μὴ*, or some other connective; thus, *Ἐφοβούμην*

μή ἰσθύνειν αὐτοὺς . . ὁ πᾶσι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδῶς, μή λαβῶν με δίκην ἰπιδῇ i. 3. 10. Φεβῶμαι δὲ, μή τις αἰὲν ἄδωναις ἐχέσθαι ἰαντίας Pl. Phil. 13 a. 'Εφοβῶτο . . μή οὐ δύναται iii. 1. 12. Κινδύνος μή λάβωσι vii. 7. 31. Διδῶν, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. 'Ὅπως λάβω, διδοῦκα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τριῶν, ὥπως εἰ τις . . ἀποσκάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης πῶδ', ὥς . . ὄψιναι Soph. El. 1309. 'Εφοβῶτο, ὅτι ἐρῶσινθαί ἡμελλαι Cyr. iii. 1. 1. Φεβόμενοι δὲ, πῶς χεὶ ἀπαλλῶνται ὑπακούσαι Ib. iv. 5. 19. 'Ατὰρ φόβος, εἰ τίςιν δισπῶναι Eur. Med. 184.

3. A verb of *attention*, *care*, or *fear*, is sometimes to be supplied before *ἴσως* or *μή* as, 'Ὅπως οὖν ἴσμεθι ἄνδρες [sc. ἐρεῖτε, σκοπεῖτε, or ἐπιμελεῖσθε], *see then that you be men*, i. 7. 3. Δι' [sc. σκοπεῖν] ε', ὥπως πατρὶς διέξω ἐν ἐχθροῖς, αἴς ἐξ οὐν 'εῤῥάφης Soph. Aj. 556. 'Αλλ' ἴσως μὴ οὐχ οἷός τ' ἴσταιμι [sc. διδοῦκα] Pl. Meno, 77 a. Μὴ . . διαφθίγγ Eur. Alc. 315. Cf. §§ 595. 3, 598. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (α.) as a *fact*, or (β.) as *that which may become a fact*, or (γ.) as a *mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by *εἰ*, and the *Subj.* by *ἐάν* (= *εἰ* and *ἄν* the contingent particle) or its shortened forms, *ἦν* and *ἄν*. exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν*. and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὁμοῖς ἰδίλει ἐξομῶν ἰπὶ ταῦτα, ἴσμεθαι ὁμῶν βούλομαι. εἰ δ' ὁμοῖς πάντας με ἡγάσθαι, οὐδὲν προσφασίζομαι iii. 1. 25. Εἴπωρ ἡμῶ ἰδίλει σὺ Ζεῦς, οὐκ οὕτως ἰδίλει vii. 6. 16.

**REMARK.** Supposition is sometimes made in the Greek, as in other lan-



guages, by the Ind. without a conjunction; as, *Kal δὲ παρέλπει· εἴτα σῶς* . . *σωτηριεύμεθα* Eur. Hel. 1059.

(β.) "Ἡ γὰρ τοῦτο λάβωμιν, εὐ δυνήσονται μῖνιν, *for if we take this, they will not be able to remain*, iii. 4. 41. "Ἡ δὲ φιύγγ, ἡμῖς καὶ πρὸς ταῦτα βουλινομένη i. 3. 20. "Ἐάν μοι πισθῇτι, . . *προτιμήσεις* i. 4. 14. See Ib. 15. — (α. and β.) Οὐκ ἔρα ἵτι μαχίται, εἰ ἐν ταύταις εὐ μαχίται ταῖς ἡμίραις· ἔαν δ' ἀληθύνῃς, ἐπισχευόμεαι [= δύνω] i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, "Ἐάν οὖν κατὰ μίρας φυλάττωμιν καὶ ἐπισώμιν, ἥττον ἂν δύναιντο ἡμᾶς Θηρεῖο· αἰ πολίμιοι v. 1. 9 (§ 595. β.). "Ἡ γὰρ εὐρεθῇ λίγων σοὶ ταῦτ', ἴγωγ' ἂν ἐπισφινγέην πάθος Soph. (Ed. T. 839. "Ἡ δ' ἡμῖς νικῶμεν, ἡμᾶς δι' . . *πισπῶσαι* i. 7. 7 (§ 583). *Kαὶ τοῦτ', ἴφθ, νικῶμιν, πάνθ' ἡμῖν πισπείσται* i. 8. 12 (§ 584).

(γ.) Οὐκ ἂν οὖν θαυμάζωμι, εἰ εἰ πολίμιοι . . *ισπαλουθεῖν, I should not, then, wonder if the enemy should pursue*, iii. 2. 35. *Εἰ οὖν ἐρέην ὅμας σωτήρειν τι βουλινομένης, ἴθωμι ἂν πρὸς ὅμας* iii. 3. 2.

(δ.) *Εἰ μὴ ἰδρὸν ἀπορεῦντας ὅμας, τοῦτ' ἂν ἰσχύουν . . "Ἐπὶ δὲ ἐρέω, κ. τ. λ., If I saw you in want, I should be considering this . . But since I see, &c.*, v. 6. 30. Οὐκ ἂν ἰσχύουν Ἀγασίας ταῦτα, εἰ μὴ ἰγὰ ἀνδρὸν ἰσχύουν, Ἀγασίας *would not have done this if I had not commanded him*, vi. 6. 15. *Εἰ δὲ τοῦτο πάντες ἴσμεν, ἄπαντες ἂν ἀπωλόμην* v. 8. 13. *Εἰ μὴ ὅμας ἤλθισι, ἰσπερὶνόμεθα ἂν* ii. 1. 4. — (γ. and δ.) *Εἰ μὴ πρὶν ἐπιστάμην, οὐδ' ἂν συνεπολεύθησά σοι· καὶ νῦν ἄπυμι. Οὐδὲ γὰρ ἂν Μήδεος μὲ βασιλεὺς ἰσπανίη, εἰ ἐξελάνοιμι τοὺς εὐεργέτας. Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) *Εἴ σου σπερηθῶ* Soph. (Ed. C. 1443. — The use of *εἰ* with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) *Εἰ μὴ ἰπανὴν αὐτὸν, δικαίως δὲ με καὶ αἰτιῶνθαι καὶ μισοῦναι* vii. 6. 15. *Εἰ δὲ καὶ δυνήδης τά τε ἔρη κλέψαι . . ἤξειτι ἰπὶ τοὺς ποταμούς* (cf. "Ἐφ' ὃν ἔλθεται δὲ, εἰ τὸν Ἄλυν διαβῆις) v. 6. 9. *Εἰ ἴχωμι, ὥς τάχιστα ἴπλα ἰσπεύμεν* Cyr. ii. 1. 9. Οὐκ ἂν προβαίην τὸν ποταμὸν ἴτιρον, εἰ μὴ ταῦτ' ἀρεῖσθῇς Ar. Eccl. 161. *Εἰ γὰρ γυναικὶς ἐς τὸδ' ἤξεισιν Θράες, . . παρ' οὐδὲ αὐταῖς ἦν ἂν ἄλλοις πόσις* Eur. Or. 566.

(η.) *Εἰ οὖν ἰδύην τοῦτο . . ἴεντο ἂν ἰπὶ τοὺς πότους . . καὶ κατεργάζοντο ἂν αὐτὴν* Ven. 12. 22. Δυνὸν ἂν εἶη, εἰ νῦν μὴ . . *συγγνώμην* . . ἴχοιται, ἐν δὲ τῇ τῶς χρόνῳ . . *θανάτῳ ἰσολάζει* Lys. 179. 32. *Εἰ μὴ πλοῖα ἴσθαι μίλλαι· ἰκανὰ . . ἡμῖς ἂν πλείομιν· εἰ δὲ μίλλοιμιν* v. 6. 12. Οὐκ ἂν . . *ἀγρίους, οὐδὲ καὶ . . ἀνίης* β. 184.

(θ.) *Ἐσπεριόμεν, ἴα, εἴ τι δόισι, ὠφειλόην αὐτόν* i. 3. 4 (§ 601). *Ἐσπεριόουσι, ὥς, ἦν δύναται, ἀπολίσσω* iii. 1. 35. *Ἐἴπω, εἰ αὐτῷ δόισι ἰσπίας χιλίους, ὅτι . . καταπάνω ἂν* i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) Ἐνι εἴς ἐν γένει τῷ ἱμῷ ἀδελφῷ πολέμιος, ἱμὶ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with εἰ to denote one of these ideas, the other being implied as a condition; thus, Οὐκ εἰ δύναιτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ ταῦτ' εἰ τις ἴσται, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν εἰ πορεύεσθαι, *they could themselves have marched* [might if they had chosen], iv. 2. 10. 'Ημᾶς δ' εἰ ἴσθι ἰγῶγι χρῆναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀπαυτῖναι εἰ ἴθιλοιμεν, *nor should we wish to slay him* (if we could), ii. 3. 23. 'Ἐλπεσθαι εἰ ἀκούσασθαι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἰλιθυρίαν ἱλοῖμην εἰ i. 7. 3. 'Οκνεῖν μὲν εἰ i. 3. 17. Ἐβούλεμην γ' εἰ, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with εἰ just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν παμίζεις εἰ σιαυτί, *you may now betake yourself* [might if you wished], Soph. Ant. 444. "Ἄγετ' εἰ μάταιον ἄνδρ' ἐπαυδῶν Ib. 1339. Χωρεῖς εἰ ἴσται ἐν τάχει Id. EL. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, 'Ἄλλ' ἴσται εἰ, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται εἰ Ib. 23. See also § 600.

(β.) Βουλοίμην δ' εἰ, ἀποτοῖς ἀπὸν [= εἰ ἀπύμην] Κύρου, λαθεῖν αὐτόν i. 3. 17. Οὐτε γὰρ, βοὴς εἰ ἔχων σῶμα [= εἰ βοὴς εἴχει σῶμα], ἀνθρώπου δὲ γράμην, ἥδυναι εἰ πρᾶτται δ' ἱεούλιτο Mem. i. 4. 14. "Ἄνι τοῦ τὰ τοιαῦτα ἔχον [= εἰ μὴ τὰ τοιαῦτα ἔχον], . . οὐκ εἰ εἰς ε' εἰ Pl. Phædo, 99 a. Νικωντος μὲν οὐδὲνα εἰ καταπάνουν, ἡγεθῆνται δὲ αὐτῶν οὐδὲς εἰ λευφθῆν iii. 1. 2. "Ὡσπερ εἰ δρόμοις τις περὶ νύκτος i. 5. 8. "Ἀπερ εἰ ἀνθρώπου ἐν ἱερμῇ παύσει, ἄλλως δὲ οὐκ εἰ τολμῶν v. 4. 34.

(γ.) "Ὅστις δὲ τοῦτον στυγὶν [= εἰ τις στυγῆν] αὐτῷ παρεμειληκός, τοῦτον ἰγὼ εὖπον' εἰ εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without εἰ. as, Οὐκ εἰ λαβῆναι, *i* μὴ . . . θηρῶν i. 5. 2. Οὐδὲ γὰρ, *i* πάντῃ προθυμῶν, βῆδιν ἦν iii. 4. 15. Ἐξ τῆς αὐτῆς φωνῆς γίνονται ἰπιδίανυσθαι βουλόμην, *περὶ πάντας ἰπιδίαν* i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. "Ὡσπερ, *i* ἀλάστον i. 4. 7. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἱμᾶ διασπαρᾶσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, 'Εάν δ' ἱμὶ ἴλησθαι, οὐκ εἰ θανμάσασθαι, *i* τὴν εὖροιτι vi. 1. 29. "Ἦκουσ . . ὅτι, *i* διέλθου . . ἦν μὲν βούλονται, διαψέσονται iv. 1. 3.

4. The particle εἰ is sometimes omitted where it would regularly be inserted.

ed; as, 'Ἐξαπατήμενος μίπτει, εἰ . . ἔξανατίθη, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. Εἰ δ' αἰμῖνοι' οἱ Διοὶ γράμμις ἔχουσιν, εὐτυχέως εἴην ἰγώ Eur. Ph. 1200. Εἰ δὲ μὴ . . ᾔσμεν . . φέρον παρέρχου Id. Hec. 1111. Δάσσειν τίς ἀνδρῶν ἐντελέειε κατάρχου; Soph. Ant. 604. Ὅστιν δεῦρ' ἐλάνθαι, *nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, Τάδε ἰδύμενα, εἰ [= εἴε]. . εἴθης, *this I wonder at, that you place*, Pl. Rep. 348 a.

#### (iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives *ἄν* is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εἴθης εἴη, ἡγούμενος αὐτῶν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαυμένω τῇ στρατῷ. Εἰ δὲ καὶ τῷ ἡγούμενῳ πιστεύομεν, ᾧ [indefinite] ἄν Κύρος δίδῃ, 'the guide whom Cyrus may give us,' i. 3. 16. Ἐγὼ γὰρ ἐκείνους μὲν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, . . φοβούμεν δ' ἄν τῷ ἡγούμενῳ, ᾧ δοίη, ἰστέουσι, 'the vessels which he might give us,' Ib. 17. Ὁ εἰ ἄν διη, πείσομαι Ib. 5. Ὅταν δὲ φαίη φίλος εἶναι, τούτῳ ἰδὼντος ἰσχυροῦτος ἰσχυροῦτος ii. 6. 23. Σὺν ἡμῖν μὲν ἄν αἶμαι εἶναι τίμιαι, ὅπου ἂν δὲ i. 3. 6. Ὅπου μὲν στρατηγὸς εὖος εἴη, τὸν στρατηγὸν παραβάλλου· ἐπὶ δὲ αἵματα, τὸν ὑποστρατηγὸν iii. 1. 32. Περιούσιον δ' ἡμῖν τοῦς πρώτους σταθμούς ὡς ἂν δυνάμεθα μακροτάτους ii. 2. 12. Στοιχεύονται . . ὅταν [= εἴε] οἱ ἐρχοντες σημάνωσι Cyr. i. 2. 8. Ὅτι δ' ἔξω τοῦ δυνεῖ γίνονται, . . ἀπώλειται ii. 6. 12. Ἐγὼ δὲ, ἐπὶ τῷ [= ἐπὶ τῷ] καίρις ᾧ, ἔξω vii. 3. 36. Ἐθέλουν ἀπὸ ἴασι, ἐπὶ γυνάσσει βούλονται i. 2. 7. Τί εἴη, ἴφη, ποιῶσιν, ἰσῆν [= ἰσῆν] αἰσθάνται; Cyr. iii. 2. 1. Ἐπὶ δὲ αἵματα ἄλλω ii. 4. 3. Ἐπὶ τῷ δυνάμει, προδραμόντες ἴστανται i. 5. 2. Ἐως μὲν ἂν παρῇ τις, χρεῖμαι· ἰσχυρὸν [= ἰσχυρὸν] δὲ αἰσθάνται βούλονται, . . κακῶς τοῖς i. 4. 8. Ἐως Κύρου συμμάχου ii. 1. 2. Ἐπὶ δὲ τῷ ἐμφάνει, ἀνίσταται iv. 5. 8. Δύσται αὐτοῦ, μὴ πρὸς τὸν καταλύσαι . . πρὸς αὐτὸν συμβουλεύσεται i. 1. 10. Πρὸς αὐτοὺς καταγάγει i. 2. 2. Μίχρη δὲ καταστήσει i. 4. 13.

NOTES. (a) The omission of *ἄν* with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, Ἄσπετος λίγῃ ἡγόντιος, ὃν βῆ πύρις . . δύνεται P. 109. Ὡς δ' ὅτι πορφυρὴ πύλαος H. 16.

#### (v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦεν ἄγγελος λίγων, ὅτι λιλαιπῶς εἴη Σύνεισις τὰ ἄνω, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐταὶ ἡρώτων αὐτοῦς, τίνος εἴην. Ὁ δὲ ἱερηνεύς εἶπε Περιερσὶ, ὅτι παρὰ βασιλείῳς περιέκριντο πρὸς τὸν σατραπῆν. Αἱ δὲ ἀπειρεσίαι, ὅτι οὐκ ἵσταῦθα εἴη, ἀλλ' ἀπὶ τοῦ ὅπου παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζετο, εἰ μὴ σιωπῆσαι, ἰσχύιστο. "Ἄν δὲ σιωπῶ, οὐκ ἔρ", ἔφη, "οἰμώζεμαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσοι, εὐδισέμεν ii. 1. 23. Ἦισθοντο εἰ μὴς Ἕλλησι, ὅτι βασιλεὺς . . ἐς τοὺς σκηνώ-

φίλους εἶη, βασιλεὺς δ' αὖ ἦκουσι Τισσαφέρνης, ὅτι οἱ Ἕλλησι καὶ ἄν. i. 10. 5. Ἐργισθέντες, ὅτι ὑπέστησαντο εἰς iii. 3. 4. Σαφὲς πάντοι ἀπὸ ἰδέου εἶπαι, ὅτι ὁ στίλος εἰς iii. 1. 10. Ἡγίου, ὅτι τὸ πάθος εἰς iv. 5. 7. Ἐρωτάμενος δὲ, ποδάρης εἰς iv. 4. 17. Ἐπυθάνετο περὶ τοῦ Σιῦθου, πότρου παλῖμος εἰς ἡ φίλος vii. 1. 14. Ἐπάλυ . . , μνήμη παλαιῶν σαρματῶν ἔχουσ', ὅφ' ἂν θάνατο μὲν αὐτοῖς, Soph. (Ed. T. 1245. Σουπῶν, εἰ διαβαίνουσιν ii. 4. 24. Ὅ δ' ἔχ' ἰχθυόσιν, ὅτι . . περὶ λίγαι i. 5. 14. Ἐδαύμαζον, ὅτι οὐδαμῶς Κύρος φαίνεται i. 10. 16. Τισσαφέρνης διαβάλλει (Hist. Pres., § 567. a) ἐν Κύρῳ περὶ τὸν ἀδελφόν, ὡς ἐνβουλίαν αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἔφη. Thus, — (α.) Προξένος εἶπεν, ὅτι "Αὐτός εἰμι, ἐν ζῆσσι," *Proxenus said, "I am the very person you inquire for,"* ii. 4. 16. Οἱ δὲ εἶπεν, ὅτι "ἱκανοὶ ἔσμεν" v. 4. 10. "Ἰσως ἂν εἴπωσι, ὅτι "δ' Ζώικρτες, μὴ θαύμαζι τὰ λεγόμενα" Pl. Crito, 50 c. — (β.) Ἐσθιεύων δὲ, "ὡς εὐθὺς εἶη, ἀγρίως αἰτεῖν παρὰ τούτου, ᾧ λυμανόμενα τὴν πρᾶξιν" i. 3. 16. "Ἄλγος" ἔφασκε "χερσὶν δίδουσι, μνησμένους ἵσας τὴν ναυμαχίας αὐτοῖς καὶ" αὐτοὺς νικᾶσθαι καὶ καὶ εἰλάφαι" H. Gr. i. 1. 28. Ἐλεγεν, ὅτι "ἑρῶς ᾄδοντο . . Ἀλλ' ἔγω," ἔφη, "ἡραγὰς ἐστιν." Ἀπικρίνατο, ὅτι "οὐδὲν ἂν τούτων εἴπω εἰς τὴν στρατιάν· ὅμοι δὲ ἐυαλίζεσθαι," ἔφη, "εἰ βούλει, λίγισι" v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπεν, ὅτι ἐπεὶ τὸ στρατόντα ἦκουσι, ἔλεγεν, ὅτι τὸ στρατόντα ἀποδίδουσι, *When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army* (here the regular forms of indirect quotation would be ἦκουσι and ἀποδίδουσι, while those of direct quotation would be ἦκουσι and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐργα, ὅτι οὐ δύνησται i. 3. 2. Τροφία μὲν ἦν, ὅτι ἄγει (cf. "Οὐκ εἰς τὴν βασιλίαν ἄγει") Ib. 21. Οἷτοι ἔλεγεν, ὅτι Κύρος μὲν τίθηται, Ἀρείους δὲ ἀφαιρῶντες ἐν τῇ σταθμῇ εἰς ii. 1. 3. Ἦσαν λίγιστοι . . ὅτι οὐχ ἰσχυροὶ εἶσι, ἀλλὰ ὑποζύγια ἤμεινον ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδέει δὲ πολλοὶ εἶπαι, ὅτι αἰχέσονται αὐτὸν, εἰ τις ἐπιψηφίξῃ vi. 1. 25. Ἐλεγεν, ὅτι περὶ σπονδῶν ἦκουσι, ἀνδρες, εἰσιν ἱκανοὶ ἵσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. a); as, Ἐλεγεν, ὅτι . . εἰ . . , δι' ἧσπερ ἦκουσι, 'through which they had come,' iii. 5. 15. Ἐλεγεν . . , ὅτι πάντες ἄξιαι Σιῦθου· χειμὼν γὰρ εἶη, 'for it was winter,' vii. 3. 13. Even though an infinitive precedes; as, Ἐδέει, ἄγειν τὸ στρατόντα κατὰ μίσην τὸ τῶν πελερίων, ὅτι καὶ βασιλεὺς εἶη, 'because there was the king,' i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ ἂν, εἰ Χερσάντης τοῦτο γ' ἔω Cyr. viii. 4. 16. Βούλου [sc. ὅς] λάβωμαι; *Will thou I take?* Soph. Ph. 761. Θέλους μὴ ἴωμεν; Id. El. 80. Εἴτε τι βούλου προελθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παρανοῦ σοι σιωπῇ. . . ΑΙΣΧ. [Sc. Παρανοῖς ὅς] Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent. Bech. I be silent?* Ar. Ran. 1132 (cf. § 537).—The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597–600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρίεττις· ὁρτι μὴ λίσσιν ὀττιν, and *Orestes was mortal; so that* [do not grieve] *you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὁρτι, δὲ βούλησθι, χυροτομήσασθι, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Δούλει, ἴτω, δὲ μὴ ἰθίοντα, . . πτάσθωσαν, *to show them, that, what they desire* [let them gain] *they must gain*, Th. iv. 92. Ἐπανηρωτῶ πάλλιν, τῶν ἱμαγιῶν τοῖς ὁδοῖς εἰ πρῶτον ἴν' αὐτῷ ἡμῖν ἀρίστων κείσθω Pl. Leg. 800 a. Οἴεθ' ὅν δ' ἔδειξεν; *Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. Οἴεθ' ὅν δ' ἔδειξεν; Id. Cycl. 131). Οἴεθ' ὅς ποιήσων; ἀντὶ τῶν ἐξημῶν το' ἀντάκουσεν, πᾶσα κείν' αὐτὸς μαλὶν Soph. Œd. T. 543. Ἄλλ' οἴεθ' ὅ μαι σύμπραξεν; Eur. Heracl. 451. Οἴεθ' ὅν δ' μαι γινώσκω; *Do you know then, what* [let be done] *must be done for me?* Id. Iph. T. 1203. Φυλάκευσι, ἀλ' λυγίστων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the Imperat. is sometimes used with *σύ*, or *εἰς*, or both, instead of the 3d *Pers.*; as, Χάρις διῶρε σῶς ὑψηλῆς· τῶν, πᾶσι· σφινδίνω τίς μοι δίτω, *Come hither every man* [alias, *bird*] *of you! Shoot, smite. Let some one give me a sling*, Ar. Av. 1186. Φύλασσε σῶς τις Ib. 1191. Ἴτω τις, εἰσάγγελλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as *ἄγε*, *εἰπὲ*, *ἴθι*, and *φίε*, may be used in the singular, as interjections, though more than one are addressed; thus, Ἄγε δὴ, ἀκούσασθι Apol. 14. Εἰπὲ μοι, τί πάσχισ', ὁδρεῖς; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, *but yet* [let it have been said by me] *suppose me to have said*, Mem. iv. 2. 19. Πλάττει τι γὰρ . . , καὶ ζῇ Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantive* may be *incorporated* in

the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. "Ἦλθιν, ὅτι ἐν Μίανος στρατόμαζον ἦν ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Mēno was now in Cilicia*, i. 2. 21. Διγυσεν, ὅτι ἐπὶ ταῦτο ἔχουσται Cyr. i. 2. 6. Παρισυνάξιντο, ὥσως κατὰ πορεύην ἰσχυροῦσιν Th. ii. 99.

β. "Ἦλθιν τί ἐστι Μίανος στρατόμαζον, ὅτι ἦν ἐν Κιλικίᾳ ἦν, *he perceived the army of Mēno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλγυντό τινες, ὡς γιγνώσκουσιν Vect. i. 1. See §§ 425. 4, 551.—α and β. For examples, see § 551. N.

γ. Αἰσθανόμενοι αὐτοὺς μέγα παρὰ βασιλῆϊ Δαρείῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρισυνάξιντο βοηθῶν Th. iii. 110. Πιστοὺς πῖμπυ ἰσισκουσῶν Ec. 4. 6. Ἥλθιν . . βοηθῶν τῇ σαρκεῖ Ages. i. 36.

δ. Οἱ δύναμαι . . εὐ αἰσθῆσθαι περὶόμενοι, *I cannot perceive you attempting*, ii. 5. 4. Παρισυνάξιντο γὰρ περιουσίμους H. Gr. iv. 2. 41 (§ 583. α). Ἐπιμύψι τινα ἰεῦντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσοντας ταῦτοις vii. 7. 17.—γ and δ. Ἐδοξεν αὐτοῖς παρρησία ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων πρὶς μηδὲν ἀπολογουμένων, . . δηλώσαι δὲ Th. i. 72.

ε. For examples, see § 551.

ζ. Ἐνομιζομεν ἄξιον εἶναι [= ἡμᾶς ἄξιους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζομε γὰρ ἑαυτὸν ἰσχύειν Ib. v. 1. 21). Νόμιζα . . ἄνδρα ἀγαθὸν ἀποκτείνων [= εἑαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι σίμιος i. 3. 6 (cf. Οἶμαι μιν, ἦν δ' ἔγω, ληρῶν μιν Pl. Charm. 173 α). Ὁρῶ μὲν ἐξαμφοτέρων Eur. Med. 350 (cf. Ὁρῶ δὲ μ' ἔργον διδόνει ἐξεργασμένην Soph. Tr. 706). Οὐκ ἀκρίστων ἦν δὲ, ταῦτα περιεκαλίπτε τοὺς συνόντας, ἀλλ' ἄπειρ' εὖ ἦνδ' αὐτὸν ἦντονα ὄντα, ταῦτα ἔβηχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀποφάνη μόνον ἀγαθῶν ἀπάντων εἶναι αἰτίαν ἐμὶ Ib. 468). Σαφῆ σημεῖα φαίνεις ἰσθλὸς εἰς ἡμᾶς γιγνῶς Soph. El. 23. See §§ 627, 633.—ζ and δ. Εἴρων οὐ κατεβούντης, καὶ τοὺς στρατιώτας ἀχθόμενους, *they saw that they were unsuccessful and the soldiers displeased* Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς εὐσκευασμένοις ἀ εἶχον καὶ ἐπλισμένοις προῖναι, *it therefore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Εἰ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *σύνουδα, συγγινώσκω, ἴστω, ἴσμεν* etc. *Ἐγὼ σοι σύνουδα* [sc. *σι*] . . *πρὸς ἀνίσταμαι* (v. l. *ἀνιστάμην*), *I* [know with you your rising] remember your rising early, CEC. 3. 7. *Συνίστασι γὰρ τοῖς μὴν . . γιγνημένοις* (v. l. *τοῖς . . γιγνημένοις*), *τοὺς δὲ . . ἐλαφρότας* ISOCR. 319 e. *Ἐπὶ οὐδὲ ἑμμενέει σοφὸς ἄν* Pl. Apol. 21 b. *Ἐμμενέει γὰρ ζυγῆδιν οὐδὲν ἰσισταμίνην* Ib. 22 d. *Ἐμμενέει ζύνουδα, ἔτι . . λίγω* Ib. Ion. 533 c. *Ἐσκεπας βασιλεὺς εἶπαι, you seem to be king*, Cyr. i. 4. 9. *Ἐσίκαντι τυραννίδι μάλλον ἢ πολιτείαις ἡδέσμεναι, 'you seem more pleased,' H. Gr. vi. 3. 8. 'Ἐσκεπας ἀληθῆ ἐξηπάτηται, you seem like one who has spoken the truth, i. e. you seem to have spoken the truth*, Pl. Alc. 124 b. *Ἐσκεπας γὰρ ἄσπερ αἰνιγμα ζυνεσθίενται* Pl. Apol. 26 e. *Ὅμοιοι ἴσμεν οὐκ ἐφ' ὧς ἀπολογημένοι* Id. Meno. 97 a. *Ὅμοιοι ἦσαν θαυμάζουσιν* (v. l. *θαυμάζοντες*), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., whenever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔκαστα σέβεται ἄν εἴπαι*, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). *Ἦσσι καὶ ἰδιώτην ἄν γινώσκει* vi. 1. 31. *Τί ἄν εἰδήσῃς παλιν* (cf. *εἰ εἰδήσῃς πείσεται*); iii. 1. 17. See vi. 1. 20, and § 595. β. *Ὡς εὖτε περιγινόμενος ἄν τῶν ἀνιστασμένων*, *as though he would thus prevail over his opponents*, i. 1. 10. *Ὡς ἀλόγους ἄν τοῦ χωρεῖν* v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα, ἀντίμα, εὐθύς, ἑκάστω, καὶ μετὰ*, joined with the Part. instead of the principal verb; as, *Ἄμα ταῦτ' εἰπὼν ἀνίσταται* [saying this, he at the same time rose up], *as soon as he had said this, he rose up*, iii. 1. 47. *Ὅπως μὴ, ἄμα ἀποδύσκοντες τοῦ ἀδελφοῦ, διμεκιδάνοντες ἢ ψυχῇ* Pl. Phædo, 77 b. *Εὐθύς οὖν με ἰδὼν ὁ Κίφελος ἠσπάζετε*, *immediately, therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. *Ἦν αὐτοῖς ἐπιχώριος, τὸ μετὰ πρὸς ποταμὸν μήτε ἰσθίον μήτε πίνειν*, *it was their custom, while marching [in the mean time], neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἄν*, and *οὐκ* with *φημί*: as, *Σὺν ὑμῖν μὲν ἄν εἶμαι εἶναι τίμιος, with you, I think that I should be honored*, i. 3. 6. *Χρήσιμοι ἄν ἰδοῦναι εἶναι* v. 6. 1. *Οὐκ ἔφασκεν ἵνα, they said they would not go*, i. 3. 1. *Ἐπείγετο αὐτὸν, εἰ ὀφείλοισιν*. *Οὐκ ἔφη* [sc. *ὀφείλοισιν*], *'He said No,'* v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, *Ἀγγαλλίς δ' ἔργον προστάλλει* [uniting *Ἀγγαλλίς δ' ἔργον* and *Ἀγγαλλίς δ', ἔργον προστάλλει*], *and announces [with an oath, adding it], adding an oath*, Soph. El. 47. *Ὅτι βάλλουσιν διέσω ἀναιρεμένους ταῖς βόλαις* Cyr. ii. 3. 17. *Τί ἡμῶν διέσωσθε θέλωσθε* [uniting *τί ἡμῶν διέσωσθε* and *τί θέλωσθε ἡμῶν θέλωσθε*]; [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. *Ἐπιθυμῶ τῶν ἀδελφῶν τῶν ἐν τῇ πόλει κομίσασθαι* Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, *Ἦσσι καὶ αὐτῷ μεταμίλιεν* ii. 6. 9. *Μεταμίλει αὐτοῖς* Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, *Ἐπὶ τῷ πρὸς τὸν*



καὶ ἀμείνων καὶ σπουδαίοντος εἶναι iii. 2. 15 (cf. Ἀγαθὸς τι ὑμῖν προσήκει εἶναι iii. 2. 11). Παραγγίλλας τὴν πρώτην χιλιστὸν ἵσταται Cyr. ii. 4. 3 (see §§ 402, 424. 2. Οὐδὲν ἤχθεται αὐτῶν πολιορκούντων, *he was not at all displeased with their being at war*, i. 1. 8 (cf. Σιύθης δὲ ἤχθεται αὐτῷ vii. 5. 7. See §§ 372. α, 406). Ὡς ἱκανοὶ εἰσέρχῃ ἑμῷ Soph. Tr. 394 (§§ 375, 377. 2). Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὺ μὲν εἰ πρόσθεν ἐπιχαιρέω Soph. Aj. 136. Ἦσθην . . εὐλογούντων εἰ Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ἦεν εἶναι ῥᾶτον ἐν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύων παρ' οἷς ἑκούστων ἱκανὸν φιλιεσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (*α.*) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (*β.*) with other forms of the *oratio obliqua*, but also (*γ.*) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριστεύς εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφ' ἣ, ἰσιδὼν εὐκλεῖται τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δοῦ' εἶναι χάσματος Pl. Rep. 614 b.

β. Ἀγγίλλει Διεκκυλλίδας, ὅτι νικῇν τι αὐτῷ Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τινάκει οὐκ ὅσον H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσονται ἑμὲ . . μηδὲς ὑμῶν λυγίτω . . ὥς δὲ πίσεμαι i. 3. 15 (§ 640). Ἀπάγγιλλον τῷ Κλέῳ, ὅτι τοσαῦτα εἴη ἱνδοὶ ἀγαθὰ, ὅσα . . μὴ εἰς ἰσχύειν Cyr. γ. 2. 4. See § 628.

NOTE. Ὅτι and ὥς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἴτι δὲ, ὅτι, "ἰσιδὼν τὰ χεῖρτα ἡ στρατιὰ λήθῃ, εὐδὲς ἀποπέμψειν αὐτὸν" iii. 1. 9. Ἐνόμειν ὅτι, εἴ τι οὗτος πάθῃ, αὐτὸς αὖ λαβεῖν Cyr. γ. 4. 1. Ἐγὼ γὰρ, εὐ' ἴσθ' ὅτι, ὥς ἡμυντοὶ πείθω . . ἡμὲ εἶναι τοῦτων ἴνα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . ὅτι, ἰπὶς' εἰ φῶ . . εὐδυναμίον Ib. 481 d. Γινώσκῃ δὲ ἰ Κλίον καὶ ἰ Δημοσθένη, ὅτι, εἰ καὶ ὁποσοῦν μᾶλλον ἐνδύσονται, διαφθορασμένους αὐτούς Th. iv. 37.

γ. Ἐφ' "Ἰλίωιν πορεύεσθαι . . Ἐγὼ γὰρ," ἴφῃ, "εἶδα" iv. 1. 27. Κλέανδρος, "Μάλα μάλιστα," ἴφῃ, "διαπραξάμενος ἦεν . . λίγην γὰρ Ἀναξίμαν ὅτι οὐκ ἰσχυροῦνται εἶναι . . Ὅμως δὲ εἰσδύειν," ἴφῃ, "ἐκίλειον" vii. 1. 39.

β and γ. Ἀπειρήναι, ἔτι “ἀποδοῖ Ἀρενήμα, ἰχθὲρὸν ἄδρα, ἰαὶ τῇ Εὐφράσῃ σσταμεῖ ἰναι . . . πᾶν μὲν ἢ ἰαὶ, τὴν δίκην” ἴφη “χεῖζιν ἰαδῖναι αὐτῇ· ἢ δὲ φεύγη, ἡμῖν ἰαὶ πρὸς ταῦτα βουλευόμεθα” i. 3. 20.

### (1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the SUBJECT of any word which would agree with a noun; whether *appositive*, *adjective*, *article*, *pronoun*, or *verb*. (b) The Inf. may DEPEND upon any word which would govern a noun; whether *substantive*, *adjective*, *verb*, *adverb*, or *preposition*. (c) The Inf. may be used, like a noun, to express a CIRCUMSTANCE; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φεύγειν αὐτοὺς ἀσφαλίστιον ἔστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὡς οὐκ ἀκούσθαι ἴη τό τι ἰσθῆναι καὶ λύνει τὴν γίγναι ii. 4. 19. Διὸρ' ἰσίκηςιν μελὶν σοί Soph. Ant. 233. Οἷδιν εἶν' ἰσ' [= τοιοῦτόν ἐστι, εἶν' ἰσ' there is nothing [such as] like hearing, or, it is best to hear, Ar. Av. 966. Οἷδιν εἶν' τὰ αὐτὸν ἰσῶται Pl. Gorg. 447 c. Ἐν γὰρ τῇ κρη-  
τῶν ἔστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασιν . . τοῦ ἀθροῖζιν στρατιῦμα, *pretext for assembling an army*, i. 1. 7. Πείφασιν στρατεύειν ἰαὶ τοὺς Θη-  
σαῖους H. Gr. iii. 5. 5. Ἀντιπάσχειν δὲ οὐδὲν κινδυνος ii. 5. 17. Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχη τοιάδ' ἰσίστη, θανάσσαι μὲν ἀξία, σπουδῆς γι μίναται  
πῆς ἡμῆς οὐκ ἀξία Soph. Œd. T. 776. Καλύσειν τοῦ καλὴν ἰσίντας i. 6. 2  
(§ 347). Οὐκ ἰκάλου βασιλεὺς τὸ Κύρου στρατιῦμα διαβαίνειν i. 7. 19.  
Ἀπηνωκίνας τοῦ μάχισθαι Ib. Διὰ τοῦ ἰσικεῖν ii. 6. 22. Ἠγάλλιστο τῇ  
ἔξαπατῶν δύνασθαι, τῇ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἥκουσι Soph.  
Œd. C. 12. Φεβούμηνι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπιστύν iii. 2. 19.  
Διὰ τὸ πολλοὺς ἔχιν ὑπερίτας καὶ διὰ τὴν ἰσικίλειαν i. 9. 27. Ὡς πολέμειν  
τι ἰκανοὶ ἴσταν i. 1. 5. Ἀμήχανος ἰσικλῖν στρατιῦματι i. 2. 21. Φαγίλιν  
δινίς, a terrible fellow *to eat*, vii. 3. 23. Δινὸς λίγιν ii. 5. 15. Ὁρᾶν στυ-  
γνὸς ἦν, καὶ τῇ φωνῇ τραχὺς ii. 6. 9. Πρίσιν γὰρ ὡς τύραννος ἰσικεῖν Soph.  
El. 664. Ἐπὶ γὰρ ταῖς ναυσὶ ἥσται ἰσιν ἀμύνεσθαι Th. iv. 10. Ῥᾶται δὲ  
ἰς τὸ βλάπτεσθαι Id. vii. 67. Πύσιν δὲ χάρεμα μῖζον ἰσικεῖν κλύνιν Esch.  
Ag. 266. Πάσι λίγιν Ib. 868. Μῦθος κυριώτερος λίγιν Eur. Iph. A. 318.  
Ὡ, πλὴν γυναικὸς οὐκ ἔστι στρατηλατῶν, τᾶλλ' οὐδὲν, ὃ πάσκει τιμωρεῖν φίλους  
Eur. Or. 718. Οὐδ' ἴμοι οὐδὲν οὐτ' ἴσιν βροτοῖς, πλὴν ὀνομάσαι, 'in nothing  
except name,' Eur. Ph. 501.

§ 621. NOTES. a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natu-  
ral subject; as, Τύσσειν περιέχουσα, *giving himself up* [for beating] *to be beaten*,

Pl. Gorg. 480 d (cf. Παρόλχη . . διεπιστεύηται Id. Charm. 157 b). Παρίχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν II. 8. 22. Δίδουσι βουβέλαιον λαθεῖναι βερίφους Eur. Ph. 25. Τοῖς ῥήσασιν ὠτογυγάνειν, *the easiest things to meet with*, Mem. I. 6. 9. Ἀκούσαι μὲν ἴσας τοιὸν ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object*, *effect*, or *specification*), where another case might have been expected. Thus,

Τὸ δρῆν οὐκ ἐβίλησαν, [willed not the doing it] *were not willing to do it*, Soph. Œd. C. 442. Πιθόμεν τὸ δρῆν Id. Ph. 1252. Ὅς τι καλὸν τὸ δρῆν Ib. 1241. Ἐλπίδας . . τὸ μὴ παθεῖν Soph. Ant. 235. Τυφίται τὸ μὴ Σανυῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρῆν Ib. 1105. Ἐγὼ αἴσιος . . τὸ εἰ ἀποκρίνεσθαι Pl. Lach. 190 e. Τί τι μὴ βλάπτειν ἵτοίμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσηταλαιπαρεῖν . . πρὸδῶμος Th. II. 53. Τὸ εἰρηρῆν οὐ σέβει Eur. Iph. A. 655. Ἐγὼ γὰρ ἰκεταλὴν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ θαρρῆσαι δ' αὐθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the *Gen. of motive* (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ εἶναι ζητῆσαι, *in order that none may inquire*, Th. I. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the *Acc. of specification*, and the *adverbial Acc.* When thus employed, it may be termed the *INFINITIVE OF SPECIFICATION*, and the *ADVERBIAL INFINITIVE*. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ δειμάτων τοῦ νυκτερεῖν, δοκεῖν μοι, *from some night vision*, [according to the seeming] as it seems to me, or methinks, Soph. El. 410. Ἄλλ' εἰπάσαι μιν, ἄδύς, *but to guess, joyous*, Id. Œd. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντα, γυγνώσκων παλῶς Eur. Med. 228. Ἐς τὸ ἀρετῆς [= ἀρετῶς, § 449. β.] εἶπαι, *to speak correctly*, Th. VI. 82. Ὀλίγον δὲ πλείους ἐπισκύνειν, *have slain* [to want little] *almost a greater number*, H. Gr. II. 4. 21. Μικροῦ δὲν Isocr. 70 e. Ὀλίγον [sc. δὲν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. δὲν] κἀκείνων ἐξιτραχέλιον Cyr. I. 4. 8. Ἐς δὲν πάρεθ' ὅδε Κρίων, τὸ πρᾶξαι καὶ τὸ βουλεύειν Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the *Inf. of specification*, or the *adverbial Inf.*, will be particularly remarked, (α.) with ἰκάν, chiefly in negative sentences; (β.) with some *adverbs* and *prepositions*, followed by their cases, chiefly preceded by εἰ. Thus, Οὐτε συνήκας εἰ ψευδείμην ἰκάν εἶναι, *nor would I prove false to my engagements*, [as to the being willing] *so far as depends upon my own will*,

Cyr. v. 2. 10. Οὐδὲ ξίνας ἰκὼν εἶναι γίγνω παρτίχως, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν εἰήμεν εἶναι, for to-day, Pl. Crat. 396 d., Τὸ παρὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἐπὶ σφῶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσι ἔχουσιν, in return gives [to have] pleasure, Soph. Oed. C. 232. Αἰσθήσομαι δι' οὐ μακρὸν γίγας λαχὺν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. praeparative* (ιστεψηγητικός). — (β.) Εἰς τὸ βαλάντιον βούλομαι [sc. εἶναι] Ar. Ran. 1279. 'Εκίλιον . . τοὺς ἰδιῶτα ἐπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. 'Ἐφη δ' Ὀρόντης [sc. εἶπεν ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφόντυν ἐκίλιον . . οὐ γὰρ αὖ δύνασθαι προειδῆναι [sc. ἴφασαι], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Σὺ μοι φράζω [sc. ἴθι], do you [please to] tell me, Pl. Soph. 262 e. Μὰ καὶ αἰνέσθαι τοῦτον, do not blame me for these, Ib. 218 a. Οἷς μὴ φιλέζων Aesch. Pr. 712. Θεοὶ πολῖται, μὴ μοι δουλείας εὐχῶν [sc. δέτω]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. 'Ω Ζεῦ, δός μοι τίσασθαι μέρος πατρὸς Id. Cho. 18). Νίκη, ξυγγυνοῦ, . . Σίστην τετραῖον ἡμῶν, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστήτω παντὶ [sc. ἰᾷται, παρανῶ, or δι], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ εἶδε Ib. 68). KHP. 'Ἀκούετε, λαί' τοὺς ἰπλίας . . ἀπίναι [sc. κελύνται, δι, or χρεῖ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταβύω v. 3. 13. Τὸν Ἴωνα χείρω [sc. κελύνω], I bid Ion hail, Pl. Ion, 530 a. 'Ἐμὶ παδὶν εἴδε [sc. δινόν ἰσσι], φῦ! That I should suffer such things [is horrible], alas! Aesch. Eum. 837. 'Ω βασιλεῦ, πότιρον λίγων . . ἢ σιγῇ [sc. χρεῖ, or κελύνω]; Hdt. i. 88. 'Αἰετοὶ, πῶς ἔμεν; n. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φῦ, τὸ καὶ λαβὼν πρίσθηνμα τοιοῦτ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἐμὲ νῦν κληθῆναι διὸς εὐχῶν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ.). ΠΕΙΣΘΕ. Τὸ δ' ἐμὲ πορῶν τιθεῖσιν, τὸν ἄλλων! ἰδὼ περιελθὼν ἐνθάδε πλὴν ἢ χίλις! ET. Τὸ δ' ἐμὲ κελυῖ τιθεῖσιν, τὸν δύραρον! ἀποσπῶμαι τοὺς θυγας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γὰρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αὐ γὰρ . . ἰχίμην n. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the Inf., which has led to the following rule.

NOTE. The Inf., on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. Inf. to the Dat., and the use of the prepositions *to* and *zu* before the Inf. in Eng. and German. Thus, Πείστας τὸν μόνον λίγην, *had persuaded the prophet* [to the saying] *to say*, vi. 4. 14. Τοὺς φυγάδας ἐπέμεινε εἰς αὐτῷ σκεπαιύεσθαι, *he invited the exiles* [to the serving] *to serve with him*, i. 2. 2.

**RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἡξίου . . δεῖναι αἱ πόλεις τὰς πόλεις μάλλον, ἢ Τισσαφέρνην ἀρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κλυδονίῳ οὐκ ἐβούλετο, ὅτι λιμοῦ τι παθὴν αὐτοῦ, *did not wish to incur the risk* [that they should suffer any thing] *of their suffering from hunger*, Th. iv. 15. Νῶν αἰήσειν ἐτίμεινε τελευτῆσαι Id. iii. 2. Φαῖσι δ' οἱ σέφα, . . Σιῶς καὶ ἀνθρώπους τὴν κοινίαν ἐνέχων Pl. Gorg. 507 c.

§ 627. REMARKS. 1. This rule applies to the subject of the Inf. considered simply as such. If, on the other hand, (α.) the subject of an Inf. has a *prior grammatical relation*, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθεν ἐνί τισι τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδὲν ἐπιτρέψοντας κακῇ εἶναι, *who will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι vii. 1. 21. Ὁμολογῆς οὖν περὶ ἐμὲ ἀδίκος [= ἀδίκῳ ἐν] γενεῇσθαι; *Do you confess then* [to have been unjust] *that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλίστου εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰστέον αὐτὸς τὸ τραυμὰ φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιντο, ἰθ' ὃ μᾶτις αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτις ἐκείνους καίειν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὴ ἐνέχουσθαι σου, αὐτὸς δὲ συστήσειν; καὶ ἡμᾶς μὴ ἀποψηφισέσθαι σου, εὐδὲ οὐδὲ οὕτω παύεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δίεμαι ὑμῶν, ὦ ἄνδρες δίκασται, τὰ δίκαια [sc. ὑμᾶς] ψηφισέσθαι, ἐν θυμοῦμίνοις, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὴ γὰρ εἶσι, κερδίειν' ἀποδανῶν σκεπτηγῶν δὲ, μαχόμενοι τοῖς πολέμοις Dem. 54. 1. Οὐ γὰρ ἔν περὶ τοῦ Κόρου τρέπον, ἔχοντα μὴ διδόναι i. 2. 11. Συμβουλευίῃ τῇ Ξενοφῶντι, ἐλθέτω αἰς Δελφούς [sc. ἐκείνους] ἀνακαινῶσαι τῷ Διῷ, *he advises Xenophon [that going to D.] he should consult* *to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξε αὐτοῖς, προφύλακας καταστήσαντας συγκρατεῖν iii. 2. 1. Τοῖς πελάγεσσιν αἰεὶ παρήγγελλε διηγκυλωμένους εἶναι, . . καὶ τοὺς τοξότους ἐκτελεῖσθαι v. 2. 12. Οἱς ἐξ ἀρχῆς ὑπαρχέιν, ἢ βασιλείῳ υἱεῖν εἶναι, ἢ αὐτοὺς τῇ φόνει ἰσπανοῦς Pl. Gorg. 492 b. Ἡμεῖς πάρεσσι μὲν στίχῳ πλάττω πατερῶν

καὶ οὕτως ἐστὶν ἐρημίῃ, πάρεστι δ' ἀλλοτρίῃς ἐς τοσοῦτον τοῦ χρέους ἄλιπτα γηράσκουσιν Soph. EL 959. 'Ἐοίστα εἰ [for which εἰ might have been used, if allowed by the metre] τῷ κηρύγματι, ὥστε προΐσται, ἰμμίτιν, . . ὡς ἔστι γὰρ τοῦδ' ἀνοσίφ μάλιστα Id. Ed. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ἐλπίζων . . οὐδ' ὃν αὐτὸς, οὐδ' οἱ [for τοῦς] ἐξ αὐτοῦ, παύσεται Hd. i. 56. Τὸς δὲ ἀπακρίνεται, . . αὐτοὶ δῶσιν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δι' ἄδικιόν. KP. Οὐ δῆτα. ΣΩΚ. Οὐδ' ἄδικούμενοι ἄρα ἀνταδικιόν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl. Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὡς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατίστανει ὡς ἰσὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. 'Ταπλάσας ὡς εὐαντηῆσαι, riding up to meet him, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόγματα διαρείχιν iii. 5. 7. 'Ὡς μὲν συνελόντι [sc. λόγῳ] ἰσῶν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ' ἰβραχυῖ ἰσῶν, but to speak in brief, Ag. 7. 1. 'Ὡς ἴπας ἰσῶν, so to speak, Pl. Gorg. 450 d. 'Ὡς γι οὕτως δῖξαι Id. Rep. 432 b. 'Ὡς μικρὴν μυγῆλφ εὐάσαι Th. iv. 36. 'Ὡς γ' ἰμοὶ χρεῖσθαι περὶ τῇ Eur. Alc. 801. 'Ἰόλη ἱλιξαι, ὡς γ' ἰσινάζων ἰμοί, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. 'Ὡς παλαιὰ εἶναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλιναι ποτιῦν, ὥστε ποτιμῶν, chooses toil, so as to be [or that he may be] at war, ii. 6. 6. 'Ἐχω γὰρ τρήκει, ὥστε ἱλῶν τὸ ἰσῆσαι πολέον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐπαύσεα, ὥστε δῖξαι ἀποτῇ i. 6. 6. Κραυγὴν πολλὴν ἰσίουσι καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολέμιους ἀκούειν. ὥστε οἱ μὲν ἰγγύτατα τῶν πολεμίων καὶ ἴθρυτοι ii. 2. 17. 'Ἐφ' ᾧ μὴ καίειν iv. 2. 19 (see § 530). 'Ἐφ' ᾧ τι πλοῖα συλλίγιν vi. 6. 22. 'Ὅπως ἐπὶν ἀρχὴν μὴ τοιοῦτοι ἴσονται οἱ παλῖται, οἷσι ποιεῖν τινος ἢ αἰσχροῦ ἔργου ἱφίσθαι, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἱφίστο, such as would desire], Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μεθεσθίνας ὀρχισθαι Dem. 23. 16. 'Ὅσον μόνον γινέσθαι ἑαυτῷ κατωλιστῶν [= τοσοῦτον μόνον ἔχει ἂν γινέσθαι], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, vii. 3. 22. Νιμύμενοι τι τὰ αὐτῶν ἱκασσι ἴσον ἀποζῆν, 'merely enough for subsistence,' Th. i. 2. 'Ἐλείπετο τῆς νουτὸς ὅσον σπουδαίους διελθεῖν τὸ εὐρίην iv. 1. 5. 'Ὅσα μίνται ἄθῃ δουρίν αὐτῷ, but so far as [seemed to him] he could judge at present, Th. vi. 25. 'Ὅσον γί μ' εἶδιναι Ar. Nub. 1252. 'Ὅ τι καὶ μ' εἶδιναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of ὡς as above, with an ellipsis of its corresponding demonstrative (§ 523), it seems to have been at length regarded, especially in connection with εἰ, as a simple adjective of quality, and to have been construed accordingly ; thus, 'Ὅσοι εἰ ἴσονται

ἀρῆν συμπερᾶσαι περὶ τοῦ διδόναι;" Οἱ δὲ ἀπεκρίθησαν, ὅτι "ἱκανοὶ ἴσμεν εἰς τὸν χρόνον εισελάλῃν." "Shall you be [such as to] able to coöperate with us respecting the passage?" And they replied, "We are able to make an irruption into the country." γ. 4. 9. 'Ο γὰρ εἴς τι εἰς γινώσκουσιν τι τοῦ ἀφελίματος αὐτοῖς, καὶ τοῦτους δυνάμεις πρὸν ἐπιθυμῶν ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ εἴς τι ἢ . . διώκων, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ εἴς τι σοὶ λαθάνειν, it is not possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ἄρα εἷς τὸ πιδίον ἄρδων, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρᾶγμα μέγα εἶναι, καὶ μὴ εἶναι πρὸς βουλεύσασθαι, 'not suitable for a young man to direct,' Th. vi. 12. Συγγράφειν λόγους εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, *πρὶν ἢ*, *πρότερον ἢ*, *ὑστερον ἢ*, are sometimes followed by the Inf. instead of another mode; as, "Υστερον . . ἢ αὐτοῖς εἰνῆσαι [for ὑστερον ἢ ἤμιναι or ὑστερον τοῦ εἰνῆσαι] Th. vi. 4.

## (II.) The Participle.

§ 630. 1. The Participle, in its common uses, is either *preliminary*, *circumstantial*, *complementary*, *prospective*, or *definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the Pres. Part.; as,

Κῦρος ὑπελαβὼν τοὺς φυγόντας, συλλέξας στρατιῶμα, ἱερίσκει Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάνθων' ἰλθών, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of *μαθὼν* and *παθὼν* with *τί* or *ῥ* *τι*, to form an intensive (and often severe or sarcastic) 'why' or 'because'; thus, *Τί γὰρ μαθὼν' ἰς τοὺς θεοὺς ὕβριζῖται;* For having learned what new wisdom did you insult the gods? i. e. *Why did you insult them?* or, *What possessed you to insult them?* Ar. Nub. 1506. *Τί παθῶμαι . . εἴξαι γυναῖξιν;* Having experienced what change do they resemble women? i. e. *How is it that they resemble?* Ib. 340. *Δικαιοτέρων τὸν ἑμίων πατέρα γέννηται, ῥ* *τι μαθὼν εοφὸς υἱὸς εὗται ἔφθεν,* 'because he begat,' Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the Pres. It may sometimes be translated by an adverb or a circumstantial adjunct; as,

*Δύναται ἥρως ὡς μέλιστα ἰδύνατο ἱσικρυπτόμενος,* 'as secretly as possible,' i. 1. 6. *Ἀπὲρ καὶ ἀρχαίμινος ἴππον,* 'in the beginning,' Th. iv. 64. *Τὸς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαίμινος,* the most [beginning with] and particularly by *Thrasymachus*, Pl. Rep. 498 a. *Τελιστῶν ἱχαλίστατος* iv. 5. 16 (§ 457. a).

Ἀνόντας τρέχει Ar. Plut. 229 (§ 457. γ). Ἦσαι Μίνων ἰ Θεσσαλλίαι, ἑλπίνας ἔχων χιλιούς, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistence* (cf. § 637. α); as, Πῶτα ὑποδήματα φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling*, Id. Euthyd. 295 c. Ληρείς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυστάζεις ἔχων περὶ τὴν Σύραν; Ar. Nub. 509. Τί δῦτα ἔχων στείφει; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part*. is particularly frequent with verbs of *sensation*, of *mental state* and *action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard* [of Cyrus being in C.] *that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείους ἰνδίων, *he saw that there was need of more*, vi. 1. 31. Ἦσθι μίντοι ἀνόντος ὦν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατὰμαθον ἀναστὰς μέλις v. 8. 14. Εἰδέναι συνέισεν, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὲς ἡσθιὶν ἡδικημένη Eur. Med. 26. Σύνεσθε ἑαυτῷ πάντα ἰφυσμαίνεις i. 3. 10 (§ 615. 1). Φρόνι βέλως Soph. Ant. 996. Ἐμμένετε γὰρ ἰσάνων Cyr. iii. 1. 31. Τιμώμενοι χαιρεοῦσι, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες ἀπὸ τῶν ἀχθόντων. . . Ἰδοντες πρῶτοντες Mem. ii. 1. 33. Μισοῦμενοι ἀποδιδυκότες Th. v. 35. Διδρακύναν γιλαῖν Soph. Ant. 483. Ἐπαισχύνεσθαι. . . κινούντες Id. CEd. T. 635. Διῆκω πρῶτα μὴ σοφὸς γιγῶς, ἵστυτα σώφρων Eur. Med. 548. Κύρον τε ἰσιστρασιόντα πρῶτος ἡγγυίλα ii. 3. 19. Ἐμμένοντες οἷς ἀμολογήσαμεν δικαίους εὖσιν; Pl. Crito, 50 a. Οὐ γὰρ φθεῖν τοῖς φανεροῖς πλουτοῦσιν ἱσάντο i. 9. 19. Εὖρεσκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραχόμενοι Isocr. 311 c. Οἱ ἂν ἱξίλειγ-χθῶσι διακέλλοιτες ii. 5. 27. Τριφόμενοι ἰλάνθανιν, [was secret being maintained] *was secretly maintained*, i. 1. 9. Λαβὴν αὐτὸν ἀπειλῶν, *to conceal from him our departure*, or, *to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάθῃς σιαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἐστ' ἂν λάθωμι [sc. ἡμῶς αὐτοῖς] ὑδροπότης γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐνύγχων, *happened* [being] *to be present*, i. 1. 2. Ὅσους ἰχθῆς ὦν κυρεῖ Eur. Alc. 954. Ἀδικεῖτε. . . πολέμῳ ἀρχόντες, *you do wrong in beginning war*, Th. i. 53. Ἐλλείπεσθαι εὖ ποιεῖν Mem. ii. 6. 5. Ἐπεὶ ἐντυχόμενοι. . . ἰλόντες Eur. Or. 1212. Ἡ πόλις αὐτῶς οὐκ ἰσπερὶφύει παρακαίοντες τὸν νόμον Isocr. 268 e. Νικαμένη γὰρ Παλλὰς οὐκ ἀνέχεται Eur. Heracl. 352. Ὑπὲρ ἡμῶν κακῶς ποιοῦντες v. 5. 9. Διὰ γούρου μακρόντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διαστρέφουσι μελιτῶσαι Ib. 12. Διαγωνίζομαι. . . διατιλοῦσιν Ib. Μὴ ἀμνησθῆναι ἀνδρα ἐντρογῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολιοῦντες vi. 1. 28. Ἄ οἰμαι ἂν παύσαι ἰνοχλοῦντα ii. 5. 13. Ὅπως μὴ φθάσωσι μήτι ἰ Κύρος μήτι ἰ Κίλικις καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession*, or *take possession before them*, i. 3. 14. Φθάουσιν ἰπὶ τῷ ἄρῳ γινόμενοι τοῖς πολέμοις iii. 4. 49. Οὐκ ἴσθηναι συζόμενοι τὸν περὶ τὸν Ἀττικὸν πόλεμον, καὶ. . . ἴσθον, *they no sooner heard of the war around At-*



tica than they came, Isocr. 58 b. Φυτίζοντα παῖδας εὐαίε' ἀπὸ φλόγης, you cannot now be too soon in begetting children, Eur. Alc. 662. Οὐκ ἔν φλόγης, . . λίγων, you cannot tell me too soon, i. e. tell me at once, Mem. ii. 3. 11. Ἄλλα γὰρ δὲ μετὰ ἱππιδίου λίγων Pl. Phil. 26 b.

§ 634. NOTES. *a.* With these verbs, the Part. *ῶν* is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. *ῶν*], know that you are safe, Soph. CEd. C. 1210. Εἰ γέροντα αὐτῷ Ib. 726. Σὶ δηλώσω κακόν [sc. *ῶντα*] Ib. 783. Δηλοῖ τὸ γίνεσθαι ὁμῶν Id. Ant. 471. Νῦν δ' ἀγγεῖνι τεύχεσσι Id. El. 313.

*β.* Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, Ἄς ἄπαξ μάθωμαι ἀγαθὰ ζῆν, if we should once have learned to live in idleness, iii. 2. 25. Ἴνα μάθῃ σφιστὴς ὦν, that he may learn that he is a schemer, Aesch. Pr. 61. Ἴν' ἐρεῖται τὴν γλῶσσαν ἀσχετοῖσιν, 'learn to keep,' Soph. Ant. 1089. Ἐπιθὰν γινώσκοντες αὐτοῖσιν, when they perceive that they are distrusted, Cyr. vii. 3. 17. Μνησθῶ ἀπὸ ἀγαθῶν εἶναι, let him remember to be a brave man, iii. 2. 39. Μιμνήσκαι . . ἀκούσας αὐτοῖ, I remember to have once heard, Cyr. i. 6. 3. Τούτοις μὲν οὐκ αἰσχρότατα λίγων· τὸ δὲ . . αἰσχυροῖσιν ἔν λίγων, I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said), Cyr. v. 1. 21.

*γ.* The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμὲν πρίσκει ἔν μάλιστα ἱκετολογίῃ, it would become me most of all to attend, CEd. 4. 1. Οἷς οὐδὲ ἄπαξ ἱλουσιόλητος τυδόμενος Isocr. 174. 14. Εἰ παλαμῶσιν ἔμμενοι ἴσται, whether it would be better for them to go to war, Th. i. 118. Μιστὸς ἦν θυμούμενος, I was sated with passion, Soph. CEd. C. 768. Δῆλος ἦν ἀνώμενος i. 2. 11. Κατάδηλοι γίνονται προσεσσεύμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδὲν Pl. Apol. 23 d. See §§ 551, 614. d.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting purpose, commonly translated by the Inf. (§§ 583. *a*, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αἰδοῖς δὲ ἡ ἀνησυχία οὐδὲν ἴσται, and again there will be no one who will guide us, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τοῖς ἐκπεσποκότας, those who had been banished, or the exiles, i. 1. 7 (§ 556). Τοῖς γυναιμένοις (cf. Τοῖς γονύσι) Apol. 20. Συναγωγῶν . . τοὺς προσελόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλούμενον, 'and of the rest [him that wished] any one that wished,' i. 3. 9. Ἡ Διομήδεια λιγομένη ἀνάγκη, the so-called necessity of Diomed, Pl. Rep. 493 d. Ἴν', ὥσπερ ἱππῖος ἔχου δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλοῦσάμην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμῖς καὶ βοηθήσουσαν ἅπαντα ἱστέμην ἔχοντες Dem. 101. 10. Ἀπαντα γὰρ τελευτῶσι δυνὰ φαίνονται, for every thing appears fearful to those who are venturing, Eur. Ph. 270. Πισποδῖσαι . . εἰς βλάστην φέρον, to have suffered [what tends to harm]

*any infamy*, Soph. *Ced.* T. 516. Διαφίει δὲ πᾶν πολὺν μάθην μὴ μαθόντος, καὶ ἰ γυμνασάμενος τοῦ μὴ γυμνασάμενου Pl. *Leg.* 795 b. See §§ 447, a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἶμι, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πιστωπῆδὲς εἶη iv. 8. 26. Τιταγμένοι ἦσαν i. 7. 11. Ἦσαν ἐπισταυανόντες ii. 3. 10. Ἦν δ' οὐδὲν πιστωπῆδὲς vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἴσται Pl. *Leg.* 860 e. Πῶς . . ἦσι πάσχοις ἐαδὲ; Eur. *Cycl.* 381. Εἶη συνυπῆις Id. *Alc.* 464. Ἀντιδὸς ἴσται Soph. *Ant.* 1067. Μισούντες σὺ γίγνομαι, Pl. *Leg.* 908 b. Μὴ πρὸς τοὺς ἡμᾶς γίνῃ Soph. *Aj.* 588. Πῆλιν διπαισῆις *Æsch.* *Ag.* 392. Πολλὰ χρήματα ἔχουσι ἀνηρωπῶντες, [having plundered many things we have them] *we have plundered many things*, i. 3. 14. Ἄ νῦν πατασσομένης ἔχουσιν vii. 7. 27. Τὰ ἐπιστάδια πάντα ἔχον ἀνακισσομένους iv. 7. 1. Τὰ ἐπιστάδια ἐν ταύτοις ἀνακισσομένους ἦσαν Ib. 17. Τὸν λόγον δὲ τοῦ πάλας θαυμάσας ἔχων Pl. *Phædr.* 257 c. Τὸν μὲν πρὸς τῆς, τὸν δ' ἀπὸ τῆς ἔχων Soph. *Ant.* 22. Κρηῖττον ἔχων Ib. 32. Ἀσιμάσῃ ἔχων Ib. 77. Βισουλινῶδες ἔχων Id. *Ced.* T. 701. Οὐ τοῦτο λίξω ἔρχομαι, *I am not going [or come] to say this*, *Agas.* 2. 7. Ἐρχομαι ἀποδανούμενος νυκτὶ Pl. *Theag.* 129 a. Ὡχίται ἀπὸν νυκτός, *he [departed going off] went off in the night*, iii. 3. 5. Ὡχίται ἀπὸ λαύων, *rode off*, ii. 4. 24. Οἶχεται θανάων Soph. *Ph.* 414.

NOTES. (a) The *Perf. Part.* with εἶμι is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession*, *continuance*, or *persistency* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate *Fut.* The Part. of a verb of *motion* with εἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδούμην' [sc. ἴσται], ὡς ἴσται, σῆνδε κατθανόν Soph. *Ant.* 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to *anacoluthon*, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc. absolute* may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

## RULE XXXII. A PARTICIPLE AND SUBSTAN-

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τῶτο δὲ λέγοντες αὐτοῦ, πτάσσεται τις, and [he saying this] upon his saying this, some one sneezes, iii. 2. 9. "Ὅστις, ἔξιν μὲν εἰρήνην ἔχων . . . αἰεῖται πολέμῳ, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μετὰ δὲ ταῦτα, ἅθι ἄλιον δύνανται ii. 2. 3. 'Ανίσταται τὰ ἔθνη, οὐδένις καλῶντες, 'without opposition,' i. 2. 22. Οὐδὲ μὲν βοηθεῖται, πολλῶν ἔσαν πείρας, οὐδὲς αὐτοῖς δυνάσεται, διλυμένης τῆς γιγφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἰσιλιλασιόντες, αἶνον δὲ μὴδ' ἐσφραίνεσθαι παρὲν, ὅτι δὲ σόνει πολλῶν ἀπαγορεύονται v. 8. 3. 'Ἐν καλῇ παρατυχίᾳ ἐφίσι ζυμῶσαι, καὶ πανταχόθεν αὐτῶν ἀποκαταλυμένῳ Th. v. 60. Ἐδὲ δὲ παρατυχίᾳ, but when a favorable opportunity offers, Id. i. 120. Οὐ προήκει, when it is no interest of ours, Id. iv. 95. 'Ἀμφότεροι μὲν δεαυὶ ἀναχωρεῖν, . . . κυρῶν δὲ οὐδὲν . . . ἰσχυρὰ χερὲς ἐρεμῶσθαι, νυκτὶς τι ἰσχυρομένῳ Ib. 125. Διδογμένῳ δὲ αὐτοῖς Id. i. 125. Δέξαν αὐτοῖς ἀπὸ ξυνόδου, ὅστις διανομαχῶν Id. viii. 79. Δέξαντες δὲ τοῦτο H. Gr. i. 1. 36. Δέξανται δὲ καὶ τοῦτοι Ib. v. 2. 24. Δέξαντα δὲ ταῦτα καὶ τρεφόντα Ib. iii. 2. 19. Δέξαν δὲ ταῦτα [sc. σπῆν, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δέξαν ἡμῖν ταῦτα, ἰσχυρομένη Pl. Prot. 314 c. 'Ἀδελφοὶ ἔν, ἐνέτι τις . . . ἀφαιρέσεται Th. i. 2. Αἰσχερὲς ἐν τῷ ἀντιλίγῳ Cyt. ii. 2. 20. Προσταχθὲν γὰρ αὐτῷ . . . ἀναγράφει Lys. 183. 12. Δηλωθέντες, ὅτι ἐν ταῖς ναυὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἵγνυντο Th. i. 74. Ἑσαγγελθέντων, ὅτι Φύσσειαι νῆες ἐκ' αὐτῶν πλείουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλευσθαι] προκυρήσει Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ἡ Γ' αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Ταῖς προτίραις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχῃς ἴοντων [= ἴοντι], ἀλλὰ καλοῦντες τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τε ἴοντων καὶ μαχομένων v. 8. 13. Οὐκίτι δ' οὐτοι κλισιόουσιν ἐργίζεσθαι, ἀλλ' ὅσοι αὐτοὶ λαμβάνει χεῖρ ἵσται, ὅσας τε ὁμοίς τὰ τούτων μετ' ὁφειλόμεν, ἀλλ' οὐ τοῦτον τὰ ὁμότερα κλισιόουσιν Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547): as, Ἐντυθέντι προέδοντων [sc. αὐτῶν], ἰφαιντο ἔχονα, 'as they were advancing,' i. 6. 1. Οἱ δ' ἔσαν, ἰσχυρομένους [sc. αὐτοῦ], ὅτι Μάρκου iv. 8. 5. Πλείους μὲν ἂν μοι, κατθανόντες [sc. σόνεις], ἄλλος ἢ Soph. Ant. 909. Ὄστω δ' ἔχοντων [sc. ἰαντὰ πρᾶγματων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Ὄστω μὲν γιγνομένων, σαφῶς δὲ Cyt. v. 3. 13. Ἄκουσας βασιλῆος [sc. ὄντος] ii. 1. 19. Ἐξίστι φωνῇ, ὡς ἡμῶ μόνος πύλας Soph. CEd. C. 83. Ἦλις ἐφηγητοῦ πνέας Id. CEd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὡς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *participle of special application*), chiefly to mark it as *subjective*, i. e. *as expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παράγγειλε . . ὡς ἰσχυροῦντος Τισσαφέρνης, *he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. l. 6.* Ὡς αὐτοὶ ἀπολλύναι, ὡς ἰαλοῦντος τῆς πόλεως, *they thought they were lost, inasmuch as the city was taken, vii. 1. 19.* Ἐκείλιντο . . ὡς εἰς Πισίδας βουλλόμενοι στρατιῶντας, ὡς πραγμάτων παρῆχοντος Πισιδῶν i. l. 11. Ὡς ἡμεῖς οὐκ ἴσμεν, . . οὐκ τὴν γνώμην ἔχοντες, *[as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6.* Ἐλθὲν θάρσει, ὡς κατασπαρμένῳ τούτῳ εἰς τὸ δίον Ib. 8. Τὰ πλεῖστα αὐτῶν κλιόντες, ὥστε πάλιν τὸν στόλον Κύρου μὴ ποιεῖν Ib. 16. Ὡς οὐκ ὄντων εὖν τίκων, φέρειν δὲ Eur. Med. 1311. Στρατιὴν πολλὴν ἔχων, ὡς βοηθεῖν βασιλεῖ, *bringing a large force to aid the king, ii. 4. 25 (§ 583. a).* Κατασκυιάζονται ὡς αὐτοὶ πού οὐκ ἔχοντες (cf. Μίνιον παρασκευάζομενοι) iii. 2. 24. Κατακλιθεὶς, ὥστε ἔξω ἡσυχίαν ἔχων, *we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14.* Διαγυλομένους ἵπποι, ὡς, ἵππων σημήν, ἀποτίξιν διῶσι, v. 2. 12. Λέγουσι ἡμᾶς ὡς ἰαλούσας Æsch. Ag. 672. Δηλαῖς δ' ὡς τι σημεῖον Soph. Ant. 242. Ὡς πολέμου ὄντος κατ' ἡμῶν ἀπαγγελῶ, ii. l. 21. Ὡς μὲν στρατηγήσονται ἡμεῖς ταύτην τὴν στρατηγίαν, μηδὲς ἡμῶν λαλῶν, *let no one of you speak, as though I were to take this command, i. 3. 15.* Ἀνίστασθαι, ὡς οὐκ ἔστιν διὰ vi. l. 22. Ἀπὸ τῶν ποταμῶν ἀνθρώπων ἰεργουσι, ὡς τὴν μὲν τῶν χρηστῶν ἡμεῖς ἀνασθῆναι τῆς κρείττης, τὴν δὲ τῶν ποταμῶν, πατάσθαι Mem. i. 2. 20. Εὐχεται δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάχαθ' ἰδίῳ, ὡς τοὺς θεοὺς πάλιστα εἰδέναι Ib. iii. 2. Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλθόντα [sc. τὰ ἄρματα], *and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10.* See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

a. Ἡ δὲ ἡ γνώμη τοῦ Ἀριστῆος [= Ἦδε τῷ Ἀριστῇ, τὸ μὲν μὲ] ἰαυτῷ στρατηγῶντι ἔχοντες i. τῷ ἰσθμῷ ἰσχυροῦν Th. i. 62. Ἐλθὲν αὐτοῖς [= ἰψηφίσαντες] . . ἰσχυροῦντες Id. iii. 36. Καὶ δημοσίᾳ κρείσσεια διὰ τὴν πρὸς τοῦ πολέμου, ἵδρι ἵππων τοῖς ἰσχυροῦσιν αὐτοῦ ἀχθῶντες Id. vi. 15. Διδῶς μ' ἔχου [= αἰδοῦμαι] i. τῷδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πίσπαλται δ' αὐτῇ μοι φίλος κίβη [= σέβας ἔχου με], τόνδε πλούσαν οἶκον Æsch. Cho. 410. Ὅτι μοι θεός, . . πλούσαν Soph. El. 479. Ἡμεῖς [= ἡμεῖς, § 412] δ' αὐτὴν κατακλῆσθαι φίλον ἦτορ, διδάσκοντες φέγγον α. 256. For other examples see §§ 344, 459, 627, 639.

β. Ἄλλοι τε τρέψαντες αἰετᾶς, καὶ μηχανὴν πρὸς ἡγῶν Th. iv. 100. Οἱ στρατηγὸν ἰσχυροῦντες, Κλειώμε μὲν καὶ Φρονίπας πρὸς Σιδῶνι βουλλόμενοι ἔχον . . Τιμασίῳ δὲ πρὸς ὁμοῖοι vii. 2. 2. Ὡς τούτοις αὐτῶν πρὸς . .

οὐρα, ἢ καὶ τὸ φάργισιν ἢ ἄλλῃ περιστάσει Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διίγνεται, τὸ μὴ ἔπειτος εἶναι [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. e). This verbal is often used *impersonally*, in the neut. sing. or plur., with *εἶναι* (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρῆ*; thus, *Σκεπτόν μοι δοκεῖ εἶναι* [= *σκεπτεσθαι δεῖν*], *it seems to me that it is to be considered* [= *that we ought to consider*], i. 3. 11. *Ἐδόκει διωκτόν εἶναι*, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τίον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. x). Thus,

(α.) *Ὡς πιστόν εἶναι Κλειάρχῳ*, *that they must obey Clearchus*, ii. 6. 8 (§ 405. η). *Πορευτὶν δ' ἡμῖν τοὺς πρώτους σταθμούς* ii. 2. 12 (§ 431). *Πάντα ποιητὶν* iii. 1. 18 (cf. the personal form, *Πάντα ποιηταί* Ib. 35). *Ὅς οὐ παραδοτὰ ταῖς Ἀθηναίσις ἴσται* Th. i. 86. *Γυναῖκας οὐδαμῶς ἡσσηταί* Soph. Ant. 678 (§ 349). — (β.) *Καταβάτιον εἶναι ἐν μέρει ἑκάστης* *each one therefore must descend in turn*, Pl. Rep. 520 d. *Ὡς αὐτὸ μισθοφορτὶν εἶναι ἄλλους ἢ τοὺς στρατευομένους*, *αὐτὸ μισθώτιον τῶν πραγμάτων* *στλείσσειν ἢ πεντακισχιλίοις* Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (α.) The *impersonal* with the *personal* construction of the verbal; as, *Τὰς ὑποβίσεις τὰς πρώτας, καὶ εἰ πιστὰ ὑμῖν εἰναι, ἕως ἐπισπισσάται σφίστην* [for *τὰς ὑποβίσεις ἐπισπισσάτων*, or *αἱ ὑποβίσεις ἐπισπισσάται*] Pl. Phædo, 107 b. — (β.) The *Dat.* of the agent with the *Acc.*; as, *Ἡμῖν νυσσέναι*. *ἰλπίζοντας* Pl. Rep. 453 d. — (γ.) The *verbal* with the *Inf.*; as, *Ἐπιθυμίας φησὶ οὐ καλαστίον, . . ἰόντα δὲ αὐτὰς . . ἰτοισμῶζιν* Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the *ADVERB*, the *PREPOSITION*, the *CONJUNC-*

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

### A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs.* Thus,

Πάλιν ἠρώτησεν ὁ Κύρος, *again Cyrus asked*, i. 6. 8. 'Ἠδίως ἰσίδοντο i. 2. 2. 'Ορβία ἰσχυρῶς Ib. 21. 'Ἡμιλημίως μάλλον i. 7. 19. Τὴν οὐ περιτείχι-  
σεν, *the not blockading*, Th. iii. 95. 'Ἡ μὴ 'μυριῶς Ar. Eccl. 115. Τῆς ἀπὸ  
τῶν 'Επιστολῶν πάλιν καταβάσιως, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, 'Ἡμεῖς γὰρ νικῶμεν, *we at least are victorious* (here γὰρ, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. 'Ἡκουσιν οὐδὲς ἵν' γὰρ τῷ φανερῷ i. 3. 21. 'Ἀερίαιος ἦ, . . καὶ οὐδ' . . πειρᾶται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μεταπειρομένου αὐτοῦ, οὐκ ὀλίγω ἰδού, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσιζήσαν, καί τις εἰδότες i. 6. 10. Εἰ-  
δότες τοί μαι τὰς δ' ἀγγελίας δὲ' ἰδούξιν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in *simple, absolute negation*, and the latter in *dependent or qualified negation*, hence in *supposition, prohibition*, &c.; or, in the language of metaphysicians, οὐ is the *objective*, and μή the *subjective negative* (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποτι ἰεῖν οὐδὲς Ib. 'Ἐὰν δὲ μὴ διδῷ, *and if he would not give*, i. 3. 14. 'Ὅπως μὴ φάσκει Ib. Μηδένι μὲν Κύρον νικῶνται i. 4. 16. Οὐκ ἀκούει ἴσσι, καὶ μὴ δεῶν δ' μὴ χρεῖζεις; Soph. Œd. C. 1175. 'Ἐμὲ τῶν σὺν λόγων ἀριστὸν οὐδὲν, μηδ' ἀριστὸν ποτὶ Id. Ant. 499. Τὰ μὴ ἔστα ὡς οὐκ ἔστα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκῶμεν; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. 'Ἡ μήτις . . λαύει; ἢ μήτις ε' αὐτὸν κτείνῃ; i. 405. Οὐκοῦν . . πιστεύομαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἡκανῶς ἔχριναι Pl. Phædr. 274 b.

### B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS govern

ern substantives in the oblique cases, and mark their relations; as,

*Ἦμῶντο ἀπὸ Σάρδων, καὶ ἱξιλύνου διὰ τῆς Λυδίας . . ἰπὶ τὴν Μαινῶν ποταμὸν, he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.*

Or, more particularly,

<i>Ἀπὸ</i> , ἀπό, ἐξ, and πρό	govern the	Genitive.
<i>Ἐν</i> and σύν	“ “	Dative.
<i>Ἀνά</i> and εἰς	“ “	Accusative.
<i>Ἀμφί</i> , διὰ, κατὰ, μετὰ, and ὑπέρ	“ “	Gen. and Acc.
<i>Ἐπί</i> , παρά, περί, πρός, and ὑπό	“ “	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows *ἀμφί*, *ἀνά*, and *μετὰ* in the poets; and *ἀμφί* even in prose, chiefly Ionic. Thus, *Ἀμφί πλινθεῖς* Æsch. Pr. 71. *Ἀνά τι ναυαί* Eur. Iph. A. 754. *Μετὰ χερσίν* Soph. Ph. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as *ἐκ* for *ἐξ*, § 68, *ἐν* for *σύν*, *ἐς* for *εἰς*, *ἐνί* for *ἐν*, *περί* and *πρὸς* for *περί*, *ὄπισ* for *ὀπί*) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. *Ἐν* and *περί*, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (*ἐνς*, § 58) *εἰς* or *ἐς* (cf. § 57. 4), and *περίς* · thus, *ἐν*, *ἐνς*, *εἰς*, *ἐντο*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix *-δε*, to (cf. §§ 150, 322); as, *Ὀδὺμπεύδε* A. 425 (cf. Περὶ "Ὀδὺμπεύ 420). "Ἀλα-δε A. 308 (cf. *Εἰς ἄλα* 314). "Αἰδίδε [= *εἰς* "Αἰδὸς δέμον, § 385. γ] H. 330. It is sometimes used pleonastically; as, "Ὀδὸς δέμονδε β. 83. *Εἰς ἄλαδε* α. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) OF DEPARTURE OR MOTION FROM (§ 347). *Ἀπὸ τῆς ἀρχῆς*, from the province, i. 1. 2. *Ἐκ Χερρονήσου ἰερόμενος* Ib. 9. *Παρὰ δὲ βασιλείῃς πολλὰ πρὸς Κύρον ἀπῆλθεν* i. 9. 29. *Ἀλλόμενοι παρὰ τῆς στήρας, leaping down from the rock*, iv. ii. 17. — (β.) OF ORIGIN AND MATERIAL (§ 355). *Γιγνόμενος ἐκ τοῦ Δαμασκού* ii. i. 3. *Οἶόν τι ἐκ τῆς βαλάνου σιτισμίνης τῆς ἀπὸ τοῦ φρίνικος* i. 5. 10. — (γ.) OF THEME (§ 356). *Περὶ ὑμῶν ἰνίον ἤκουον*, I heard respecting some of you, vi. 6. 34. *Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς* Cyt. iii. 1. 8. — (δ.) PARTITIVE (§ 358). *Οἱ ἀντομολήσαντες ἐκ τῶν πολιτῶν* i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) OF NEARNESS (§ 399). *Σὺν τοῖς φυλάξι, with the exiles*, i. 1. 11. *Τὸν παρ' αὐτῶν* Ib. 5. — (η.) OF PLACE (§ 420). *Βασιλεῖα ἐν Κιλικίᾳς ἱερμὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει* i. 2. 8.

ACCUSATIVE, — (θ.) OF MOTION TO (§ 429). *Ἀφικνέτο . . πρὸς αὐτόν, came to him*, i. i. 5. *Κατίβαινον εἰς πιδίον* i. 2. 22. *Πίμπας . . παρὰ τοὺς στρατηγούς* Ib. 17. *Ἀνίστη ἐπὶ τὰ ὄρη* Ib. 22. *Κατὰ Σαλυερίαν ἀφίκου* vii.

2. 28. 'Τα αὐτὰ τὰ εὐχὴ ἔργον Cyp. v. 4. 43.—(ι.) Of SPECIFICATION (§ 437). Δαμωρὰ καὶ κατ' ἔμμη καὶ φύσει Soph. Tr. 379. Κατὰ γνῶμην Ἰβρις Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, "Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ θιοσιδείῃ . . . οὕτω Μίνων ἀγάλλεται ἐπὶ ἔκαστῃ δυνάμει ii. 6. 26. Καὶ πρηνὴ πολλὰ ἐπ' αἶσιν i. 7. 4. Σὺν πολλῇ πρηνῇ καὶ ἡδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, 'Ὀδὸς . . . Διὰ φῶν κατὰ Δαυλίας Soph. CEd. T. 734. 'Αγροῦς σφί πύμψαι κατὰ πυμνίων τομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus *παρὰ* denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα αἰσύναντι, ἵτι οὐ φασὶ παρὰ βασιλῆα πορεύεσθαι, ἐπήϊσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ διαχίλιοι, λαΐντες τὰ ἴσλα καὶ τὰ εὐνοφία, ἰσπερπετιδύσαντες παρὰ Κλισίῃ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, 'Ἰλαρὰ δὲ ἀντὶ συνφορῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι συνφορῶν] ἦσαν, καὶ ἀντὶ ὑφορμῶν καυτὰς ἡδῆς ἀλλήλας ἰώμεν, they were cheerful instead of [being] downcast, &c., Mem. ii. 7. 12. 'Ἐξ ἐλπίου ἄζηλον ἐρεῖσται βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of two substantives having a similar construction will be observed, not only after a conjunction, but also in the case of the relative, in the questions and answers of a dialogue, &c.; as, 'Ἀπὸ τι τῶν νῶν καὶ τῆς γῆς H. Gr. i. 1. 2. 'Ἐν τῇ χρείῃ, ἣ ὑμῶν ἀκούω Symp. 4. 1 (cf. 'Ἀπ' ἐκείνου γὰρ τοῦ χρέους, ἀφ' οὗ τούτου ἀράσθην Pl. Conv. 213 c). "Ταῦ τοιοῦτα τίει." "Τίτοι δὲ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. 'Ὡς παρὰ φίλους καὶ ἐιργάτας, [sc. παρὰ] Ἀθηναίους ἀδῶς ἐπώνται Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So *Εἰς* [sc. τὸν χρόνον] ἵτι β. 99. 'Ἐς οὗ, until, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly *ἔστι*). Thus,



α. Σπένταμψιν αὐτῇ στρατιώταις, *he sent with her soldiers*, I. 2. 20.

β. Προέστηκεμψι δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πίμπου Ἀρεζίλμην . . . πρὸς Εἰνοφῶντα vii. 6. 43). Ἐπιστάλεις αὐτῇ H. Gr. i. 6. 23 (cf. Πλὺν ἰσ' αὐτοῦ Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *ἰσί*, *πρὸς*, and *πρὸς* are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀπὸ*, *ἐξ*, and *ἐν*. See §§ 347, 399.

γ. Ἐπιρῶντες ἐπὶ δόλλιν εἰς τὴν Κιλικίαν I. 2. 21. Παρὰ δὲ βασιλῆος ἀπῆλθον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λειγὸν ἀμύναι [= λειγὸν ἀπαμύναι], *to ward off destruction*, A. 67. Παρὰ δ' ἰγχία μακρὰ πύσσηται Γ. 135. Ἀπὸ μὲν σιωπῇ δόλεις Hdt. iii. 36. Ἐν δὲ παρῶσαι, *and leaping forth*, Eur. Hec. 1172. Διὰ μ' ἰφθυίας, *κατὰ δ' ἰκτυίας* Id. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is sometimes repeated without the verb; as, Πίμπαντες, δ' γύναι, *μὲν* Eur. Hec. 504. Ἀπελὶ πύλιν, ἀπὸ δὲ πατρίδα Id. Herc. 1055. Κατὰ μὲν ἱκανοὶ Δρόμον πύλιν, κατὰ δὲ Χαράδην Hdt. viii. 33. So, Ὀνειρε . . Ἀγαμίμωνα, ἐν [sc. Ὀνειρε] δ' Ὀδυσσεύς Γ. 267. Ἐλίσσιν . . καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ι. Ἄλλ' ἀνα [for ἀνάσσει] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσιθλύν πάρα [for πάριται] Eur. Alc. 1114. Ἐν [for ἵσται] δ' ἐν τῇ ἱερῇ χώρῃ καὶ λιμῶν καὶ ἄλσιν γ. 3. 11.

## C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connecting sentences, and like parts of a sentence; as,

Ἰσθίνι Δαρείους καὶ ὑψάπτει, *Darius was seized and apprehended*, I. 1. 1. Τισσαφρίνης διαβέβηκεν τὸν Κύρον πρὸς τὸν Ἀχιλῆα, ὃς ἰσχυροῦνται αὐτῷ. Ὁ δὲ πύθεται τὸ καὶ συλλαμβάνει Κύρον I. 1. 3. Ὅστις αὐτῷ μᾶλλον φίλος ὦναι ἢ βασιλεὺς Ib. 5. Πλίσιν ἢ διαχίλιν I. 3. 7. Ἐξά καὶ βαρεκαῖος καὶ Ἐλληνικός I. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects*, *predicates*, *adjuncts*, &c. Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Προσβάλλουσιν . . καταλαμβάνουσιν ἄρδον τοῖς πολιμαῖς, εἰ βούλωντο φεύγειν* iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, *Πλουσιωτέρη μὲν ἂν, εἰ ἰσχυρόναις, ἢ ἰμοῖ ἰδίδουσι* Cyr. viii. 3. 32. *Ἐκ διανοήσεως ἢ τοιῶνδε ἐσώθησαν* Th. vii. 77. *Τοῖς δὲ νωτίραις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγῶ* [sc. ἀκμάζω], *παραινῶ* Isocr. 188 a. *Ἡμῶν δὲ ἄμεινον, ἢ κεινόναι, τὸ μᾶλλον προσημαίνων* Dem. 287. 27. *Οὐδαμοῦ γὰρ ἴσται Ἀγέλατος Ἀθηναίων ἰσται, ὅσπερ Θερασύζουλον* Lys. 136. 27. *Ἐξέστι 3', ὅσπερ Ἡγίλοχος, ἡμῶν λίγυς* Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *πολύς* is followed by another adjective; as, *Πολλὰ τε καὶ ἐπιεικέως διελίγοντο* v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, *Ἐκμάνθαι· σχολὴ δὲ πλείον ἢ Σίλω πάριστι μοι*, '[and] for I have more leisure,' *Æsch. Pr. 817. Τυχχάνω τι κλῆθ' ἀνασπαστοῦ σῆλης χαλῶσα, καὶ μὲ φθίγγος οἰκίου πακοῦ βάλλει δι' ὄντων*, 'just as I am drawing the bars, there strikes,' *Soph. Ant. 1186. Καὶ ἦδ' ε' ἦν ἐν τῇ τρείτῃ σφαμῇ, καὶ Χιρίεσθος αὐτῇ ἰχαλιπάρῃ* iv. 6. 2. *Ὅχι ὁμοίως ποιούμεναι, καὶ Ὅμηρος* (cf. § 400), *they have not composed in the same manner [and] as Homer, or with Homer*, *Pl. Ion, 531 d* (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of *δι* for *γὰρ*, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of *γὰρ* in specification, where we should use *that*, *namely*, *now*, &c.; as, *Τῷ δὲ δῶλον ἦν· τῇ μὲν γὰρ πρίσθαι ἡμίερε . . ἐκίλιαι* ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses *ἔσω* and *ἔσω* as protracted forms for *εἰς*· thus, *Ἀγγυίλον . . Ἰάκω ἔσω* Ω. 145 (cf. *Εἰς Ἰάκω* 143). *Ἀγάγῃσιν ἔσω κλισίῃ* Ω. 155.

β. *Ἡ μὲν κλισίῃ, καὶ περὶ οὗτος τε πρίε* [sc. *τοῦτος*], 'in addition to this,' 'besides,' *Æsch. Pr. 73. Πρὸς δ' ἔτι* iii. 2. 2. *Ἐν δὲ* [sc. *τοῦτος*], *and meanwhile*, *Soph. CEd. T. 27.*

γ. Κῆρ δὲ (conjunction) μεταστρέψεται . . . καὶ στρατηγὸν δὲ (adverb) ἀντι-  
τι ἀντιτίθῃ i. 1. 2. 'Ὡς δὲ ὡς ἔχει, χαλεπὸν, εἰ, αἰμῶνι ἐν τῇ Ἑλλάδι καὶ  
ἰσχυρὸν καὶ τρυφῇ τυφθεῖσθαι, ἀντι δὲ τούτων οὐδ' ἴμοιαι ταῖς ἄλλαις ἰσχυρὰ vi. 6.  
16. Σφαίρις δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτης τὸν Ἀχαιοῦ,  
ξίους ἵστας καὶ (adverb) τοῖτους, ἐκίλυνον i. 1. 11. Πρῶτον μὲν ἰδάνεον . . .  
ἵστα δὲ ἱλξῖ i. 3. 2. Ἄλλος δὲ λίθος, καὶ ἄλλος, εἴτα πολλοὶ 1. 5. 12.  
Ταῦτα ἰσίουσι, μίχρει σπῖστος ἰγίνετο iv. 2. 4 (cf. § 394). Πλὴν αἱ τὰ  
παινηλῆα ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective,  
with the appropriate mode; thus, Μὴ πρὶν ἐκεῖ καταλῦσαι . . . πρὶν δὲ αὐτῇ συμ-  
βουλεύσεται, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj.  
or Opt., only when a negative or interrogative sentence precedes); (2.) as hav-  
ing a prepositional force, with the Inf.; thus, Πρὶν τέσσαρα στάδια διαλθεῖν,  
*before* [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple  
adverb, with *ἄ* and the appropriate mode; thus, Πρὶν *ἄ* . . . ἰγίνεσθαι, *before that*  
they had come, Cyr. i. 4. 23; (4.) with *ἄ* and the Inf. instead of another  
mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their  
cases, are often used substantively. An adverb and a preposi-  
tion governing it are often written together as a compound  
word. Thus,

Ὅταν δὲ τούτων ἄλις ἔχηται, *but when you have had enough of this*, v. 7. 12.  
Εἰς μὲν ἀπαξ καὶ βραχὺν χρόνον, *for once and a short time*, Dem. 21. 1. Εἰς  
ὡν Pl. Tim. 20 b. Μίχρει ἵστασθαι v. 5. 4. Πρίσταναι Ar. Eq. 1155. Ἐμ-  
προσθεν iii. 4. 2. Παραντίκα Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμισυ τοῦ ὅλου  
στρατεύματος Ἀρκάδις, *above half of the whole army were Arcadians*, vi. 2. 10.  
Αἰτῶ αὐτὸν εἰς διαχλίους ξίους i. 1. 10. Ἐκ τῶν ἡμῶν τοῦ μέρους v. 3. 3.  
Ἐνιδραμον ὡς εἰς ἰστανκοσίους H. Gr. iv. 1. 18. Συνιλιγμῖνον εἰς τὴν Φυλὴν  
περὶ ἰστανκοσίους Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for  
another (or a preposition is used with one case for another), by  
reason of something associated or implied. This construction  
is termed, from its elliptic expressiveness, *constructio præg-*  
*nans*. Thus,

α.) A PREPOSITION of *motion* for one of *rest*. Οἱ ἐν τῇ ἀγορᾷ . . . ἔφυγον  
[*in* for *is*, by reason of *ἔφυγον* following], *those in the market fled* [from it], i.  
2. 18. Αἱ δὲ σπηλαὶ αὐτοῦ εἰσιν ἐν τῶν βασιλείων Ib. 7. Ἀφικνούμεναι τῶν ἐν  
τοῦ χωρίου περὶ ἄνδρες v. 7. 17. Τοῖς ἐν Πύλου λεηθῆναι, *those taken at Pylos*  
*and brought thence*, Ar. Nub. 186. Οἱ ἀπὸ τῶν καταστρωμάτων ταῖς ἀκοντί-  
σιν . . . ἔχρῳντο Th. vii. 70. Εἰς ἀνάγκην κείμεθα, *we have come into necessity*,  
*and lie there*, Eur. Iph. T. 620. Ἐν δὲ τῇ ἐπιτεβολῇ τῶν ἱερῶν τῶν εἰς τὸ πᾶν  
i. 2. 25.

β.) A PREPOSITION of *rest* for one of *motion*. Ἐν Λευκαδίᾳ ἀνήσαν [in for  
*is*, to imply that they were still there], *had gone to Leucadia, or were absent in*  
*L.*, Th. iv. 42. Οἱ δ' ἐν τῇ Ἠραίᾳ κατασπινυγόντες (cf. Εἰς δὲ τὸ Ἠραίου κα-  
τίφυγον) H. Gr. iv. 5. 5. Ἐν τῇ ποταμῷ ἴκισεν Ag. 1. 32.

γ.) AN ADVERB of *motion* for one of *rest*. Τῶν ἰδόντων [for ἴδον] εἰς εἰσινυ-  
κᾶτω Ar. Plut. 228. Μισοῖσθαι τοῦ τόπου τοῦ ἰνδίου εἰς ἄλλου τόπου Pl.

Apol. 40 c. Πῶς πανθὴν ἱερήμιον εἶρω ; 'Whither can I go to find?' Eur. Hero. 1157.

δ.) An ADVERB of rest for one of motion. "Ὅπου [for ὅπου] βίβηται, οὐδὲς οἶδεν, no one knows where [for whither] he has gone, Soph. Tr. 40. Παιναχού πρὸς δυνάμει Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πόθου πατρίδων, γονίων, γυναικῶν, παίδων iii. 1. 3. Ἔχουσ πάλιν, ἔχουσ τρήρεις, ἔχουσ χρήματα, ἔχουσ ἀνδρας τσούτους vii. 1. 21. Οὐτὶ πλινθυβίς δέμου προσιλούς ἦσαν, οὐ [for οὐτι] ἐυλογεγίαις Æsch. Pr. 450. Ὅμνόν ἡμῖν Σιδὸς πάντας καὶ πάσας, [sc. ὅτι] ἢ μὴν . . Ἰθυόμην vi. 1. 31. Ἀφειλόμην, ἡμιλογῶ v. 6. 17. Ἀπάγγιλον σόσι, ἦναι ἔσως τάχιστα ἰερόμενοι πάλιν γυναικα πιστὴν δ' ἐν δόμοις εἶρω Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὕκων with the ellipsis of a conditional or other conjunction; as, Οὕκων παύσεται ταῦτα, ἡμῖς . . ἐκλιψόμεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἔστιν ὃ σι εἰδίκησαι," Ὁ δ' ἀπεκρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντες δὲ τοῦ Ὀρέντου, ὅτι οὐδὲν ἀδικηθείς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἄλλ' ἑρῶτι, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷον γὰρ σοι μαχεῖσθαι, ᾧ Κύρι, τὸν ἀδελφόν; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective; as, Ὡ γύναι, ἴφην, ἔνομα δὲ σοι τί ἔστιν; Mem. ii. 1. 26. Ὡ Κίρκη, τίς γὰρ . . ἡγιμώσιν; κ. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. πῶς] γὰρ καὶ περιέτιν ἡν ἄρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δίδουκα iii. 2. 25. Παρὰ τὴν θάλατταν ἦν· καὶ [sc. ταύτη ἦν] γὰρ ἡδὴ ἡθόνη vi. 2. 18. Καὶ γὰρ καὶ παρὸς ἰφαινετο ii. 2. 15.—And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θῶτερον ἢ [sc. ὅττω ταχὺ] ὥς τις ἂν εἴη, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἡγοσάμενος εἶναι ἢ

ὡς ἰπὶ Πισιδίαι τὴν παρασκευὴν, *thinking that the preparation was greater than [so great as] it would be against the Pisidians*, i. 2. 4. Βραχύτερα ἀπέστη, ἢ ὡς ἐκινεῖσθαι, *hurled [a shorter distance than so as to reach] too short a distance to reach*, iii. 3. 7. Ἐφάτη κοινοῦς, ὥστε νηφίλη λιυαή i. 8. 8. Ὡς εἰς μάχην παρασκευασμένος, *arrayed as [he would array] for battle*, Ib. 1. Ἐπίκαμψεν, ὡς εἰς κύκλῳ i. 23. Φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἰσχύειν iv. 3. 21. Ἀφείζει, ὡς ἰπὶ ταύτους i. 2. 1. Ὡς πρὸς ἱερῆ, ἐκίλει i. 5. 8. Ὡς ἐν τῶν παρόντων [sc. ἰδόντες], ζυνταξίμηναι Th. vi. 70. Κραυγάζοντες, ὡς δὲ καὶ ἰσχυρότεροι τὸ παρ' ἑαυτοῖς πρῶγμα, δίσκοντες, *the Cerauntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. Ὡς ἰπὶ τὸ πλεόν, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. a, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, Παρίνται ὡς βασιλῆι, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, Ἐχον [sc. εἶσιν πολλοὺς] ὡς πεντακκοσίους, *having such a number as 500*, i. e. about 500, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, Καὶ μὴ μ' ἄρτομον ἐπὶ δ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχίπλουτον καὶ καταστάτην δέμων [sc. δίκασθε] Soph. El. 71. Εἰ μὲν βούλειται, ἰψίστω· εἰ δ' [sc. μὴ βούλειται], ὅτε βούλειται, τοῦτο ποιεῖται Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μᾶλλον· as, Ζητοῦσι κερδαίνειν [sc. μᾶλλον], ἢ ὕμῃς τιθεῖν Lys. 171. 8. Τὴν τῆς ὀριστερίας πόλει τύχην δὲ ἱλείμην, . . ἢ τὴν ἱλείνου Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, Εἰ μὲν σὺ τι ἔχῃς, ὃ Μηδίοσδε, πρὸς ἡμῶς λίγην [sc. λίγη δὲ]· εἰ δὲ μὴ [sc. ἔχῃς], ἡμῖς πρὸς σὲ ἔχομεν vii. 7. 15. Εἴτε ἄλλο τι θάλει χρῆσθαι, εἴτ' ἰσ' Αἰγυπτῶν στρατιῶν, συγκαταστρίψαιεν' ἢ αὐτῶ ii. 1. 14. Καὶ νῦν, ἢ μὴ ὁ Κύρος βούληται [καλῶς ἔχει]· εἰ δὲ μὴ, ὡμῖς γὰρ τὴν ταχίστην παρέσθαι Cyr. iv. 5. 10. Ἐκείνη καὶ χιλὸν καὶ εἴ τι ἄλλο χρῆσιμον ἦν [sc. ἴκαιον ταῦτα] i. 6. 1 (εἴ τις so used is equivalent to ὅστις). Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολέμιων καὶ χιόνος, καὶ εἴ τις ἴσῃ v. 3. 3. Ἐπιείθετε, πλὴν εἴ τις τι ἔλαλψεν iv. 1. 14. Ἐὖτε ἦσαν, πλὴν κατέβησαν εἰ τὴν Σικελίαν φέροντο αὐτοὺς δουλώσειναι Th. vi. 88. Ἄλλοι μινύουσι . . . εἰ δὲ καὶ αὐτοὶ [sc. οὐ μινύουσι], φινυγόντων I. 45. Εἰ δ' ἄγε [= εἰ δὲ βούλει, ἄγε, but if you will, come] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, Ζώγει, Ἀτρείς υἱέ, σὺ δ' ἄξιον δίκης ἄποινα Z. 46. Ἐν Πύλῳ ἄξιον ἀμύνηται . . , ἢ ὅγε καὶ Στάρετης β. 326. See § 650. β.

#### B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly,

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, Οὐποτε ἰεὺ οὐδὲν i. 3. 5. Οὐδέναι οὐδαμῇ οὐδαμῶς οὐδαμῶν κοινονίαν ἔχει Pl. Parm. 166 a.

(β.) In divided construction; as, Οὐκ αἰσχύνησθι οὗτοι θῖοις οὐτ' ἀνθρώποις ii. 5. 39. Μῆδιν τιλείτω μήτι ἱμαὶ μήτι ἄλλῃ vii. 1. 6. Οὐ γὰρ ἴσται ἴστας ἀνθρώπων εὐθέσται, οὗτοι ὅμῃν οὗτοι ἄλλῃ οὐδὲν πλῆθι γνησίως ἱκανοῦμένους Pl. Apol. 31 a.

(γ.) In the emphatic use of οὐδὲ and μηδὲ. as, Οὐ μὲν δὲ οὐδὲ τοῦτ' ἐν τῇ δῖῳ i. 9. 13. Μὴ τοίνυν μηδὲ vii. 6. 19. Οὐκοῦν βούλειται . . , οὐδὲ πολλὰ δῖ, he does not therefore wish, no, far from it, Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, Ναυκλήρους ἀπαῖσι μὴ διώγειν, he forbade the shipmasters to cross [saying that they should not cross], vii. 2. 12. Ἐξίβουσι τὸ μὴ καταπερνεῖν i. 3. 2. Ἐξὺ τοῦ μὴ καταδύνασθαι iii. 5. 11 (cf. Σχῆμα εἰ πηδῆν Eur. Or. 263). Κωλύοντες μὴδ' αὖ . . περιζῆναι vii. 6. 29 (cf. Κωλύοντες τοῦ καίεν i. 6. 2). Κωλύματα μὴ αὐξήσθαι Th. i. 16. Ἐμποδὼν τοῦ μὴ ἡδὴ εἶναι iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with εἶσι or εἰσι) the place of an Inf.; as, Ἀρτῖσθαι . . , εἰσι οὐ παρῆν, to deny that he was present, Rep. Ath. 2. 17. Ὡς δ' οὐκ ἱκύντες ἰγνῶργον τὴν γῆν, οὐκ ἔδυναν ἀρετῆσθαι Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) Οὐδὲς γὰρ μ' ἐν πείσειν ἀνθρώπων τὸ μὴ οὐκ ἰλθῆν, none of men can persuade me not to go, Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἴχνησι αὐτὸς, μὴ οὐκ ἴχων τι σύμβολον Soph. Oed. T. 220. Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι, Pl. Phædo, 74 d. (2.) Ὡςτις πᾶσι αἰσχύνην εἶναι, μὴ οὐ συσπυδαῖεν ii. 3. 11. (3.) Οὐκ ἱκανοῦσθαι τὸ μὴ οὐ γιγνῶσθαι Esch. Pr. 787. Τί δῆτα μέλλεις μὴ οὐ γιγνώσκεις; Ib. 627. Τί ἱμωδὼν μὴ οὐχὶ . . ἀποθανῆν; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἤ, than; as, Τί οὐκ δι' ἑαυτοῦ τὸν χρόνον ἀναμῖναι, . . μᾶλλον ἢ οὐχ ὥς τάχιστα . . τὴν εἰρήνην ποιῆσθαι, 'rather than make peace,' = 'and not rather make peace,' H. Gr. vi. 3. 15. Εἰ τοίνυν τις ὅμῳν . . ἄλλως πως ἴχῃ τὴν ἐργὴν ἐπὶ Μιδίαν, ἢ ὥς οὐ γίεν αὐτὸν τιθέναι Dem. 537. 3. Ἦτοι γὰρ ἡ Πίεσις οὐδὲν τι μᾶλλον ἐσ' ἡμῖας, ἢ οὐ καὶ ἐπὶ ὁμῖας Hd. iv. 118. (Compare, in French and Ital., Vous écoutez mieux que vous ne parlez, Egli era più ricco che voi non siete.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) Οὐ περὶ μὲν τοῦ λόγου . . , περὶ ἑμαυτοῦ δὲ οὐ, I do not say it of you, and not of myself, Pl. Alc. 124 c. Οὐ γὰρ ἑαυτοῦ παύμενοι . . οὐδὲ ἀποθανῆν εἰ ἐλθόντες δύνασθαι; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, Οὐδὲς οὐκ ἴσται Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

"Ελθιν, ἔτι, εἰ μὴ καταβήσονται οἰκήσουσις καὶ αἰῶνεται, ἔτι καταπαύουσι vii. 4. 5. Δίδουκα, μὴ, ἂν ἄταξ μάθωμιν ἀργαί ζῆν . . μὴ, ὅσπερ οἱ λατοφάγου, ἱππιδάμειθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἴηαι οἶμαι, εὐτ' ἂν φίλοι ἀφιλήσῃαι, εὐτ' ἂν ἰχθὺς ἀλίξασθαι i. 3. 6. Καὶ ἂν γυναικῶν ἥσονται καλοίμεθ' ἂν Soph. Ant. 680. Τάχ' ἂν κἄμ' ἂν τοιαύτη χυρὶ τιμωρεῖν Σίλα Id. CEd. T. 139. Ὡ τίκων δ' γυναικῶν Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβει Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρέσθιν καταλύσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν δὲ αὐτῷ συμβουλεύσῃται i. 1. 10 (cf. i. 2. 2). Οὐ πρέσθιν πρὶν ἢ . . ἰγνύοντο Ag. 2. 4. "Ὅσον ἀπὸ βοῆς ἴσῃ κα Th. viii. 92. Τίνας δὲ χάρειν ἴσῃ κα Pl. Leg. 701 d. See §§ 461. 3, 609. a, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἔστι, εὖ ἱρῶσιν οἱ ἀνθρώπων, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθὸν through the attraction of εὖ] Pl. Conv. 205 c. Ἠξίου, Δίτριον μὴ μὴ ἀποδῶμαι (τοὺς Λακιδαιμόνους), εἰ μὴ βούλονται ἀναβάντες [for ἀναβάντες, by attraction to the subject of βούλονται] ἢ . . ἀπορῶσαι Th. v. 50. Ἐρμηνεύουσιν καὶ εἴ τοι ἄλλου τιθέντες (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

Ἦεν γὰρ ἔγὼ . . ἥκουσά τινος, ἔτι Κλῖανδρος ὁ ἐν Βυζαντίῳ ἀρκεστῆς μίλλυ ἦξιν [for ὡς ἥκουσα, Κλῖανδρος μίλλυ, or ἥκουσα, ἔτι Κλῖανδρος μίλλυ] vi. 4. 18. Ἀπὲρ δ' ὡς ἴσκειν οὐ νιμῖν [for ὡς ἴσκειν, οὐ νιμῖν, or ἴσκειν οὐ νιμῖν] Soph. Tr. 1238. Ἀλλὰ μὴν, — ἱεὺ γὰρ καὶ ταῦτα, ἱεὺ δὲ ἔχω ἱλασθαι, καὶ εἰ βουλήσῃται φίλοι ἡμῖν εἶναι. — οἶδα μὲν γὰρ [for ἀλλὰ μὴν, ἱεὺ γὰρ, οἶδα, or ἀλλὰ μὴν ἱεὺ. οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἴσχυι γὰρ περιστάς τερότερον ἐν τῇ Λακιδαιμῶνι περιῶ ἄλλων παρῶσα, καὶ . . ἰδεῖν αὐτοῖς Th. i. 72. Οὐκ ἴσθ' ἔτι μᾶλλον, δ' ἄνδρες Ἀθηναῖοι, πρίναι οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν Περστανίῳ σιτυῖσθαι [for ὅτι μᾶλλον πρίναι, ἢ, or ἔτι πρίναι οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ἰμοίης θυμηθῆναι, καὶ εἰ ἐκ τῶν νῶν πρὸς παρισκυασμῶν ἐκβιάζουσι, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες γνωσθῆναι Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse ; as, "Ἐρχονται . . κήρυκες . . οἱ μὲν ἄλλοι βάρβαροι, ἢ δ' αὐτῶν Φαλῆες εἰς Ἑλλὰν [for εἰς δ' αὐτῶν Φ. Ἑ.], there come heralds ; the rest barbarians, but [there was] one of them Phalæus, a Greek, ii. 1. 7. See i. 10. 12. Περσέμενοι ἔντες ἄσπετοι .

οὐτι γὰρ . . διδόντις [for οὐτι διδόντις, or οὐτι γὰρ διδόντων. The construction might be made regular by repeating *παρημίλου*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γάρ, καὶ γάρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργύριον μὴ οὐκ ἔχω, ἀλλ' ἢ μισρὸν τι vii. 7. 53. Οὐδαμῶ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν οὐδὴν iv. 6. 11.

3. ἄλλως τι καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τι καὶ ἄρχοντι, πάλλιν εἶναι κατῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὖ εἰδ' ὅτι, εἰδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχουσιν i. 3. 9. Οὐτ' ἂν ὁμῶς, εὖ εἰδ' ὅτι, ἰσχυράσθαι Dem. 72. 24. Μονότατος γὰρ εἰ εὖ . . , εὖ ἴσθ' ὅτι Ar. Plut. 182.

5. ἢ γάρ, εἴθ' ἄφελον, see §§ 599, 600. 2.

6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ἀνίστησι ταῦτα · εἰ δὲ μὴ, ἴφθι, αἰτίαν ἔχεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἰν τῷ ὕδατι τὰ ὅπλα ἦν ἔχουσιν · εἰ δὲ μὴ, ἤρπασεν ἡ σφαμὸς iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. α.

8. μή τί γι, *not to say aught surely, i. e. much less, or much more*; as, Οὐκ ἴν δ' αὐτὸν ἀργαῖοντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι καὶ τί γι · δὴ τοῖς Διοῖς Dem. 24. 21.

9. Ὅτι μὴ after negatives, *except [= ὅτι μὴ ὅτι, what is not]*; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but, i. e. for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίβη ἱλασι Ar. Nub. 232.

11. οὐ μίντοι ἀλλά, οὐ μὴν ἀλλά, *yet no, but, i. e. nevertheless, or nay rather*; as, Ὅ ἴσως εἰσὶν εἰς γένετα, καὶ μισροῦ πάμπαν ἔξιστραχῆλιν · οὐ μὴν ἀλλ' ἐπίμεινεν ἡ Κύρις Cyt. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c., i. e. not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἰν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὐς οὐ φοβούνται, . . αἰδοῦνται Cyt. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναικῖν . . , μὴ ὅτι ἀνδράσι, *'not to say men,' Pl. Rep. 398 e.* Οὐχ ὅσον οὐα ἡμύναντο, ἀλλ' οὐδ' ἰσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἐπαινήσαν, *that the Lacedaemonians had not only not punished, but*



had even commended, H. Gr. v. 4. 34. Οὐχ ὥς δῶρα δούς vii. 7. 8. Μὴ ὥς ἐρχίσσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἐρθεύσθαι ἰδύνασθαι Cyt. i. 3. 10. Πιστεύματ' ἡμῖν, οὐχ ὥς οὐ καύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not *because*, denying an inference which might be drawn]; as, Ἐγγύνομαι μὴ ἐπιλάττεσθαι, οὐχ ὅτι παλῶ καὶ φησιν ἐπιλάττων εἶναι Pl. Prot. 336 d.

13. οὖν and οἶν [== τοῦτον ἵνα, ὅτι, §§ 530, 40. 3, 372. γ], poet., on account of this, that —, because, and, with certain verbs, that; as, Ζηλῶ σ' οἶντος ἐνὶ στήθεσσι θυμῷ, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴδὲ τοῦτο σέθεν, οὖν Ἑλληνὶς ἴσμεν Soph. Ph. 232. Οἶντα is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὸς οὖντα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ πρὶ καρήνῃ, round about the fountain, B. 305. Δ' ἐν μεγάρῳ x. 388. Πρὶ πρὸ γὰρ ἔρχετο Δ. 180. Διὰ πρὶ P. 393. Πᾶσι τοῖς ἀργυρείῳ Hdt. iii. 91. Ὑπ' ἐν βελίῳ, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *πρὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλοις ἄλλοι, for ἄλλοι πρὸς ἄλλοι, Æsch. Pr. 276. Παρὰ φίλων φίλῳ φίλῳ γυναικὸς ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; αὖ (not for ἰάν, § 588), ἄρα (paroxytone), αὖ (poet. αὖτε), αὖθις (Ion. αὖστις), γὰρ, γέ, δαί, δέ, δὴ (except in Hom. and Pind.), ὅθι, ὅθι, ὅθι (poet.), κί (Ep.), μὲν, μῖντοι, μήν, νῦν (enclitic; Ep. also νύ, § 66. α), οὖν, πρὶ, τί, τοί, τοίνυν, and the indefinite adverbs beginning with π (ποτὶ, ποῦ, &c., § 63). Thus, Ὁ δὲ πείθειται τε καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κόρυς εἶπεν, εἰ αὐτῷ δοίη ἱππίας χίλιους, ὅτι . . κατακάνει [for ὅτι, εἰ . . , κατακάνει] i. 6. 2. Ἐφ' αὐτῇ ταύτῃ συμπροσβήνεται, ὅτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἡφαίστοι, σὺ δὲ χεῖρ' ἡμιῶν ἱπποκόλῃς [for σὺ δὲ, Ἡφαίστοι], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs *ἵνα* and *χάριν* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς πρίσθιν ἵνα περὶ ἰμὶ δειτῶς* i. 4. 8; and, *Ὅπως αὐτὸς ἵνα* i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Ὅτε' εἰδὲ δὲ εἰ πείσαιμι* [for *εἰδὲ', εἰ πείσαιμι' δὲ*] Eur. Med. 941.

5. In emphatic address, the sign *ῥ* is sometimes placed as follows; *ῥΕἰς ῥ φαίνεται* Soph. Aj. 395. *Θαυμάσι' ῥ Κρίτων* Pl. Euthyd. 271 c. *ῥῆμ' εἰς ῥ πρὸς Διὸς Μίλων* Id. Apol. 25 c.

## BOOK IV.

### PROSODY.

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Γλῶσσε μῦλονμα.

Æschylus, Eumen.

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§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

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### CHAPTER I.

#### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (brevis, *short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in ἴμφαξ, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels η and ω, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in ἡμῶν, πλείους, γλώσσας (§ 34), δὺς (§ 58), καὶν (§ 40), λαῖς, ἡμῖν, πῦρ.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 - 31, 723.

§ 679. RULE II. The vowels ε and ο are short; as in φέρομεν.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in χλαῖνιδι.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in μαινάδες, παρκίτες, and χλαμίδες, the vowel of the *penult* is short; and, in Λαῖα, φείνῃ, and κόρυς, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in ἄρουρα, δύναμις, πάλινος, βῶλαξ, πρᾶξις, διῶρυξ.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. I., and -αῖ for ναῖ in the nude Present.

Thus, Dec. I., Pl. Acc. -αι (§ 34), Du. Nom. -α (§ 86), Aor. Pt. -ασ, -ασαι (§§ 58, 132), Pf. Pl. 3 -ασσι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for -ιδι, -ιδις in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -ας, becoming -ας in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

### § 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *v*; as, παιδ-, παιδ-ωνος · διλφίς, διλφ-ωνος · Φέρ-ωνος, Φέρ-ωνος. Except in the adjectives μιλᾶς, μιλᾶ-ωνος, τάλᾶς, τάλᾶ-ωνος, and in the pronoun τίς, τίνος.

β.) In most *palatals*, if a long syllable precede; as, δάρεξ, δάρε-ωνος · μέσ-τις, μέσ-τι-γος · κίεδιξ, κίεδι-κτος · κήρυξ, κήρυ-κτος.

γ.) In words in -ις, -ιδος, and in some *oxytones* in -ις, -ιδος; as, ξεῖς, ξε-κτος · κνημίς, κνημ-ιδος · σφεργίς, σφεργ-ιδος.

δ.) In a few other words; as, κίρας, κίρα-ωνος · ψάρ, ψάρ-ος · γράψ, γράψ-ος. — None of these words are *pures*, except γραῦς, γραῖς, and ναῦς, ναῖς. None of them are *labials*, except a few monosyllables, in which *σ* is the characteristic; as, ῥίψ, ῥίψ-ος · γύψ, γύψ-ος. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are *long*; as, κίς, κίος · μῦς, μῦός · πῦρ, πῦρός. Except the pronoun τίς.

NOTE. In accordance with this analogy, the neuter πᾶς (¶ 19) is lengthened.

3. Nouns in -ων, and in -ων, G. -ιονος, have commonly the *α* and *ι* long; as, ὀπάων, κίων (G. κίονος); but Δευκαλίων (G. -ίωνος). For comparatives in -ων, see § 159. α.

### § 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

a.) *a* is *short*, except in ἰάμαι, to heal, κᾶν, and κλᾶν (§ 267. 3). — In Epic and lyric poets, the *a* is sometimes long for the sake of the metre.

b.) *i* is commonly *long*; thus, νοίω, to cover with dust, πρίω (§ 282). But αἶω (ι; § 189. 4), ἰσθίω (§ 298); δίδω (¶ 58); πῖμαι, πῖ-τω (§ 278).

c.) *v* is *variable*; thus, ἀνῶω (§ 272. β), θαρῶω, to weep, ῥῶω (§ 219), κωλῶω, to hinder; ἱππῶω (§ 264).

#### 2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, ἵνομαι, ἀνόμενα, ἵπαα, ἵβλιστα (§ 275); κούω, κούωμαι (¶ 40); κλύω, to rinse, F. κλύω, A. ἵκλυα · τίναα, ἵκλυν (§ 268); κίρω, κίρωμαι (§ 217. α); κίρωμαι (§ 270). Except βρίω, to weigh down, F. βρίω, A. ἵβριω.

β.) In *pure verbs*, — (a) *a* is *short*, except when the theme ends in -άω pure, or -ράω; thus, σπᾶω, ἵσπᾶα (§ 219); ἱσπιδάω, γιγᾶσμαι (§§ 219. α, 293);

but, *εἶδεν*, *ᾤδεν* (§ 218). — (b) *i* is commonly *long*; thus, *νοῖω* (1. b), F. *νοῖσω*, Pf. P. *νοῖσινμαι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίσω*, *φθίρα* (§ 278). — (c) *υ* is *variable*; thus, F. *κρύσω*, *δακρύσω* (1. c). See, also, *ᾤω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, *λαμῶμαι*, *μαρῶμαι* (§ 290); *κλίω* (§ 269); *ἀλγύω*, *ἰδύρομαι* (§ 270). But *ινάω* (§ 292), *εἴω*, *φθίω* Ep., *φθίω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλύνω*, *ἔκρινα*, *ἔκλυνα* (§ 56); *ἱλάω*, *ἰδίων*, *ἰσθύνω* (§ 290); *ἰσθύνω*, *ἰμῖνον*, *ἰζύγον* (§ 294); *λίλαπα*, *κίκρινα*, *μίμνα* (§ 236. 2). — Except 2 A. *ιόγων* (§ 294; Att. *ῶ*, Ep. commonly *ῶ*). See, also, § 236. E.

### C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *ἡρῶ*, F. *ἡρῶσω*, Pf. P. *τιθήρεμαι* · *ἡρῶσει*, *ἡρῶσα*, *ἡρῶσῃς*, *ἡρῶσῃ* · *εὐρύδομαι* (*εὐρύ*, *ᾤδομαι*), *ἰστίμοι* (1., *εἰμός*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305–321. For *i* *paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes long. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λοχαγός* (*λόχος*, "*ἄγος*").

### D. DIALECT.

§ 686. The Doric *α* for *η* is long; and *α*, where the Ionic uses *η*, is commonly long (§ 44. 1). See also § 47.

### E. AUTHORITY.

§ 687. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ἄρα*, *destruction*, *ἑπείθε*, *follower*, *σφραγίς*, *seal*, *τρεῖς*, *rough*, *φλύαρος*, *talkative*, *αἰμία*, *outrage*, *ἄνις* (Τ), *grief*, *ἀκριτής*, *exact*, *ἄξιον*, *are*, *δῖον*, *whirlpool*, *κάμινος*, *oven*, *κίω*, *to move*, *κλίω*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *ἄμιλος*, *crowd*, *σῆμα*, *silence*, *χαλινός*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *ἰσθύνω*, *account*, *ἰσχυρός*, *strong*, *κίνδυνος*, *danger*, *λῶμα*, *grief*, *σῶμα*, *wheat*, *σῶμα*, *to plunder*, *ῶμα*, *forest*, *φύλα*, *tribe*, *χρυσός*, *gold*, *ψυχή*, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μᾶψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ρ*. A middle mute followed by any liquid except ρ commonly renders the vowel long. Thus, the penult is regularly short in πῖπλος, τίκων, σέτμοι, δίδραχμος, γινῖσθαι, Μιλίηρος, χαράδρα · and long in σπρίβλῖς, ἀγνίς.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids μν.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial ρ, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰῶλον [as if -αλλ-] α. 36, δ' ἰφθίμης Δ. 274, πᾶλλ' ἱσσομένη E. 358, ἱμ' ἴππων Soph. OEd. T. 847, μέγ' ἰάνης Æsch. Pr. 1023.

2.) When the *digamma* (§ 22. 3) has been dropped; as, γὰρ ἴδω [Fídw, §§ 142. 4, 143. β] I. 419, κτ' ἰκύνει X. 42, πρὸς εἰκόν [Fáinos] I. 147.—Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine caesura* (§ 690. 4), and sometimes, without a caesura, by the mere force of the *arsis* (§ 695); as, ἔμελλ' Ὀδρεν α. 366, ἀπ' ἴδω Z. 62, ἀπ' ἴδω Φ. 283, ἀλάττις δς ζ. 309, θύγατρός δς E. 371, ἴγ' ἰλδῆται A. 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπείκελος E. 46; Ἀσκληπιοῦ δός B. 731 (cf. Ἀσκλη-

πῶ οὐκ ἰόν Δ. 194), βλασηρῶντες ἰονοφάνων Δ. 36, 'Εως 'ὃ ταῦθ' A. 193; 'Επὶ-  
θά (f) X. 379, Φίλι πασιγῆντι Δ. 145, Διὰ μὲν Γ. 357 (cf. Κωλ Νά 358),  
'Αεῖς, 'Αεῖς E. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημετέρῳ ἐν εἰσῇ ἐν 'Αργεῖ ἐνέλεθ' ἡρώεης. A. 30. Τίς, ἰ μὲν Κριάτω, ἰ δ' ἔξ Εὐρύτου 'Ανταρίωνος. B. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἱμῶντος υ. 379, εἰς (αι) N. 275, ταῖστος Soph. Ph. 1049, διίλαϊος Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (α, α, = α, α, α, § 29. α) or diphthong to be half elided before the following vowel (εἰς' ἐν); or the subjunctive of the diphthong to be used with a consonant power (ἱμῶντος).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *custom*, *usage*, the *necessity of the verse* (§ 690), &c.



## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— ∪ — ∪ — ∪ —, or — ∪ — ∪ — ∪ — ∪ —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (*versus, a turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή, a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρις, elevation*), while the alternate weaker tone is termed THESIS (*θίσις, depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. a. As one long syllable is equal to two short, the partial substitution of ∪ ∪ for — in the arsis, and of — for ∪ ∪ in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapaest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— ∪ ∪ = 4 breves); but in the series ∪ ∪ ∪ ∪ ∪ ∪, the thesis is half the arsis, and the rhythm is termed *triple* (— ∪ = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), and *Trochaic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapaestic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), and *Iambic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\quad}\underline{\quad}\underline{\quad}$ ,  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$ , and  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$ . Of these, the first, according to its division into feet (§ 697), is Cretic  $\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}$  |, Bacchic  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |, or Antibacchic  $\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |; and the second, Choriambic  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |, Antispastic  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |, Rising Ionic  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |, or Falling Ionic  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |  $\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}\underline{\quad}$  |. Verses, in which the equal and triple rhythms are united, are termed *logaëdic* (*λογαῖδικός*, from *lógos*, *discourse*, and *laón*, *song*; see REM. I above). The most irregular kinds of verse are termed *poly-schematist* (*πολυσχηματιστός*, *multiform*) and *asynartete* (*ἀσυνάρτητος*, *disjointed*).

§ 697. FEET of the same metrical length are termed *isochronous* (*ισόχρονοι*, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρικός,	Pyrrhic,	— —	ρίσι.
II.	Ίαμβος,	Iambus, Iamb,	— —	μέν.
	Τροχαῖος, Χορεύς,	Trochea, Chorea,	— —	μήκος.
	Τετράραχος,	Tetrapach,	— — —	μήκιστος.
III.	Δάκτυλος,	Dactyl,	— — —	δάσεισι.
	Ἀνάπαιστος,	Anapaest,	— — —	ἰδίω.
	Σπονδαῖος,	Spondee,	— — —	σάξ.
	Ἀμφιβράχος,	Amphibrach,	— — —	ἴσους.
	Προκελευσματικός,	Proceleusmatic,	— — — —	λιγύτατος.
IV.	Ἀμφιμάκρος, Κρετικὸς,	Amphimacer, Cretic,	— — —	δάσεισι.
	Βακχίος,	Bacchius,	— — —	λίγιστος.
	Ἀντιβάκχιος,	Antibacchius,	— — —	σάξιστος.
	Παῖον α',	Pæon I.,	— — — —	δατύμινος.
	Παῖον β',	Pæon II.,	— — — —	ιγίμινος.
	Παῖον γ',	Pæon III.,	— — — —	ἰδίμινος.
	Παῖον δ',	Pæon IV.,	— — — —	σιτιστής.
V.	Χορίαμβος,	Choriamb,	— — — —	σάξιστος.
	Ἀντίσπαστος,	Antispast,	— — — —	ιγίμινος.
	Διταμβος,	Ditamb,	— — — —	σοφώτατος.
	Διτρέχων,	Di-trochee,	— — — —	αἰθιώτατος.
	Ἰωνικός ἀπὸ μείζονος,	Falling Ionic,	— — — —	βαλλάντιος.
	Ἰωνικός ἀπ' ἐλάσσονος,	Rising Ionic,	— — — —	ἰδίμινος.
	Μόλυσσος,	Molossus,	— — — —	μνηστέριος.

VI. Ἐπίτριτες α',	Epitrite I.,	υ _ _ _ _	ἐγείρονται.
Ἐπίτριτες β',	Epitrite II.,	_ υ _ _ _	ἐπαρσάσθαι.
Ἐπίτριτες γ',	Epitrite III.,	_ _ υ _ _	ἡγουμέναι.
Ἐπίτριτες δ',	Epitrite IV.,	_ _ _ υ _	βουλύσαι.
VII. Δίχμους, ι	Dochmius,	υ _ _ υ _	ἰσολύονται.
Δισσιδίμους,	Dispondee,	_ _ _ _ _	βουλύσασθαι.

NOTES. α. The Pyrrhic appears to have been so named from its use in the *war-dance* (πυρρῖχον); the Iamb, from its early use in invective (ἰάπτειν, *to assail*); the Trochee from its rapid movement (τρέιχαι, *to run*); the Dactyl, from its resemblance to the *finger* (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapest, as the Dactyl reversed (ἀνάπαισσαι, *struck back*); the Spondee, from its use in solemn rites (σπονδή, *libation*); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Chorea and Iamb; the Diliamb, Ditrochee, and Dispondee, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

“ Trōchæe | trips frōm | lōng tō | shōrt.  
 From long to long, in solemn sort,  
 Slōw Spōn|dæe stālks; | strōng fōot! | yet ill able  
 Evēr tō | cōme tip with | Dāctyl tri|syllāblē.  
 Iām|blēs mārch | frōm shōrt | tō lōng.  
 Wīth ā leāp | ānd ā bōund | thē swīft An|āpsēs thrōng.  
 One syllable long, with one short at each side,  
 Amphibrā|chys hāstes with | ā stātelŷ | stride.”

β. Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διπῶδις, *double foot* from δις and πούς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quatrenarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, *of one measure*), *dimeter* (διμέτρος, *of two measures*) *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, *not leaving off*, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχυς, *short*), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, *over*), when it has one or two syllables over; and *aco-*

*phalous* (ἀκίφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνακρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φῶ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Oed. C. 315. Τάλαινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsuræ* (Lat. from cædo, to cut). It is of two principal kinds; the *cæsuræ of the foot*, and the *cæsuræ of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The *cæsuræ of the verse* is more frequently, but not necessarily, a *cæsuræ of the foot*. (b) When a foot-*cæsuræ* separates the arsis from the thesis, it is likewise termed a *cæsuræ of the rhythm*. (c) A *cæsuræ* is sometimes allowed between the parts of a compound word; as, Κατ' ἐμ' ὄρι' ἡμιλιν' ἡγαγόντες; | οὐδὲν. Æsch. Pr. 172. (d) A syllable immediately preceding a *cæsuræ* is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-*cæsuræ* may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-*cæsuræ* (often called simply the *cæsuræ*) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the *cæsuræ* follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A *cæsuræ* in the second foot in

named *trimem* (*τρεμπηματίς*, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέγε*, *part*, occurring after three half-feet); in the third, *penthemim* (*πενθεμίμ*, *five*); in the fourth, *hephthemim* (*ἑπθεμίμ*, *seven*); in the fifth, *ennehemim* (*εννεμίμ*, *nine*), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the penthemim. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the penthemim and hephthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the *one* always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (*μονόστιχος*, of a single line) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (*διστίχος*, of two lines); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (*στροφή*, turning round, stanza), and the second the *antistrophe* (*ἀντιστροφή*, counter-turn, or -stanza). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *prode* (*πρόδῳ*, from *πρῶ*, before, and *ὁδή*, ode), *mesode* (*μέσος*, middle), or *epode* (*ἔπει*, after). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into dipodies and feet, but also the *arsis* or metrical ictus (§ 695), and the verse-*cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNTHESIS (§ 30). (a.) In Epic poetry *synthesis* is very frequent,

especially when the first vowel is *i*; thus, *ἰα, ἱα, ἰαι; ἰε, ἱε, ἰευ; ἰω, ἱω*; as, Πηληϊάδην A. 1; χερσῶν ἰνά 15; see § 121. 2, ¶ 23. We find more rarely *αι; αε, ἰαε, ἱα, ἱη, ἰε; ηι; αω; ωαι*; &c. Synizesis sometimes occurs between two words, when the first is *ῖ, ῑ, ῥ, ῑ, μῑ, ῖαι*, or a word ending in the affix *-η* or *-ο-η*; as, *ῖ σὺχ* E. 349, *ῑ ὀρδοει* η. 261, Πηλιδῶν ἱθαλ A. 277, *ἀσβίστα, οὐδ* P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings *-ας, -ων, -ου, -ου, -ου* of Dec. III. (§ 116. α.). — (b) In a few single words and forms; as, *Σείς* Eur. Or. 399. — (c) In the combinations *ῥι υῖ* and *μῦ υῖ*, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is *ῥι, ῥι, μῦ, τῶς*, or *ῥῶς* — as, *μῦ ἀδύνατος* Eur. Hipp. 1335, *ῥῶς ἴππῃ* Soph. Ph. 585.

3. **HIATUS.** Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. 3). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative *ei*, and some interjections, or words used in exclamation; as, *oi ivoi! ivoi!* *Æsch.* *Ag.* 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæura by an obeliak (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

### A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— — = — —).

**§ 704.** I. The common **HEXAMETER** or **HEROIC VERSE** consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite caesura of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent caesuras are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-caesura, it is yet seldom wanting as a foot-caesura. It is stated, that in the first book of the Iliad, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— — —	— — —	— † — † —	— † — † —	— — —	— —
— —	— —	— † —	— † — †	— — —	— —

'Αλλὰ νῆ|αῖς 'ἀφ'|α, † κῆ|εῖ|ρεν δ' 'ἰ|π| μῦ|θε, "ε'|ετ|λλ|ι. A. 25.

Στ|ι|μῦ|δεν 'ἰ|χ|ον 'ἰ| χ|ε|ρε|ι, † 'ἰ|α|ῖ|δ|α|ὐδ' | 'Α|π|δ|λ|α|ὐ|δ|ς. A. 14.

Α|ι| α|ἰ| π|ῶ|ς 'ἀ|ε|νῶ|ν κ|α|σ|σ|η|ς † α|ἰ|γ|ον τ|ἰ| ε|ἰ|λ|α|ι|δ|ον. A. 66.

'Η|το|λ 'ἔ|γ| 'ἄ|ς α|π|ῶ|ν αἰ|ον 'ἄ|ε| 'ἰ|ζ|ἰ|ε|δ· † | τ|α|ε|λ δ' 'ἄ|ἰ|σ|ε|ν|ε|ν. A. 68.

Β|ῆ δ' αἰ|ον 'Ο|δ|λ|σ|μ|α|σ|δ αἰ|ε|νῶ|ν, † | χ|α|ὐ|μ|, ν|ς κ|ῆ|ε. A. 44.

*Coleridge's "Homeric Hexameter Described and Exemplified."*

Strongly it † bears us a|l|o|ng † in | swelling and | limitless | billows,  
Nóthing be|f|ore and | nothing be|h|ind, † but the | sky and the | ocean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

## SCHEME AND EXAMPLES.

— — —	— — —	— †	— — —	— — —	—
— —	— —	— †	— — —	— — —	—

'Αρε|μ|λ | Σ|η|ε|φ|ῶ|ν, † Σ|θ|υ|α|ῖ|ε Δ|ἰ|ς, † | 'ἡ| 'Α|γ|α|μ|ι|μῶ|ν

Ε|ρε|μ|λ, "δ|ον 'ἰ|ς Τ|ε|σ|σ|ῶ|ν † | 'ἰ|π|λ|ἰ| | κ|η|ε|λ Σ|θ|ῆ|ς.

Ε|θ|χ|α|μ|ι|νῶ| μ|α|λ | κ|λ|ε|λ, † αἰ|αἰ|ς δ' 'ἀ|π|δ | κ|η|ε|λς 'ἄ|λ|α|λ|α|λ.

Σ|α| μ|ῖ|ν | τ|ε|ε|ν, Σ|θ|ῆ|ς, † | σ|μ|α|κ|ε|ν, ἰ|μ|α|λ δ' μ|ε|λ|γ|α|λ. Theog. 11.

*Described and Exemplified by Coleridge.*

'In the Hex|á|meter | rises † the | fountáin's | sílvery | cólumn ;

'In the Pen|tá|meter | áye † falling in | mé|lody | báck.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only ; (b.) *Impure*, consisting of dactyls and spondees ; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β) ; (d.) *Logædic* (§ 696. 3), in which dactyls are united with trochees. Thus,

## 1. DIMETER.

(a.) Μῦ|σ|ε|ν|ε|δ|δ|αἰ|ς δ|ε|μ|δ|ς. Ar. Nub. 303.

(b.) ADONIC (— — — | — —). Π|ε|ν|ε|ῖ|ς, | Σ|θ|υ|δ|ν. Sapph. 1. 4.

(b.) Hypercat., *Dactylic Penthemim*. 'Α|λ|μ|ῆ|ἰ|ν|ε|δ αἰ|ε|ν. Æsch. Sup. 844.

## 2. TRIMETER.

(b.) Π|ε|λ|λ|ῆ γ|ῶ|ε | "δ|ον 'ἄ|α|δ' μ|ᾶ|ν|ε|ς. Soph. Tr. 112.

(c.) PHERECRATIC (B. | — — — | — —). "Ε|λ|δ|ῖ α|ἰ φ|ι|λ|δ|ον | 'ἡ|τ|ε. Pind. O. 1. 6.

GLYCONIC.

Τ|ῶ σ|ῶν | τ|α|σ|α|ῖ|δ|ι|γ|μ| 'ἰ|χ|ῶν,

(B. | — — — | — —) Τ|ῶ σ|ῶν | δ|α|μ|ῶ|ν, | σ|ῶ σ|ῶν, 'δ

Τ|λ|ᾶ|μ|ῶν | Ο|δ|ἰ|ε|ν|ῆ|ς, β|ε|ν|ε|ν. Soph. CEd. T. 1193.

- (d.) *Mēvīs* 'σ|σσ φύ|γαςμ' "δν. *Æsch.* Pr. 907.  
 (a.) Hypercat. Πέλλε βεβ|τών δι|μέ|με|μέ|με. *Æsch.* Sup. 543.

## 3. TETRAMETER.

- (a.) *ALCMANIAN.* Μωσ', ἀγί, | Κέλλυ|σα Σύγ|τις Δύς. *Alcm.*  
 (b.) Spondaic. Ζεύς πύλλ|αυδός | ἀμφί γύ|ναικός. *Æsch.* Ag. 62.  
 (c.) Γάβυ|παιός | ἀ|μᾶχ|υός | ὀρε|τός. *Sapph.* 20 (37).  
 (d.) *LESSER ALCAIC* (— — — | — — — | — — — | — — —).  
     *Χρυσάν|μφ Ζίφ|ρφ μί|γασα.* *Alc.* 5 (24).  
 (a.) Hypercat. Τών μίγ|α|λόν Δά|α|όν ὕ|π|α|λ|ζέ|με|ν|δν. *Soph.* Aj. 225.

## 4. PENTAMETER.

- (b.) Ἀστυ|δῆς μέχ|ι|μοῦς, † ἰδᾶ|ῃ Λαγ|δάσ|α. *Æsch.* Ag. 123.  
 (c.) Οἶός, | 'σ φίλ|ι | παί, † λίγ|ι|ται, καί 'α|λά|β|ῃ. *Theoc.* 29. 1.  
 (d.) Ω- πύλλ|ς, | 'σ γίγ|ῃ τᾶ|λαι|νά, | νῦν σ'. *Soph.* El. 1314.  
*Περφ|δός | 'ς σ'σ' | μαι|νέ|μ|νφ ξύ|ν | ὀρε|μφ.* *Soph.* Ant. 135.  
*SAPPHIC* (— — — | — — — | — — — | — — —).  
     *Καί γὰρ | αἰ φῶ|γας, τᾶχ|ί|ς δι|α|ξί|ν,*  
     *Αἰ δὲ | δά|ρᾶ | μᾶ δ'α|δ'σ', | ἀλλᾶ | δᾶσ|ν.* *Sapph.* 1. 21.  
*PHALÆCIAN* (B. — — — | — — — | — — — | — — —).  
     *Τῶν λα|δ'σ'σ'μᾶ|χᾶν, σ'σ' | ὀξ|χ|α|ρᾶ.* *Theoc.* Ep. 20.

## 5. HEXAMETER.

- (a.) Πέος σ' γί|ναι|δός, | 'σ φίλ|ς, | 'σ δὲ γί|μᾶν|αός | "Ελλάδ|. *Eur.* Sup. 277.  
 (b.) Ἀλλ' 'σ | αἶσ|τα|ς φίλ|δ'σ'σ'σ' ἀ|μῖ|νέ|μ|ναι χᾶ|ρ'ν. *Soph.* El. 134.  
 (c.) Κί|λδ|μᾶν τ'ί|να | σ'σ' χᾶ|ρ'ν|σ'σ' Μῖ|νᾶ|νᾶ|νᾶ|λ'σ'σ'σ'. *Alc.* 49.  
 (d.) "H- πᾶλλ|μφ τ'ί|ν | τᾶν δὲ σᾶ|λᾶ|σ'σ' 'ε|λᾶ σ'ς | ἀεχ|ῶν. *Æsch.* Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic (— — — = — — — = — — — = — — —).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (*παροιμίας*), the *paræmiac* verse (see § 700. 1). The use of the *paræmiac*, however, is not confined to the close of regular systems.





First in pleas|ure and glé|e, † || who abóund | more than wé; † || who with  
lúx|ury néar|er are wéd|ded?

Then for pán|ic and fríghts, † || the world through | none excítes, † || what  
your dí|cast does, é|en || tho' gray-héad|ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædædic* (§ 696. 3);

Monom. Hyperc. Τρὶσδ' ἀλλ' ἢ μὴ | τριῶν || πᾶν. Pind. O. 13. 1.

Dim. Hyperc. Τέρε' μὴ | πείρεσ' || μέν' ἄρ' εἰς | τέρ'. Eur. Herc. 1018.

Trim. Brachyc. Σὶ μὴ οὐ | κέρταστον || σόμην, 'σ' | μὴ δ' ἔσ' || σίφ' ἀλλ'. Ar. Ach. 285.

LOGÆDÆDIC. 1 An., 1 Iam. Νήμιτ' | δι' ἑρῆς. Pind. N. 6. 34.

1 An., 3 Iam. Δι' ἑομένην θῦ' καὶ | θύων | γιγνός. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χῆρ' ἔσθ' | 'ἵνα | τὶ ἔσθ' | δι' αἰμῶν. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μὴ 'Αχιλλεύου | μὴ λῶς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. 'Ολίγη δ' ἔργων | 'αὐτῶν. Æsch. Pr. 547.

2 An., 3 Iam. Σὺν κούρῃ 'ἄδων ἔσθ' ἢ δὲ καὶ | πῶθι. Eur. Ion, 1447.

3 An., 2 Iam. Δολιχὸν | μὴ 'δὲ | κέρταστον σῶμα δὲ | τέρων. Ar. Av. 451.

4 An., 1 Iam. 'Ἰσθ' ἑρῆς | γάμων, | 'ὅτι καὶ | 'ὁ μὲν ἔσθ' ἔσθ'. Æsch. Pr. 558.

## C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— = — — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsure the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes anticipated by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsure*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following schema.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	( — — )	— † —	— † —	( — — )	— —

Ἐγὼ δ' ἀνδρῶν μοῖς εἰμὶ † εὐγλωττῆρ | Σῖν. Æsch. Pr. 14.

Σαῦθ' ἡ | ἴς οἱ μῶν, † ἀνδρῶν εἰς || ἱερῶν μῶν. Ib. 2.

Παντὸς δ' ἀνδρῶν † εὐνιδέ μοι || εὐλμῶν | σαρδην. Ib. 16.

Ἦς ἑρμῆος || λῶν θεοῖς † αἰ || πρὸς ἑνὶ πατρί. Ib. 18.

Ἐπὶ τῷ ἀνδρῶν † πρὸς | βίῳ || χιρῶν | μῶν. Ib. 353.

Τὶ τὰς ἐν ἱερῶν πρὸς δὲν † | ἀπὸ | σαρδην | πρὸς. Soph. Oed. C. 1317.

Καὶ τὰς ἐν μῶν || φιδέσθ' † | ἱγὼ || ἐνδὲν | Περσῶν. Eur. Hec. 387.

Μετὰ λῶν μῶν || γαμῶν | ὕπνῳ || ἐνδὲν | σαρδην. Soph. Aj. 1091.

Love watch | ing Mádness † with | unaltered | ble mien.

*Byron's Childs Harold.*

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsure after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	( — — )	in prop. names.

Ὅτ' αὖ | χερσὶν || μ' ὅδε δὲ πρὸς † || ὅς σὺ | πᾶσι || αἰ δὲ γέ.

Ὅτ' αὖ | πᾶσι || δὲ πρὸς | λῶν † || σὺ δ' | αὖτ' οὖν || ἀνδρῶν.

Ὅτ' δὲ πρὸς || γὰρ φησὶν ὅς || μᾶς ἡ δὲ σὺ || ἀνδρῶν. Ar. Plut. 260.

Auró|ra ris||es ó'er | the hÍls, † || by grá|ce|ful Hóurs || atténd|ed,  
And ín | her tráin, || a mér|ry troóp † || of brí|ght|eyed Lóves || are blénd|ed.

*Percival's Classic Melodies.*

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παί' αὖτ' ἄνδρῶν || δὲ πρὸς ἑνὶ πατρί

Γάστρερ || ζῆ πατρί || τὰς ἱερῶν

Καὶ τὰς || ἀλλὰ

Χωπῶς | πόλῃ || τὸν ἀνδρῶν. Ar. Eq. 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the iambus in logaedic verse, see § 710).

**Monom. Hyperc.** 'Ε'τα|μός 'ὅμ||ρῶν. Pind. P. 6. 7.

Dim. Brachye. *Ἰταρὶν μὲν* || *Σπῆρτις*. Soph. El. 479.

Dim. Hypero.  $\Sigma\psi\ \epsilon\alpha\ |\ \sigma\psi\ \epsilon\alpha\ ||\ \mu\alpha\epsilon\eta\ |\ \xi\gamma\psi\ |\ \epsilon\alpha\epsilon\gamma$ , Soph. Ph. 1095.

Trim. Cat. 'O; af|ĩv 'ũwĩp||õχδv | σθĩvõ; || πρῆταf|δv. Æsch. Pr. 429.

Tetram.  $Ta, \delta u | \alpha \tau \lambda \alpha || \sigma \alpha \nu, \delta u | \nu \dot{\alpha} \delta' u || \epsilon \sigma \sigma \alpha \nu | \pi \epsilon \sigma \delta; \alpha \nu || \theta \alpha \mu \dot{\alpha} \nu | \pi \dot{\alpha} \theta \eta$ . Soph.  
Ed. C. 1077.

SCAZON (*σκάζον*, *limping*) or CHOLIAMBUS (*χολιάμβος*, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Εὐ δ' ἴσ' οἱ κρη||γυῖς | τὶ † καὶ || πᾶσα | χρηστῶν. Theoc. Ep. 21.

### D. TROCHAIC VERSE.

**§ 716.** The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— ∪ = ∪ ∪). The last foot of a dipody is often lengthened to a spondee or anapæst. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

### SCHEME AND EXAMPLES.

1.            2.            3.            4.            5.            6.            7.            8.

$\frac{f}{\sim}$       $\frac{f}{\sim}$       $\frac{f}{\sim}$       $\frac{f}{\sim} \dagger$       $\frac{f}{\sim}$       $\frac{f}{\sim}$       $\frac{f}{\sim}$       $\frac{f}{\sim}$

$\frac{\sim}{\sim}$       $\frac{\sim}{\sim}$       $\frac{\sim}{\sim}$       $\frac{\sim}{\sim} \dagger$       $\frac{\sim}{\sim}$       $\frac{\sim}{\sim}$       $\frac{\sim}{\sim}$       $\frac{\sim}{\sim}$

$\frac{f}{-}$       $\frac{f}{-}$           $\frac{f}{-} \dagger$           $\frac{f}{-}$               $\frac{f}{-}$

$\frac{\sim}{-}$       $\frac{\sim}{-}$           $\frac{\sim}{-} \dagger$           $\frac{\sim}{-}$               $\frac{\sim}{-}$

( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )     ( $\frac{\sim}{\sim}$ )

in prop. names.

Πόλλ' αὖ χροὺ σπῶσ' ἀσπὺν τεῖς | ἥμεας † || αἶς 'ἄσπευθ' ἐπ' ῥῆσ' ἑῖ

Τοὺς τοῦ πατρὸς καὶ || τῆς δι' αὐτῶν † || σφραγίσ, ἱεροῦ καὶ τοῦ

Ar. Vesp. 1101.

Small re|flection || and in|spection, † || needs it, | friends of || mine, to | see,  
I'n the | wasps and || us your | chorus, † || wondrous | simi|lari|ty.

*Mitchell's Translation.*

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Ἐὼ φρεῖ|ατῆ, || τῶν τ' 'ἰ|λαλῶν,

'Ω-ν πο' τοῦ μῆν, || 'Αντ' | τοῦ τῶν

Την 24/1/2023

Тн, М'δ, πρδσ||μπδ||σ. Ατ. Ραх, 578.



## CHAPTER III.

## ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or the *accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as *εἰμί* (enclitic, § 732), *to be*, *εἶμι*, *to go*; *ἐ*, *the* (§ 731), *I, which*; *πότε*; *when?* *πότε* (encl.), *once*; *ἄλλα*, *other things*, *ἄλλᾳ*, *but*; *λιθοβολῶ*, *throwing stones*, *λιθοβολῶν*, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. *βουλεύσαι*, the Inf. *βουλεύσαι*, and the Imp. *βούλευσαι* (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over *τιμῶν*, *φιλῶν*, *θελῶν*, marks them as contract forms of the pure verbs *τιμάω*, *φιλῶ*, *θελῶ*. — (e) To show how words are employed in the sentence; as in cases of *anastrophe*, and where the accent is retained by *proclitics* and *enclitics* (§§ 730–732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel* or *diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α., 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* *αι* and *οι* are not treated as long vowels, except in the *Optative* (cf. § 41).

NOTE. This treatment of final *α* and *ω* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. α). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 734. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 3d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *abscys* forms in *disyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1      21      3 21      2 1      3 21      32 1      32 1      3 21  
 θες, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,  
 3 2 1      3 21      32 1      32 1      3 2 1      3 2 1  
 πρόσωπον, ἐκούσαις, ἐκούσᾱ, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

2. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (ˆ). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θες, παῖς, λόγού, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,  
 πρόσωπον, ἐκούσαις, ἐκούσᾱ, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˆ) fall upon the same syllable, it is more convenient in writing to unite them into one (ˆ, or, as rounded for greater ease in writing, ˆ or ˆ). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

θες, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώπους,  
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; θές, θές, θερί, χιρί, παιδής, γυναιξί, βασιλεύς. The following, upon the second; βούς, φῶς, πῦρ, σφοῦ, τιμής, νίος, νίαι, λόγι, φίλοι, ζώναι, τιμνι, δούτιον, βασιλίσ, τθίντι. The following, upon the third; λόγων, παίδης, γυναικῶν, ὄμμα, ὄμματος, σαρμάτωρ, λίσσω, λίσσωμι, λίσσωσι, ἴλιστοι, λίλωσα, λίλωσι, λῆσι.

§ 735. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in θερί, βασιλεύς · σοφοῦ, τιμής · λόγε, ὄμμα.

A word is { OXYTONE,  
 termed an { PERISPOME, } if its Ultima is { Acute.  
 { BARYTONE, } { Circumflexed.  
 { Grave.

A word is termed a  $\left\{ \begin{array}{l} \text{PAROXYTONE,} \\ \text{PROPERISPOME,} \\ \text{PROPAROXYTONE,} \end{array} \right\}$  if its Penult is  $\left\{ \begin{array}{l} \text{Acute.} \\ \text{Circumflexed.} \\ \text{Acute.} \end{array} \right.$

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *τομή*, *ἄκρος* (Lat. *acūtus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round, circumflexed*, *βαρὺς* (Lat. *gravis*), *heavy, grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

### 1. One accent, and *only one*, belongs to each word.

Hence *εὖν* and *ἴδεις*, compounded, become *εὐνοῖες* · *εὖν* and *ἴδεις*, *συμφίξω*. — For apparent exceptions, see §§ 731, 732.

### 2. The accent *never* falls upon any syllable before the antepenult.

Hence *ἄνομα*, *μυγνός* become, in the Gen., *ἰνόμενος*, *μυγνότερος*.

### 3. The antepenult can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσαν*, *ἄνθρωπος*, *πρίσσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *πρίσσωπον*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. a. If the ultima is long merely by position, still the antepenult receives no accent; hence *ἱερεῶναξ* (ε), though *ἱερεῶνας*.

β. In accentuation, *ι* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, β); hence, *Ἀγριῖδιω*, *πύλιω*, *πύλιον* · *ἀνώγειον*. So, also, with an intervening liquid, in adjectives compounded of *γίλως* and *κίρως* (§ 136. 1); as, *φιλόγυλως*, *ἄκίρως* · and, according to the same analogy, the compound adverbs *ἱσχυαλαί*, *πρίστωαλαί*.

### 4. The *circumflex* never falls upon any syllable that is not long by nature.

Hence *βούς*, *μῦς*, *πῦς*, become, in the Nom. pl., *βόες*, *μύες* (υ), *πάντες* (ε).

### 5. The penult can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *ἦσος*, *εὔνομ*, become, in the Gen., *μοῦσης*, *ἦσου*, *εὔνου*. — For *μοῦσαι*, *ἦσαι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱερεῶναξ*, but permitted *ἱερεῶνας*, see N. α above),



the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of *τ* in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, ἰγγέ-  
φου ἰγγέφου.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *θάς, αἰών, γνῶμη, Ἀτρεΐδης*, become, in the Nom. pl., *Θῆς, αἰῶνς, γνῶμαι (§ 723. R.), Ἀτρεΐδαι*. — For *ἴθι, νείχε, ῥοτι*, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes : — (a) The *acute* may be changed to the *circumflex*; as, *θήρ, θῆρες*. — (b) The *circumflex* may be changed to the *acute*; as, *μούσα, μουσῆς*. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, *γράφω, ἔγραφον*. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, *θήρ, θερός*. — (f) The accent may be thrown upon the *preceding word*; as, *σώμα μόν* (§ 732). — (g) The accent may be *omitted*; as, *ταυτό· παρ' ἐμοί· ὁ νοῦς· φίλῳ* (ss § 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION OR LOSS of syllables; as, *ὄνομα, ὀνόματος* (§ 726. 2); *ῥίπτω, ῥιπτέω* (§ 288); *κοῦφος, κουφότερος* (§ 156); *πατήρ, πατρός* (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRASIS, OR APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, *followed* by a grave, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, *νόος νοῦς, τιμᾶν τιμῶ· τίμαι τιμα, τιμασμένη τιμήμην· ἐσταύτος ἐστῶτος* (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, *περίπλους, περιπλώου*, contr. *περίπλους*, *περίπλου*. Gen. *ἐγέρω* (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, *νώ, ὄσσω* (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome; as, *χεύσεις χευσεῖς* (§ 18), *πάσιον πανών, basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *ο* to have been dropped from the original form (cf. § 243. 2); thus, *νώς* (§ 9), G. *νάος* (§ 86), *νάς*, by contraction *νώ, νῶ* (§ 98. β).

2.) The contract Acc. of nouns in *-ω* is oxytone; as, *ἔχ'εα ἔχ'ω* (§ 14). So Dat. (*χερωτι*) *χερῶ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τελέτης* (§ 14), *ἀντάρας*, and compounds in *-ήτης* is paroxytone; as, *τελετίων τελέτων*.

4.) The *Subj. pass.* of verbs in *-μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι, τίθη, τίθηται · δίδωμαι · κίπτωμαι, κίπνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθείη, τιθείτο · δίδωις · κίπτῃς, κίπτῃτο*.

NOTE. In *dieresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παίς παίς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταυτό*, for *τὸ αὐτό* · *τάλλα*, for *τὰ ἄλλα* (yet some write *τάλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν' ἐπη*, for *δαιν'α ἐπη* · *πόλλ' ἔπαθον* (*πολλά*).—Except in prepositions, and the particles *ἄλλά, μηδέ, οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ' ἐμοί, ἀλλ' ἐγώ*.

§ 729. IV.) THE CONNECTION OF WORDS IN DISCOURSE, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ*; *Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπέρ*, for *ὑπέρ δόμων* · *ὀλέσας ἄπο* ι. 534, for *ἀπολέσας* (§ 653); *πάρα*, for *πάρεστι* · *ἄνα*, for *ἀνάστηθι* (§ 653. ε); *πέρι*, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἐν* (except for *ἐνέστυχι*), to distinguish them from the Acc. *Δία*, and the Voc. *ἔνα* (§§ 11, 16). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίτω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb *οὐ*, *not*; (3.) the prepositions *εἰς*, *into*, *ἐν*, *in*, *ἐξ*, *out of*; (4.) the conjunctions *εἰ*, *if*, *ὥς*, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δὲνα · but, πῶς γὰρ εἰ · ὥς θείεις, but, θείεις εἰ · in πανῶν, but, πανῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (i.) The following *oblique cases of the personal pronouns*; 1st Pers. μου, μοί, μέ · 2d P. σοῦ, σοί, σέ · 3d P. οὗ, οἷ, ἑ · νῆν, σφίσι, σφε. For other enclitic forms of the personal pronouns, see § 23. (ii.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθεν, ποτί (§ 63). (iii.) The Pres. ind. of εἶμι, *to be*, and φημί, *to say*, except the 2d Pers. sing. — (iv.) The *particles* γέ, νύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δέ.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνδραπόδης ἐστὶ · διζῆν μου · εἰ τις τινά φησὶ μου παραῖναι. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀνὴρ τις · φιλῶ εἰ. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone*; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοῦ γὰρ κρείττος ἐστὶ μέγιστον. — (2.) After the *apostrophe*; as, πολλοὶ δ' εἰσίν. — (3.) If it is *emphatic*; as, οὐ Κῦρον, ἀλλὰ εἰ, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ σοί, περὶ σοῦ, πρὸς εἰ. But πρὸς μί, and sometimes περὶ μου and πρὸς εἰ, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἡ λόγος περὶ ἑαυτοῦ εφίεν.

c. When ἐστὶ is *prominent* in a sentence, it becomes a *paroxytone*; as, τοῦτ' ἐστὶν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, *μήτις, εὐδίστατος, δέροι.* (β.) This is always the case with the preposition *-δέ, to*; as, *Ὀλυμπιάδῃ, to Olympias, Ἐλευσινιάδῃ.* (γ.) In pronouns and adverbs compounded with *-δέ* (§ 150, ¶ 63. IX.), the syllable preceding *-δέ* always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In *ἰγώ, ἐμοί, and ἐμὲ*, the accent is thrown back when *-ί* is affixed (§ 328. b); thus, *ἰγώγῃ, ἐμώγῃ, ἐμώγῃ.* (ε.) *Εἴθε* and *καίχῃ* are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ἰσθίονος, erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Give me thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's is in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic *-δέ* always draws the accent to the preceding syllable (§ 732. γ), and the still stronger *-ι* always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746-748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737-739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. *b*.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native tale. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. *a*), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minutest shades of thought and species of relation.

#### A. ACCENT IN DECLENSION.

§ 736. I. The accent of the *THEME* must be learned from special rules and from observation.

##### a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑρμῆς, μῦθ̄. Of other words, — (a) All in *-as* are paroxytone; as, ταμίης. — (b) Most in *-ης* are paroxytone, except verbals in *-της* from mute and pure roots of verbs in *-ω*, which are commonly oxytone; as, Ἀτρεΐδης, ναύτης, φάλαγγς, προφῆτης, προστῆτης, δικαστής, ποιητής. — (c) Nouns in *-a* short (§ 92) throw the accent as far back as possible; as, γλῶσσαι, λίανῶ, ἀλήθεια, μυῖα. — (d) Most abstracts in *-ία*, those in *-ευνη*, and those in *-ια* from verbs in *-ιύω* (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, ευφροσύνη, παιδεία. — (e) Most other verbals in *-ν* long or *-ν*, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φονή, φρεά.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in *-ος* preceded by a mute are commonly oxytone, especially those in *-κος*, verbals in *-τος*, and ordinals in *-τος*; as, πακός, ἀρχικός, ἰσχυρός, χαλκίς, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, αἰώνας, πλούτος, φάρμακος. — (c) All ordinals not ending in *-τος* are accented as far back as possible; as, δίκαιος. — (d) Adjectives in *-λος*, *-ρος*, and *-ος* (except those in *-νος* denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπατηλός, φιδωλός, ψιλός, πτωχός, φοβερός, πονηρός, λιγυρός, χλωρός, σιμνός, πιδνός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντίνος. — (e) Nouns in *-μος* with a long penult are commonly oxytone; while adjectives in *-μος* are commonly accented as far back as possible; as, ἰσχυμός, βαμμός, χερσίμος. — (f) Nouns in *-ος* pure are more frequently oxytone; as, ναός, θέός, υἱός, υνός. — (g) Ver-

bals in *-τες* (§ 314. f), multiples in *-πλεες* (§ 138. 4), and most adjectives in *-ους* from nouns of Dec. I., in *-ους*, and in *-φους*, are accented upon the penult; as, *σαιντες, διπλεις, ἀργαυεις, ισάυεις, ἴφους*. — (h) Adjectives in *-ιους*, in *-ους* preceded by a consonant, and in *-ιους* joined immediately to the root, are commonly accented as far back as possible; as, *θέρμιους, εὐρέμιους, χερύμιους*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μέριον, ποσάριον, κερίδιον, ἔρτιον, ἱλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-ας, -ιως, -ας, -ως* (G. *-ους, -ας* (*-αδες*), *-ις* (*-ιδες*), all masculines in *-ης*, nouns of more than one syllable in *-ος*, and almost all nouns in which the characteristic is *ρ* preceded by *α, ι, η, or ι*, are oxytone; as, *παιάν, ιστιών, ἡχώ, αἰδώς, λαμπαδής, ἄδης, σφραγίς, ἰδός, ἡ πατήρ, λιμήν, ἴνος, λιχάν, -ῆνοι, διλφίς, ἴνος*. — (b) All nouns in *-ιον*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κοιάν, Ἀντιστηνών, χιλιδών, ἑμισιών, Κρονίων, τριζών, κλώων*. — (c) Monosyllable nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see *d* below), and most which have the Acc. in *-α*, are perispome; as, *αἶξ, πῦρ, θῆρ, θῶς, τὸ φῶς, τὸ πῦρ* (so likewise the neut. adjective *πᾶς*, § 19); *βοῦς, ναῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-τωρ*, and in nouns in *-ις* or *-ος* with the Gen. in *-ιον*, the accent is thrown as far back as possible; as, *κίρας, τῆρας, βούλιμα, κίραξ, παλαῦρον* (§ 726. R.); *δύταμις, τίλιμος*. — (e) Female appellatives in *-ις* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or disyllabic barytone (in which case the feminine commonly becomes oxytone); as, *ἀλυστής, ἀλυστρής, πολίτης, πολίτης, Πριαμίδης, Πριαμίδης, αἰχμαλῶτης, αἰχμαλῶτης, Πίερης, Πιερής*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σαφής, ἡδύς, μίλας, χαρίεις* (§§ 17, 19).

#### b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *ὑπεριστής* (those in *-ωνος* are always paroxytone; so compounds of *ἴδιος, ἑρῆμιος*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the *penult* is long; but if the *penult* is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εὐνοϊός* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ, -πληξ, -ρῶξ, -τρῶξ, -λῆς, -δης, -κμης*; as, *ἀσπῆρῶξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω, κατασκευαστής* (§ 737. a), *ἀκατασκευάστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *ἰών* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύνη*, anchovy, *οἱ ἱρηνῆαι*, trade-

winds, *ἰ χελώνης*, *wild-beast*, and *ἰ χερσίνης*, *usurer*; Gen. pl. *ἐφ' ὧν*, &c. For an apparent exception in adjectives in *-ος*, see 2 below.

2. In adjectives in *-ος*, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, *φίλιος* (§ 18), *φιλία*, Pl. *φίλιαι*, *φίλιαι*, M. and F. *φιλίῳ* (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in *-ων*, § 95. β, where the feminine has a special form, follows the rule in 1 above, as *φιλίῳ*); while, from the noun *ἰ φιλία*, *friendship*; *φιλία*, *φιλίῳ* · so *καρδέτιος* iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, *μίλας*, *μίλαται*, *μιλαίτης*, *μιλαίῳ* (§ 19). Except poetic feminines in *-ια*, belonging to adjectives in *-ης* (§ 134. γ); as, *ἡριγυγής*, *ἡριγυγία*. Observe the accentuation of *μία*, *μῆς*, &c. (§ 21).

§ 741. 3. In Dec. III., *disyllabic Genitives and Datives* throw the accent upon the affix; as, *γυσιός*, *αἰγί*, *τριχών*, *σποδῖ*, *κλειδῶν* (§ 11); *πατρῶς*, *ἀδελφῶν*, *κυσί*, *ἀγρί* (§ 12).

NOTE. (a) Except those which have become disyllabic by contraction, *participles*, and the Gen. pl. and dual of these ten nouns, *δές*, *δμός*, *θύς*, *κῆρυς*, *ὄδς*, *παῖς*, *σῆς*, *τρῶς*, *φῶς*, *φῶς* (*light*), and of the adjective *πᾶς*; thus, *πόλις* (§ 14), *ἱερός* (§ 108. N.); *δόντες*, *δόντι*, *δόντων* (§ 22); *παῖδας*, *φῶτας*, *δόντων* (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of *δός* (§ 14, § 121. f), *οὗς*, *στίγας*, *φρίγας* (§ 104. N.); yet see *οὗς* above), and *Θεῶν* (G. *-νός*). — (c) Observe the accentuation of *οὐδῶς* (§ 21), *εἰς*, *τις* (§ 24), *γυνή* (§ 101. γ), *δυγάτης* (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in *-ές* perispome; thus, *μυριαδῶν*, as if contracted from the Ion. *μυριαδίων* (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. *δισσότης*, *master*; Dec. III. *γυνή* (§ 101. γ), *Ἀπίλλων*, *Ποσειδῶν*, *εὐσθέ* (§ 105. R.), *ἀντή*, *πατήρ*, *δυγάτης*, *Δημήτης* (§ 106), *δαής*, *brother-in-law*; thus, *δισσοτά*, *δύγατις*, *Δήμητις*.

NOTE. In the Voc. sing., *ω* and *ο* final are always circumflexed; as, *ἰσσοῖ*, *ἡχοῖ*, *αἰδοῖ* (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in *-ων*; as, *ἡδῖων*, *ἡδῖον*. — (b) Most compound paroxytones in *-ων* and *-ης*, except those in *-φρων*, *-ήρης*, *-ώδης*, *-ώλης*, and *-ώρης*; as, *εὐδαιμόνων*, Neut. and Voc. *εὐδαιμον* · *αὐθάδης*, N. and V. *αὐθάδης* · *Ἀγαμέμνων*, V. *Ἀγαμέμνων* · V. *Σώκρατις*, *Ἡράκλεις* (§ 14).

6. (α.) Observe the accentuation of *μήτηρ*, *δυγάτης*, *Δημήτης* (§ 12, § 106. 2), and of *δίλιος* (§§ 104. N., 728. R.). — (β.) The forms in *-εις* (v), *-φι*, *-θι* (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, τιμή, -ῆς, -ῆ, -ῆν, -αί, -ῶν, -αῖς, -άς, -ᾶ, -αῖν (§ 7); ὄδοϋ, -ῶ, -οί, -ῶν, -οῖς, -ούς, -ώ, -οῖν (§ 9); γυπαῶν, -οῖν (§ 11).

Except in the peculiar datives μοί, μοί, σοί (§ 23, § 141).

## B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, ἡδύς, ἡδίων, ἡδίον (§ 743. 5), ἡδιωτος.

## C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the *PENULT*; — (a) All *Infinitives in -αι*; as, βιβουλιυαῖναι, βουλιυῆναι, ιστάναι, ιστάναι (§ 48). Except dialectic forms in -μιναι (§ 250). — (b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, βουλιῦσθαι, λισθῆναι (§ 37). — (c) The *Perf. pass. Inf. and Part.*; as, βιβουλιῦσθαι, βιβουλιυμῖνος. — Except a few *preteritive participles*; as, ἡμινος (§ 59). So κείμενος, from κίμαι (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, κατάνιμαι, κατανεισθῆναι. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, ἀνάχνησαι T. 335, ἀναχήμενος E. 24 (§ 286). — (d) All dialectic infinitives in -μιν (§ 250).

§ 747. 2. These forms are *OXYTONE*; — (a) *Participles in -ς, G. -τος*, except in the 1st *Aor. act.*; as, βιβουλιυκός, βουλιυθίς, ιστάς, στάς; but, βουλιύσας. — (b) The 2d *Aor. act. part.*; as, λισών, στάς. — (c) The 2d *Aor. imperat. forms*, σίε, say, ιλθί, come, ὠρέ, find, and, in strict Attic, ἴθι, see, and λαβί, take. Except in composition; thus, ἔξειλθι, εἰσθι.

§ 748. 3. These forms are *PERISPOME*; — (a) The 2d *Aor. inf. in -ιν*; as, λισῖν. — (b) The 2d *Pers. sing. of the 2d Aor. mid. imp.*; as, λισῶ, δῶ (§ 51). Except in *compounds* of more than two syllables from verbs in -μι; as, ἀπειδῶν; but περδῶν. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in *COMPOSITION* can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, παρίχω (παρά, ἔχω, § 300), παρίχων, παρίχον, παράχω.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* ἀμυνάμεν, σχίσιν, *Pt.* σχίσω (§ 299); πρίασθαι, πρίω, πρίασθαι (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, εἶ, ἦν, ἦ, ὤν (§ 55); σχῶ, σχίσιν, σχών (§ 300).

γ. For the accentuation of φημί (§ 53) and εἰμί (§ 55), see § 732.



3. The Ionics, in dropping one *s* from *-ίαι*, *-ίαι*, do not change the accent; thus, *φόνις* (§ 243. 2). So *ίστα* (§ 55), as if syncopated from *ίστααι*, remains paroxytone in composition; thus, *παρίστα*.

4. Examples of *irregular or various accentuation* are *φίς*, *φάθ* or *φάθ*, *Imp.* *ἴσται* or *ἰσάν* (§ 53); *ἰών* (§ 56); *νίω*, *to go, poet.*, *Pt.* *νίον* · *Ion.* *ἰών* (§ 55); *χρῆ*, *ἰχρῆν*, *χρῆν* (§ 284. 4).

#### D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σφῶς*, *ταχίως*. — (b) Derivative adverbs in *-θεν*, *-θεν*, *-ι*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-θεν*, *-αυς* (§ 321. b, 4), and *-ω*, paroxytone; as, *πληθύν*, *ἀναφανδή*, *Μηδίει*, *ἀμαχί*, *παρελλάξ* · *σπεράδην*, *πολλάυς*, *ἔξω*.

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, *ἐπεί*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32f) signifies and the following. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The Iliad and Odyssey are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the Iliad, and a small letter if it is made from the Odyssey (thus, A. 232, for Il. i. 232; β. 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timeæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleus (Pel.), Polyīdi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herōdes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Hercules (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphilus (Antiphil.).	Diodōrus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr., Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssæa (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap. Apud (ap.) = <i>quoted in</i> .	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Arātus (Arat.).	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Archilochus (Archil.).	English (Eng.).	Imperative (Imperat., Imp.).
Aretæus.	Epic (Ep., E.).	Imperfect (Impf.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiastusæ (Ecc.), Equites (Eq.), Lystrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazūsæ (Thesm.), Vespæ (Vesp.).	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristoteles (Aristl.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl., Imp.).	Infinite (Inf., Inf.).
Article (Art.).	Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Inscriptiones (Inscr., Insc.), Boeotica (Boeot.), Cretica (Cret.), Cumæa (Cum.), Heracleënsis (Heracl., Potidaica (Potid.).
Athenæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Bœotic (Bœot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		



Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.),	Simonides (Simon).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.),	Singular (Sing., S.).
Isocrates (Isocr.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.),	Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.),
Iterative (Iter., It.).	Philêbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theæstêtus (Theæt.), Theages (Theag.),	Electra (El.), Œdipus Colonêus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctêtes (Phil., Ph.), Trachinîæ (Tr.).
<i>Kai</i> τὰ λινά (s. v. λ.) = <i>gc</i> .	Timæus (Tim.).	Sophon (Sophon).
Laconic (Lacôn., Lac.).	Plato Comicus: <i>Metœci</i> .	Strabo (Strab.).
Latin (Lat.).	Plautus (Plaut.): Trinummus (Trinummm.).	Subjunctive (Subj.).
Livius (Liv.).	Pluperfect (Plup.).	Superlative (Superl., Sup.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Syncope, -ated (Sync.).
Luciânus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).	Plutarchus (Plut.).	Terentius (Ter.): Andria (Andr.).
Lycophron (Lyc.).	Poetie (Poet., P.).	Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).
Lycurgus (Lycurg.).	Pollux (Poll.).	Theognis (Theog.).
Lysias (Lys.).	Positive (Pos.).	Thucydides (Thuc., Th.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Tibullus (Tibull.).
Megarian (Meg.).	Present (Pres., Pr.).	Timæus Locrus (Tim. Locr., Tim.).
Middle (Mid., M.).	Primitive (Prim.).	Transitive (Trans.).
Minnermus (Minn.).	Pronoun (Pron.).	Tyrtæus (Tyrt.).
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Varia lectio (s. l.) = <i>various reading</i> .
Nominative (Nom., N.).	Reduplication (Redupl., Redpl.).	Vocative (Voc., V.).
Optative (Opt.).	Root (r.).	Xenophanes (Xenophan.).
Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).	Sappho (Sapph.).	Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.),
Participle (Partic., Part., Pt.).	Scholia (Schol.).	Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Economicus (Ec.), de Respublica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
Pausanias (Pausan.).	Scripta Sacra (S. S.).	
Perfect (Perf., Pf.).	Septuagint (LXX.).	
Person (Pers., P.).	Deuteronomy (Deut.).	
Philêtas (Philet.).	Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).	
Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).		
Plato (Pl.): Alcibiades (Alc.), Amatores (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.), Convivium (Conv.), Cratylus (Crat.), Critias (Criti.), Crito, Definitiones (Def.), Epinomis (Epin.), Euthydêmus (Eu-		

I N D E X  
OF  
CITATIONS FROM XENOPHON'S ANABASIS,  
IN "A  
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

---

"Accomplished *Xenophon* ! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
*Minerva's* darling sons of Attic race !  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm !  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart ;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To *Cæsar's* rival pen, and rival sword :  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame !"



## CITATIONS FROM THE ANABASIS.

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[The following Index conforms to the Second (Stereo-type) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. VI. (1) 362.  $\delta$ , 448, 639. 2, 663. 6; (2) 347, 402, 549.  $\alpha$ , 603.  $\beta$ , 620, 655, 673.  $\beta$ ; (3) 403, 488. 6, 525.  $\alpha$ , 608; (4) 504; (5) 332. 3, 363.  $\gamma$ ; (6) 347, 473.  $\alpha$ , 485.  $\alpha$ , 510. 1, 555, 628; (7) 407.  $\iota$ , 510. 1, 525.

$\beta$ , 624.  $\beta$ , 661. 1; (8) 405.  $\zeta$ , 478.  $\beta$ , 831.  $\alpha$ , 627.  $\alpha$ , 646, 661. 1; (9) 432, 473.  $\beta$ , 558, 577, 601.  $\alpha$ , 623.  $\pi$ ; (10) 369.  $\alpha$ , 485.  $\beta$ , 571, 646. 1; (11) 362.  $\delta$ , 542.  $\delta$ .

CHAP. VII. (1) 392. 1, 456; (2) 399, 535; (3) 191. 3, 357.  $\beta$ , 374.  $\beta$ , 526, 602. 3, 604.  $\alpha$ ; (4) 404.  $\gamma$ , 407.  $\pi$ , 412, 477.  $\alpha$ , 650.  $\alpha$ ; (5) 234.  $\beta$ , 359.  $\alpha$ ; (6) 530; (7) 603.  $\pi$ ; (8) 362.  $\beta$ ; (9) 394, 426.  $\delta$ , 503, 543, 661.  $\alpha$ ; (10) 137.  $\alpha$ , 480. 2; (11) 457.  $\alpha$ , 509, 637; (12) 351; (13) 362.  $\beta$ , 636, 649.  $\delta$ ; (14) 333. 6, 420. 1; (15) 394, 472; (16) 544; (17) 549.  $\alpha$ ; (18) 378, 402, 473.  $\beta$ , 603.  $\beta$ ; (19) 620, 646; (20) 425. 5, 466.

CHAP. VIII. (1) 418. 2, 472.  $\alpha$ , 521, 546, 583, 654, 662; (3) 482, (4) 336, 447.  $\gamma$ ; (6) 416, 418. 2, 472.  $\alpha$ , 502, 529.  $\beta$ ; (7) 551; (8) 359.  $\alpha$ , 419. 4, 481, 662; (9) 368, 470.  $\pi$ , 472.  $\alpha$ , 544.  $\alpha$ ; (10) 640; (11) 418. 2; (12) 402, 417, 509, 611. 2; (13) 380, 407.  $\iota$ , 441, 472.  $\alpha$ ; (14) 509; (15) 474.  $\pi$ , 628; (16) 375.  $\alpha$ , 479, 491.  $\pi$ , 535, 568; (17) 405.  $\zeta$ , 543; (18) 263. 6, 362.  $\beta$ , 402, 418. 2, 447.  $\gamma$ ; (20) 357.  $\beta$ , 546, 549.  $\alpha$ ; (21) 425. 4, 568; (22) 391.  $\gamma$ ; (23) 391.  $\gamma$ , 405.  $\zeta$ , 662; (23-27) 576; (24) 511. 3, 557; (26) 479, 510. 1, 627.  $\alpha$ ; (27) 344. 1, 362.  $\gamma$ , 416, 559.  $\alpha$ ; (29) 558, 561. 1.

CHAP. IX. (1) 375.  $\beta$ , 562.  $\alpha$ ; (1-31) 571; (2) 437; (3) 392. 1; (5) 392. 1, 419. 5; (6) 403, 490.  $\pi$ , 557; (7) 153.  $\gamma$ , 226. 3, 432, 517, 546.  $\beta$ , 558; (9) 560. 1; (10) 226. 3; (11) 435; (13) 363.  $\gamma$ , 408, 447.  $\alpha$ , 546.  $\beta$ , 604.  $\alpha$ , 664.  $\gamma$ ; (14) 408, 416, 520, 526; (15) 389, 497. 1; (16) 497. 1, 605. 2; (17) 405.  $\eta$ ; (18) 605. 2; (19) 406, 522, 594, 605. 2, 633; (20) 537. 3, 551, 562.  $\alpha$ ; (21) 153.  $\gamma$ , 537. 3, 674. 3; (22) 462.  $\gamma$ ; (23) 409, 505. 2,

604.  $\alpha$ ; (24) 418. 3; (25) 378; (26) 406; (27) 504, 620; (28) 535, 562.  $\alpha$ , 605. 2; (29) 406, 504, 513, 649.  $\alpha$ , 652.  $\gamma$ ; (30) 488. 6.

CHAP. X. (1) 486.  $\gamma$ , 544, 563; (2) 497, 544; (3) 510. 2; (4) 347,

490.  $\pi$ ., 497; (5) 161. 2, 497, 608; (6) 447.  $\alpha$ , 555; (10) 472.  $\alpha$ , 478.  $\alpha$ , 478.  $\beta$ , 508, 521.  $\beta$ , 583.  $\alpha$ ; (11) 479; (12) 357.  $\alpha$ , 562.  $\alpha$ , 670; (13) 357.  $\beta$ , 542.  $\delta$ ; (13-16) 576; (14) 573.  $\alpha$ ; (15) 427. 8; (16) 608; (17) 379.

## BOOK II.

CHAP. I. (1) 475, 561. 3; (2) 606, 614.  $\eta$ ; (3) 385.  $\gamma$ , 610, 649.  $\beta$ ; (4) 567.  $\gamma$ , 579.  $\zeta$ , 599.  $\pi$ ., 603.  $\delta$ , 646. 1; (5) 509; (6) 490. 1; (7) 375.  $\beta$ , 477.  $\alpha$ , 670; (9) 516; (10) 403, 432, 546.  $\gamma$ , 574.  $\pi$ .; (11) 373. 1, 394; (12) 503, 543, 633; (13) 237, 400, 432; (14) 404.  $\alpha$ , 663. 6; (15) 542.  $\delta$ , 544.  $\alpha$ ; (16) 450.  $\delta$ , 516; (17) 570. 2, 583.  $\alpha$ ; (19) 639. 2; (21) 640; (22) 450.  $\gamma$ ; (23) 608.

CHAP. II. (1) 376.  $\zeta$ , 619.  $\alpha$ ; (2) 504; (3) 394, 638; (4) 517; (5) 441, 490.  $\pi$ .; (6) 140; (10) 536, 555; (11) 379.  $\gamma$ , 408; (12) 357.  $\beta$ , 431, 606, 643; (13) 428, 485.  $\alpha$ ; (15) 530, 549.  $\alpha$ , 610, 661. 2; (16) 485.  $\alpha$ , 509, 546; (17) 363.  $\gamma$ , 457.  $\alpha$ , 517, 628; (18) 526.  $\alpha$ ; (21) 421.  $\beta$ , 472.  $\alpha$ .

CHAP. III. (1) 656.  $\pi$ .; (2) 481; (4) 610; (5) 546; (6) 445, 546.  $\beta$ , 610; (7) 509; (9) 404.  $\gamma$ ; (10) 637; (11) 408, 594, 605. 2, 666.  $\pi$ ; (12) 439.  $\alpha$ ; (13) 629. 1; (14) 355; (15) 349, 437, 485.  $\beta$ ; (17) 389; (18) 399; (19) 514, 561. 3, 633; (20) 407.  $\pi$ , 568.  $\pi$ .; (21) 571. 1, 574; (22) 428, 621.  $\beta$ ; (23) 405.  $\zeta$ , 428, 516, 603.  $\alpha$ ; (25) 404.  $\pi$ ; (26) 440, 546.  $\beta$ ; (27) 447.  $\beta$ ; (28) 472.

CHAP. IV. (2) 407.  $\iota$ ; (3) 412, 606; (4) 485.  $\alpha$ , 516, 602. 1; (5)

582, 636; (6) 237, 407.  $\pi$ ; (7) 499; (9) 367, 399; (10) 511. 3; (12) 387, 416, 485.  $\beta$ ; (13) 408, 439.  $\beta$ ; (14) 357.  $\alpha$ , 394; (15) 513.  $\alpha$ , 517; (16) 403, 510. 1, 609; (19) 547, 620; (20) 638; (21) 517; (24) 459, 525.  $\alpha$ , 608, 637, 639. 1; (25) 640; (26) 542.  $\gamma$ ; (28) 394.

CHAP. V. (2) 583.  $\alpha$ , 614.  $\delta$ ; (3) 428; (4) 424. 2, 614.  $\delta$ ; (5) 554.  $\beta$ ; (7) 405.  $\eta$ , 535, 604.  $\gamma$ ; (9) 357.  $\alpha$ , 450.  $\gamma$ ; (10) 357.  $\beta$ , 541.  $\alpha$ ; (11) 419. 5; (12) 531, 669; (13) 403, 407.  $\iota$ , 633; (14) 403; (15) 406, 516, 537. 3, 603.  $\alpha$ , 620; (17) 620; (18) 364. 1, 523; (19) 405.  $\zeta$ ; (21) 531; (22) 416; (23) 437; (26) 404.  $\gamma$ ; (27) 406, 633; (28) 405.  $\zeta$ ; (32) 419. 4, 476; (35) 496.  $c$ ; (36) 602. 1; (37) 477.  $\alpha$ ; (38) 390, 436; (39) 343. 3, 472.  $\alpha$ , 520, 570. 1, 664.  $\beta$ ; (41) 513; (42) 402, 544.  $\beta$ .

CHAP. VI. (1) 375.  $\beta$ , 437, 563; (1-30) 571; (4) 404.  $\delta$ , 416, 421.  $\beta$ , 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627.  $\alpha$ ; (12) 606; (13) 416, 419. 5, 562.  $\alpha$ ; (15) 480. 2; (18) 449.  $\alpha$ ; (19) 405.  $\eta$ , 407.  $\iota$ ; (20) 387; (22) 400, 449.  $\alpha$ , 620; (23) 153.  $\gamma$ , 551, 606; (24) 618. 1; (26) 406, 620, 650.  $\alpha$ ; (28) 399; (29) 368, 437, 439.  $\alpha$ , 561. 3; (30) 499.

## BOOK III.

CHAP. I. (2) 475, 604.  $\beta$ ; (3) 362.  $\gamma$ , 375.  $\alpha$ , 480.  $\gamma$ , 544.  $\alpha$ , 555.  $\alpha$ ,

660; (4) 403; (5) 627.  $\beta$ ; (6) 107,  $\pi$ ., 402, 431, 527; (7) 402, 513, 521;

(8) 527; (9) 619. n.; (10) 608; (11) 359. a, 551. n.; (12) 602. 2; (13) 666. a; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601.  $\beta$ , 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391.  $\gamma$ , 485. a; (24) 485. a, 598; (25) 603. a; (27) 432, 442, 465; (29) 376. a, 666. a; (30) 400; (31) 437, 472. a, 563; (32) 135, 606; (33) 304; (34) 443; (35) 407. x, 554.  $\beta$ , 603.  $\delta$ , 643; (36) 399; (37) 351, 418. 3; (38) 554.  $\beta$ , 567.  $\beta$ , 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. a.

CHAP. II. (1) 627.  $\beta$ ; (2) 448, 476. n., 520, 657.  $\beta$ ; (4) 389, 400, 443, 509, 520, 661. a; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. n., 374.  $\beta$ ; (9) 477. a, 638; (10) 639. 2; (11) 405.  $\zeta$ , 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375.  $\beta$ ; (17) 350. n., 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. a; (22) 407. x, 450.  $\gamma$ ; (24) 604. a, 640; (25) 634.  $\beta$ , 661. 2, 667. 2; (27) 403, 525. n.; (28) 362.  $\zeta$ , 525. n.; (29) 409; (31) 627. a; (32) 661. 2; (35) 603.  $\gamma$ ; (37) 361.  $\gamma$ , 598, 623. n.; (38) 375.  $\beta$ , 573. a; (39) 376. a, 390, 634.  $\beta$ .

CHAP. III. (2) 536, 603.  $\gamma$ ; (3) 518.  $\gamma$ , 570. 1; (4) 608; (5) 571, 637; (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439.  $\beta$ ; (11) 378, 472. a; (12) 500; (16) 357.  $\beta$ , 439.  $\beta$ , 465; (17) 416; (19) 483; (20) 332. 2, 404.  $\delta$ .

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404.  $\gamma$ , 658; (4) 546; (5) 407.  $\iota$ , 412; (6) 362.  $\zeta$ , 439. a; (7) 478.  $\beta$ ; (10) 485.  $\beta$ ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. n.; (17) 403, 447.  $\beta$ ; (19) 547; (20) 407. x; (21) 137. a; (23) 418. 2, 572; (24) 336; (25) 447.  $\gamma$ , 628; (25-27) 576; (26) 350, 574. n.; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372.  $\gamma$ , 403, 412; (36) 402, 546; (37) 420. 1, 447.  $\beta$ , 457. a; (38) 576; (39) 546.  $\beta$ , 573. a; (40) 518.  $\gamma$ ; (41) 509, 603.  $\beta$ ; (45) 453. a; (46) 447.  $\beta$ ; (47) 449.  $\beta$ ; (49) 633.

CHAP. V. (1) 476. n.; (2) 476; (3) 476. n.; (5) 510. 1; (8) 137. a, 583; (9) 259. a, 457.  $\beta$ , 496. c; (10) 470. n.; (11) 347, 665; (13) 610, 615. 1; (14) 421.  $\beta$ , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. a, 425. 4.

## BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. a; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. n., 605. 2, 663. 6; (16) 232. a; (17) 393.  $\gamma$ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. b, 510. 1; (23) 573. a; (24) 431; (26) 366; (27) 500, 619.  $\gamma$ ; (28) 374.  $\beta$ .

CHAP. II. (2) 437; (3) 399, 450.  $\delta$ ; (4) 416, 657.  $\gamma$ ; (7) 488. 5; (9)

362.  $\zeta$ ; (10) 447.  $\beta$ , 488. 5, 604. a; (11) 654. 3; (12) 544. a; (13) 440; (15) 407. x; (16) 447.  $\gamma$ ; (17) 237, 447. a, 488. 5, 649. a; (18) 405.  $\zeta$ ; (19) 530, 628; (23) 449.  $\beta$ ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449.  $\beta$ , 525. a; (10) 337. a; (11) 518. a; (12) 220; (13) 392. 2, 402, 405.  $\eta$ ; (21) 662; (26) 440; (28) 363. a, 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627.  $\alpha$ ; (7) 336, 472.  $\alpha$ ; (13) 447.  $\beta$ ; (14) 457.  $\beta$ , 478.  $\beta$ , 650.  $\alpha$ ; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601.  $\gamma$ ; (24) 461. 3.

CHAP. V. (4) 405.  $\eta$ , 449.  $\alpha$ ; (5) 424. 2; (7) 608; (8) 606; (10) 529.  $\beta$ , 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457.  $\alpha$ , 624.  $\gamma$ , 632; (17) 526.  $\alpha$ , 559.  $\epsilon$ , 560. 1; (19) 657.  $\nu$ ; (22) 366; (24) 439.  $\alpha$ ; (25) 409, 549.  $\alpha$ ; (27) 407.  $\iota$ ; (29) 425. 4; (33) 404.  $\gamma$ ; (34) 404.  $\delta$ ; (35) 466; (36) 421.  $\beta$ , 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460.  $\alpha$ , 671. 2; (12) 403,

460.  $\alpha$ ; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357.  $\alpha$ .

CHAP. VII. (1) 549.  $\alpha$ , 637; (2) 408; (3) 579.  $\zeta$ ; (4) 476; (5) 541.  $\beta$ ; (7) 595.  $\alpha$ ; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116.  $\delta$ , 529; (17) 526, 637; (19) 389; (20) 393.  $\alpha$ , 521.  $\beta$ ; (24) 343. 2, 549.  $\alpha$ ; (25) 538.  $\beta$ .

CHAP. VIII. (2) 529; (3) 402; (4) 361; (5) 213.  $\kappa$ , 570, 639. 2; (6) 473.  $\alpha$ ; (8) 399; (10) 490.  $\mu$ ; (13) 595.  $\delta$ ; (14) 665; (18) 497; (19) 542.  $\delta$ , 557; (20) 236.  $\epsilon$ , 366, 546; (22) 332. 4; (25) 295, 521.  $\beta$ ; (26) 517, 637; (27) 433, 450,  $\delta$ .

## BOOK V.

CHAP. I. (1) 447.  $\beta$ ; (2) 552; (8) 465; (9) 603.  $\nu$ ; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457.  $\epsilon$ ; (8) 615. 2; (12) 627.  $\beta$ , 640; (14) 523; (15) 542.  $\gamma$ ; (20) 560. 2; (29) 471.  $\alpha$ .

CHAP. III. (2) 332. 4, 457.  $\alpha$ ; (3) 561. 2, 658, 663. 6; (5) 559.  $\delta$ ; (9) 405.  $\eta$ ; (11) 333. 6, 653.  $\epsilon$ ; (13) 391.  $\alpha$ , 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447.  $\beta$ ; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447.  $\gamma$ ; (22) 449.  $\beta$ ; (24) 570; (27) 487. 4; (29) 98.  $\alpha$ , 486. 2; (32) 437; (34) 532, 561. 1, 604.  $\beta$ .

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579.  $\zeta$ ; (9) 633; (11) 360. 2; (12) 525.  $\beta$ , 561. 3; (15) 368, 517; (19) 527; (21) 457.  $\beta$ ; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375.  $\beta$ , 616.  $\delta$ ; (4) 600; (9) 450.  $\delta$ , 603.  $\zeta$ ; (12) 220, 546, 555, 583, 603.  $\eta$ ; (17) 561. 1, 660; (20) 549.  $\alpha$ ; (24) 441; (25) 500; (26) 500; (29) 405.  $\zeta$ ; (30) 603.  $\delta$ ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485.  $\alpha$ , 570. 2; (6) 485.  $\alpha$ , 523; (7) 485.  $\alpha$ , 513; (8) 478.  $\beta$ ; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357.  $\alpha$ , 658; (17) 361.  $\gamma$ , 447.  $\gamma$ , 659.  $\alpha$ ; (22) 662; (25) 504; (26) 234.  $\alpha$ ; (28) 434.

CHAP. VIII. (3) 157.  $\kappa$ , 375.  $\alpha$ , 526, 638; (4) 192. 4; (5) 616.  $\beta$ ; (6) 426.  $\delta$ ; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603.  $\delta$ , 639. 1; (14) 633; (21) 403; (22) 157.  $\kappa$ ; (23) 278; (24) 284, 439.  $\alpha$ ; (25) 376.  $\gamma$ .

## BOOK VI.

CHAP. I. (5) 542.  $\gamma$ ; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439.  $\alpha$ , 447.  $\beta$ ; (15) 431. 2; (18) 133.  $\delta$ , 447.  $\beta$ ; (20) 409, 441,



615. 2; (21) 404.  $\gamma$ ; (22) 402, 640; (23) 457.  $\beta$ ; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.
- CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472.  $\alpha$ ; (18) 661. 2.
- CHAP. III. (1) 412, 477.  $\alpha$ ; (2) 137.  $\epsilon$ ; (6) 431; (8) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.
- CHAP. IV. (1) 410, 449.  $\beta$ ; (2) 409; (3) 403; (4) 478.  $\gamma$ ; (8) 428, 580; (9) 409; (11) 194. 1, 477.  $\alpha$ ; (13) 194. 1, 486. 1, 559.  $\delta$ ; (14) 626.  $\eta$ ; (18) 669; (19) 486.  $\gamma$ ; (20) 407.  $\iota$ , 517; (23) 416, 555; (24) 450.  $\delta$ .
- CHAP. V. (5) 520; (6) 440; (10) 234.  $\alpha$ , 377. 2; (24) 472.  $\alpha$ .
- CHAP. VI. (1) 378, 525.  $\alpha$ ; (5) 504; (7) 479; (12) 661.  $\alpha$ ; (13) 475; (15) 603.  $\delta$ ; (16) 400, 657.  $\gamma$ ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614.  $\epsilon$ ; (26) 514; (29) 337; (30) 337; (31) 337, 405.  $\epsilon$ ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426.  $\delta$ , 649.  $\gamma$ ; (38) 447.  $\beta$ , 457.  $\alpha$ , 478.  $\alpha$ .

## BOOK VII.

- CHAP. I. (5) 673.  $\beta$ ; (6) 664.  $\beta$ ; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627.  $\alpha$ , 660; (23) 472.  $\alpha$ ; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439.  $\beta$ ; (34) 610; (39) 394, 619.  $\gamma$ ; (41) 357.  $\beta$ .
- CHAP. II. (2) 641.  $\beta$ ; (5) 399, 532.  $\eta$ ; (6) 525.  $\alpha$ ; (8) 525.  $\eta$ ; (9) 457.  $\gamma$ ; (11) 472; (12) 402, 665; (13) 421.  $\beta$ ; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450.  $\delta$ ; (23) 559.  $\delta$ ; (26) 402; (27) 516; (28) 649.  $\sigma$ ; (29) 362.  $\gamma$ ; (32) 416, 447.  $\gamma$ ; (38) 367, 498.
- CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393.  $\alpha$ ; (22) 628; (23) 529.  $\beta$ , 558, 620; (26) 409, 595.  $\delta$ ; (27) 409; (29) 399; (31) 496.  $\epsilon$ ; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473.  $\alpha$ ; (43) 546; (46) 301. 5; (48) 526.  $\alpha$ .
- CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476.  $\eta$ ; (19) 237.
- CHAP. V. (2) 404.  $\delta$ ; (3) 404.  $\delta$ ; (4) 404.  $\delta$ ; (5) 376.  $\delta$ ; (7) 617. 6; (8) 376.  $\gamma$ ; (9) 424. 2, 504.
- CHAP. VI. (1) 137.  $\gamma$ ; (3) 610; (4) 403, 491.  $\eta$ ; (5) 405.  $\epsilon$ ; (9) 436; (11) 504; (15) 603.  $\epsilon$ ; (16) 404.  $\delta$ , 603.  $\alpha$ , 604.  $\epsilon$ ; (17) 436; (18) 504; (19) 664.  $\gamma$ ; (21) 605. 4; (22) 435; (23) 394, 601.  $\delta$ ; (24) 153.  $\gamma$ ; (27) 538.  $\beta$ ; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568.  $\eta$ ; (39) 409; (40) 409; (41) 368, 558; (43) 405.  $\eta$ , 652.  $\beta$ ; (44) 405.  $\eta$ .
- CHAP. VII. (6) 237; (7) 485.  $\alpha$ ; (8) 671. 12; (10) 465; (11) 603.  $\delta$ ; (15) 663. 6; (17) 614.  $\delta$ ; (19) 472.  $\alpha$ , 568.  $\eta$ , 624.  $\gamma$ ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405.  $\eta$ , 503; (30) 477.  $\alpha$ ; (31) 349, 418. 3, 568.  $\eta$ , 602. 2; (33) 509; (34) 451; (36) 449.  $\alpha$ ; (40) 605. 2; (41) 671. 3; (42) 357.  $\alpha$ ; (51) 403; (53) 671. 2; (54) 403; (55) 200.  $\eta$ ; (57) 124.  $\beta$ .  $\eta$ , 421.  $\beta$ .
- CHAP. VIII. (1) 399; (2) 535; (4) 403, 530; (6) 374.  $\alpha$ ; (9) 485.  $\alpha$ ; (11) 449.  $\beta$ , 460; (12) 119. 2; (16) 487. 4, 522; (19) 529.  $\beta$ ; (20) 470. 3; (26) 140.

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